A CHRISTIAN DICTIONARY.

Opening the significations of the chiefe Words *dispersed generally through Holy Scriptures of* the Old and New Testament, tending to increase Christian knowledge.

Whereunto is annexed, a Particular Dictionary { For the *Revelation* of S. *John*. / For the *Canticles* or Song of *Salomon*. / For the Epistle to the *Hebrewes*.

The fourth Edition;

Augmented by Addition of divers thousands of Words, Phrases, and Significations, and by explication of Leviticall Rites: Also, of most difficult and ambiguous speeches, with farre more profitable Annotations than before.

By Tho. Wilson, Minister of the Word at S. George's in Canterbury.

Whereunto is likewise added a large Edition, both of words and phrases, by Mr. *John Bagwell*.

{ Every word of God is pure. Prov. 30. 5. / Ye erre because ye know not the Scripture. Mat. 22. 29. / Words are notes and markes of things. Aristotle. }

{ Galen lib. 1. de Method. cap. 5. / Whosoever is ignorant of words, shall never iudge well of things. }

Ubi plura sunt diversa ejusdem vocis significata, primum sunt propria & genuina, cætera metaphoricæ. Morcerus in Pagn.

Distinctio vocis ambiguæ, primum sit in omnis rerum considerationis. Keckerman System. Log.

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TO THE RIGHT Reverend Fathers in Christ, my Lord Byshops, of CARLILE and of WORCESTER: Also, to the Right Worshipfull, Mr Doctor Nevile, Deane of Christ-Church in Canterbury, Thomas Wilson, wisheth all Health and Happinesse from Christ our Lord.

I the Reverend, That which King Asuerus *sayd of* Mordecay, *when he found by reading the Chronicles the great pleasure he had done him, by discovery of a dangerous Treason against him;* What Honor and dignity (*saith he*) hath been done to him for this? *The like (though not the same) may I say, concerning your Lordshippes and Worship, upon recording with my selfe, the many and great favors which ye have done me from my youth, to this day: What duty and service (for I may not say, what Dignity and Honor) hath been returned to you for all this? My Conscience doth answere me with some checke, as his servants answered their King:* There hath beene nothing done. *If upon this answer, that* Heathen *man entred into some deliberation with himselfe, how to Recompence* Mordecay, *my checke would have a sting in the end, if I should always suffer my selfe to forget your very great and most constant Good will and Beneficence. For one of you, to wit, my Lord of* Carlile, *was under God, the Foundation of all the learning and preferments which I enjoy, having cherished me in his Colledge, whereof he was a most worthy Provost and Governour, neglecting himselfe and his, for the good of*

his House: and afterward, sending me to the place where yet I abide, by Gods goodnesse; and there have beene, and still am much comforted through the great love and care of that Reverend and courteous Dean of that Church, whereof I am a Member; the third, vouchsafing mee his loving respect, both long before and since hee was advanced to his first Sea. Entring into some deliberation what I might doe, not for dignifying you (albeit that were my part to doe, were it in my power) but for delivering my selfe from suspition and imputation of an ungratefull minde, I resolved to presume upon your great and well approved benignity and patience, to Dedicate to you, and under your three names (being for your place and paines fulnesse, chiefe setters forth, and teachers of Christianity) to publish a great part of this my Christian Dictionary, *which with much and long labor, and not without some fruit or hope to the godly Professors (for whose sake & good chiefly, I meant it) I am sure with much gaine of knowledge, and increase of judgement to my selfe, I have at length (as I could) finished it. Unto which, if your Honorable Lordships will afford Patronage, Countenance, and gracious Aspect, I shall in such wise acquite some part of bounden duty towards you, as yet I will acknowledge my debt increased, by the addition of dignity unto me, so to grace the poore, but painefull Worke, as it may have shelter under your wings, against the carping Tongues of the envious, who neither will put forth their strength to do good, nor yet will beare with others, which desire to employ their Talents. Thus craving pardon of my boldnesse, and submitting my selfe and endevours to your favorable acceptance, I commend you all three to him who is one in Essence, and three in persons, the blessed Trinity in undividable Unity. Whose wisedome and power ever guide and defend you in earth, till hee infinite goodnesse and mercie, have glorified you in heaven.*

From my House in Canterbury, Anno Dom. 1611.

The Generall Preface,

To the Christian Reader.

THE end of Teaching, is to cause others to learne; and to learne, is to know things to be, what they are. Now of things to be knowne, words are notes or markes, leading the minde to the comprehension of the things. It cannot be then but a great hinderance to the understanding of things, when words which betoken and signifie things are not understood, and a great furtherance when they be understood. Wherefore, as it is necessary in Grammar Schooles, that children which learne French, Latine, or Greeke, have their Dictionaries and Lexicons allowed them, to interprete such hard and strange words, by knowledge whereof, things to be learned become more easie; and their labours which have composed such Bookes, are much to be commended: So I have wondered that of so many, worthy, learned, and godly Divines, which are as willing for their love to the good of the Church, as able for their sufficiency of gifts, not one, no not one (that I know) have attempted to provide our Christian scholler such a Christian Dictionary of words, as containe the secrets of our heavenly profession and Art. Many have framed and set forth Primers, and A.B.Cs. for beginners; I meane Catechismes, to enter them into the knowledge of God: but not any (as yet) have set too their hands, to interprete in our Mothers tongue (in Alpha-

bet order) the cheefe words of our Science, which being very hard and darke tome, found in the eares of our weake Schollers, as Latine or Greeke words, as indeede many of them are derived from thefe Languages: and this I have eſteemed as no ſmall lette to hinder the profiting in knowledge of holy Scriptures amongſt the vulgar; becauſe, when in their reading or hearing Scriptures, they meete with ſuch principall words, as carry with them the Marrow and pith of our holy Religion; they ſticke at them, as at an unknowne language. *Matthias Flacius Illyricus* (whom I did not looke upon, nor upon *Enchiridion Marlorati*, untill I had well nye done this worke) hath worthily performed this in Latine, by whoſe helpe, it is eaſie for a Divine to do ſome ſuch work in engliſh: I, the unmeeteſt and unworthieſt of all my brethren, not one of a thouſand, but the meaneſt of ten thouſand, have attempted this enterpriſe, and performed a poore ſomething, ſufficient onely, to give the more learned an occaſion to doo ſome more exact thing in this kinde. Therefore for their better encouragement thus to doe, (beſides the breach of the Ice unto them,) I have briefely ſet downe before them, the great and manifold profits that would ariſe out of ſuch a worke, being ſubſtantially done. Firſt of all, thy ſelfe being a Miniſter of the word, it will bring thee this fruit, that thou ſhalt teach with more facility, having ready and at hand, the true and right definition of things. Secondly, the diſtinguiſhing of words of divers acceptions, lying alwayes by thee, will eaſe thee of ſome labour in ſearching, when thou art enforced by occaſion of the Text, to interpret ſuch words. Thirdly, the people committed to thy charge being by meanes of ſuch a Booke, well acquainted with the cheefe words which containe any Doctrine, thou ſhalt not neede in the courſe of thy teaching, to be alwayes troubled with the opening of ſuch words; but preſuming upon their knowledge, mayeſt the more inſiſt and dwell in the preſſing and urging the Doctrine and practiſe of the things ſo well underſtood before. Now as touching the hearers, their growth and proceeding in Chriſtianity, will be greater and more ſpeedy, by the helpe of ſuch a Dictionary; which having given light unto them, to know the principall words of their Art, the matter of Doctrine contained in theſe words, and raiſed out of them, will be ſooner perceived, and take better impreſſion. Againe, the right diſtinguiſhing of things, the one from the other, when the Nature & due bounds of every word is declared, would

prove

prove some preservative against errors and heresie, which commonly arise upon the ignorance of things, while they are shuffled confusedly together, one thing being taken for another; or some thing being taken to be that it is not. I could shew this in sundry particulars, one instead of all: (*Iustification*) this word not rightly understood, what errors hath it bred? whilst some take it to be the making of our selves just, by infusion of grace in the hearts of the elect. Others to be nothing else, but a making of our actions to become just and holy; whereas it is an absolution of a sinner from his guiltinesse, and pronouncing him righteous before God, when he beleeves in his Son Christ Iesus. Lastly, it will provoke Christians more willingly to reade Scriptures, when they have at hand a Dictionary, to declare and expound such words as they understand not. For, as men adventure to cracke that Nut, whose kernell by cracking is to be obtained; so the Christian is much mooved to reade, when he hath as it were, a cracker to get him the Kernell, that is, a Dictionary to give him the sence of the words which he reades. To conclude, it may prevent scruples, which may arise in some conscience, through ignorance of words, and their true and fit meanings.

Now, a few advertisements will be requisite to be added about this my simple endevour: First, my care was to put in no words, but such as were materiall, and of some moment and vse. Secondly, if either I have left out some materiall words, or not given all the significations of those whereof I have made choise, or given more than they have, or not set downe the significations for order, so precisely as should be; let these faults (if any such be) be pardoned by thee, till they be supplied by some more sufficient: for whom (as I have said) I doe herein but breake the Ice. Yet hereof I would have them take knowledge, that such significations as I give, I finde them in the word; but if any word have other or more, it is more than I finde. Thirdly, I would have none to thinke, that my meaning were to give an exact definition of every thing (let him be thought very wise and happy that can doe this,) but some true and familiar explanation or description of words to make things that be obscure, to become somewhat plainer to the ignorant. Fourthly, these explanations which I do give, may differ in tearmes from such explanations as yee shall find in other mens writings of the same words. But I verily trust, that you shall finde for the most part, an agreement in substance of

truth. Moreover, in citing Scriptures, I have ſometimes noted ſuch places wherein the word which I doe interprete is onely named; Sometime the place where the interpretation is found with the word, and ſome places which onely have the interpretation, and not the word. I cite few places, becauſe a light given to a word in one place, will cleare other places, where that word is uſed in the ſame ſence; which the adviſed Reader ſhall diſcerne by the circumſtance of the place. Beſides, I have put ſome Eccleſiaſticall words, which be not found in Scripture, in ſo many Sillables, yet are there for the matter, as (*Trinity*) and (*Sacrament*,) &c. Againe, ſometime yee ſhall finde the word, and ſometime the thing, and ſometime both openly. Finally, my requeſt is, that no Miniſter doe by this Booke hinder his owne ſearching, it being intended to be a meane rather to whet his diligence to ſearch more narrowly: nor any hearer uſe it to contention, but to edification; not for matter of idle diſpute, but for neceſſary direction. And if I belonger in the explication of ſome words, than the nature of a Dictionary will beare, or doe open ſome words, which (to ſome) may ſeeme needeleſſe: impute it either unto the weightines of the things, which being darke & important, neede opening; or unto the dulneſſe of common capacities, which ſee little in Divine matters; or if yee will, to want of dexterity in my ſelfe, who have beene but of late acquainted with this Trade. Thus intreating thee (Courteous Reader) to have conſideration of my weakeneſſe, and of the newneſſe and ſtrangeneſſe of the worke, favourably to pardon wants, which in ſuch a Foreſt of words and things cannot but be many, I commend thee unto the merciFull goodneſſe and protection of the Almighty.

Thine to doe thee good,

Tho. Wilſon.

A short advertisment touching the commodity of this Booke, and the things performed in it.

COurteous Reader, albeit in my generall Preface, & particular Rules, I have somwhat discovered both my purpose and the profit of this new unwonted work; yet for thy better encouragement to bestow the cost in buying and paines in reading, I have distinctly and severally gathered the maine and manifold uses, whereunto this Booke may serve, if it be rightly used and not abused, as every Book (even the best) may be and are.

1 The most words of holy Scripture, both main & mean, both proper and borrowed, are here plainly, and with few words expounded and opened, to helpe the Minister to interpret, and the hearers understand the Scriptures.

2 The sundry and divers acceptions and scattered senses of one and the same word, are noted and gathered under one view, with fit places of Scripture, agreeing to the diversities of the sence.

3 Where any word is by the holy Ghost drawn from his proper sence, to an improper and figurative signification, there ye have the name of that Trope or Figure, set downe under that word, whether it be **Metaphor** or **Metonimy, Irony, Synecdoche**, or some other; by which meanes, the reason of pulling many words from the Primitive signification to a secondary, may appeare.

4 Besides single words, this Booke interpreteth very many double words, cõpounded of a Nowne & an Adjective or Epithite. Also sundry Scripture phrases be expounded.

5 In setting downe the meaning of the words, this Dictionary

onary doth very often point at some wholesome Doctrine, and sometime expresseth it.

6 All the words of Foundation (as I verily trust) which containe the sure grounds of our Faith and Religion, are heere comprehended.

7 Here be given the definitions of the capitall and chiefe matters, with due proofes of scripture, to confirme every part of the definition, the better to expresse the nature of things.

8 You shall finde not a few Theologicall distinctions and divisions, the better to distinguish one thing from another.

9 Not onely words which beare difference betweene Protestants and Papists, are writen downe and cleared in this Booke, but also there is a tast given of the ods and difference it selfe, in most points of controversie betweene us and them, for the information of such as have lesse profited, in discerning the differences.

10 There be three thousand texts of scripture (at the least) declared and made plaine, to the understanding of the simplest.

11 Vnto such words as be hard or waighty, I have sometimes added for fuller edification, short and easie observations, under this word [Note] being set in the Margent.

12 Lastly, this is not the least fruite that may come of this Dictionary, to the studious and well-minded Christian, that it may cause him more narrowly to search and examine what signification every word of Scripture may beare; for out of mine owne experience I may truely speake it, that since I tooke this booke in hand, it hath caused me a great deale more thoroughly to marke the Scriptures, the sweete proportion and large compasse whereof, I know much better than ever I did.

Whoso-

WHoſoever doth but caſt his eye ouer any part of this Worke, muſt confeſſe it to be both painfull and ingenious (And which addeth much to the commendation of it,) this addeth not to any that went before. It is farre more eaſie to adde, than to inuent; and for ought that I know, the Author doth not build upon any other mans Foundation in this kinde. But that which crowneth this, and all ſuch Chriſtian endeuours, is, the ſubject whereabout it doth conuerſe. For though it be a Dictionary interpreting words and phraſes, yet it is a diuine Dictionary, teaching the Language of the holy Ghoſt in our owne Native tongue; which if a man could once attaine to ſpeake naturally and kindly, he would be more powerfully eloquent, than if he ſpake with the tongues of men and Angels.

Roger Fenton.

To

To the Christian Reader, studious of the Scriptures.



IT is the Custome of worldly men, so sure to lay up their earthly treasure, as there is no comming to't without a Key, because it is kept under lock, or locks rather. Thus it fareth with the Heavenly never withering Treasure which being (as it were) lockt up from al men (as they be the sons of Adam) *cannot be enioyed of them, without the helpe of a double Key. One is meerely spirituall, and principally kept and held in his hand, which hath the keyes of the house of* David, *to open the wits & understanding of such as be blind by Nature,* Luk. 24, 25. *and still more and more to illuminate such as be already taught of God.* Psal. 119, 18. *The other is so Spirituall, as also it is ministeriall, to wit, the Interpretation of Scriptures, eyther by well preaching, or by sound writing of such Scribes as be skilfull to open the word of the Kingdom. The former Key, thy humble faithful prayers must provide, beseeching God thy Father most instantly, in the name of his Sonne, to open thine eyes to make thee able to see the wonders of his Law. The latter, as from many other Divine Lock-smiths, so from this Author is ministred to thee in this present Booke; full of labour, and very lightsome. What remaineth, but that as a naturall man would be glad of a Key, to open the Locke where much gold & silver is stored up: so thou shouldst joyfully embrace this worke, which leadeth thee to a Treasure, more to be desired than gold, yea then fine Gold?* Farewell.

Charles Euars.

A Friendly Counsell to the *Christian Reader, touching the use* and benefit of this Booke.

WOuldst thou, as all Gods children would, conceive and understand
What thou dost read in holy Writ, as God doth thee command? *Iob 5.39.*
Wouldst thou attaine true sence of words, and matter in them hid, *Mat. 22.29*
What meaning each word doth containe, from errour to be rid?
Dost thou delight to have insight into the Sacred Treasure
Of Christs riches, and with thy fill therein to take thy pleasure?
Then reade this work, which painfull hand hath wrought to ease thy paine,
That in reading Gods holy Word, thou mayst reape greater gaine:
Our English tongue, from many tonges a snatch and smacke hath taken:
As Englishmen from forraine men, their Coates and Sutes have shapen.
Some words from French, and some from Greeks, moe from the Latines flow.
Some new, some olde; some darke, some plaine; some hard and strange to know
Some, to some place do give great light; some darken much some Text;
Some generall in the first place, some speciall in the next.
Some properly found in this clause, improperly in that; (not what.
What some words sound thou know'st right well; some sound thou know'st
So oft times thou leav'st off to reade and search the holy Scriptures,
Because thou understandst not words which hide their heavenly Treasure,
But lay this Booke on thy left hand, and Bible on thy right;
When doubt ariseth from a word, on Booke straight cast thy sight.
It will soone helpe to cleare thy doubts, and make plaine Text to thee.
That thou shalt know what God doth meane, and well his counsell see. *Col. 1.10.*
So shalt thou reade, and in reading increase thy knowledge duly, *Ioan 13.17.*
And knowledge of our God and Christ, with practice, makes men happy. *1 Ioh 17.3.*

L. Raven.



Vrteous Reader, thou art much bound to blesse God, for the great plenty and abundance of excellent Bookes, which by the hands of his painefull and godly Servants he hath afforded thee, as helps and furtherances to bring thee to the sound knowledge and right understanding of his sacred word. But among them all, in my judgement, there is no one in our native tongue, that doth more oblige thee to true thankfulnesse, than the Booke thou now beholdest, in regard of the great necessity and manifold use of the same; as also the exceeding rich profite and benefit, which by Gods blessing (if thou make the right use of it) thou mayst reape thereby. For beside the multiplicity and great variety of wholesome matter, which thou shalt find scattered through the whole worke, here thou hast most of the darke words and phrases contained in the Scripture, in Alphabeticall order, plainly, briefely (yet fully) and soundly unfolded; and in most places, the corrupt glosses of the Papists upon them, compendiously discovered and confuted. Here thou maist at one view, see the diverse acceptations and significations of words, with the Figures and Tropes denoted, in which the Scripture useth them. By this Booke, thou shalt be made able to distinguish of words, which in Scripture are ambiguous, to explaine words and phrases obscure, and easily to understand such as are hard and unknowne. By this Booke, if thou be a Minister, thou shalt become *Bonus Textuarius*, (for what is that but to be able to give the true meaning and genuine sence of the Scripture?) and *Bonus Textuarius est bonus Theologus*. This Booke will make thee a more profitable Teacher: for *qui bene distinguit, bene docet*. By this Booke (whosoever thou be) thou shalt be fortified to shield thy selfe, and haply others too, from error; as also to see when others do erre, and to draw them out of error, for error springs from ignorance, that is, from mis-understanding the Scripture Mat. 22.29. By this thou shalt

ſhalt be made skilfull, to diſcerne the voyce of thy Shepheard Chriſt Ieſus from the voyce of a ſtranger, *Iohn* 10.3.5. In a word, by this Booke in ſhort ſpace, and with no great labour, thou maiſt plentifully abound in all heavenly wiſedome and knowledge. So that, as one ſaies of *Cicero*, *Sciat ſe multum profeciſſe, cui Cicero non placet*: In like manner it may more truly be affirmed of this Booke: Whoſoever he be that delighteth much in it, ſhall thereby gaine infinite benefit. The Author hath beene pleaſed to intitle this booke, *A Chriſtian Dictionary*: and ſo it is, for it interpretes words. But it may alſo be worthily called, *The Key of the Treaſures hid in holy Scripture, The enemy of Ignorance, The high and ready path to Knowledge, The Diſcloſer of Gods holy ſecrets, A Light for Miniſters, whereat they may borrow Light, A Lanthorne for the people, to dreſſ them in the Light*: And to be ſhort, The way to make all the Lords people to propheſie, as *Moſes* wiſhed. Then Gentle Reader, be not without it, let it be continually by thee; yet buy it not for novelty, becauſe it is the firſt of this kinde that ever ſaw the light, but for the unvalewable worth of it. *Sit tibi charus, non quia rarus, ſed amatu quod amabile; i. amari dignus.* *Seneca* ſaith, *Nova, quamvis non magna, mirantur*: That we make much of new things though they be not great. Lo, in this Booke they both meete together, here is newneſſe, and here is goodneſſe. This worke is new, and it is precious, how then ſhould it not much inamor thee?

Omne tulit punctum qui miſcuit utile dulci.

I. B.

The Epitome and Anatomy of this Booke, abridged and unbowelled.

AS starres from Heaven much Light afford,
So doe the words we finde in Word.
But starres shine not till they appeare,
Nor words do teach, till eyes we heare.
Then reade this Booke: that thou maist spy
Gods minde; thy mind to reforme.
The signes of things it maketh bare,
The things themselves it doth declare;
Yea thing from thing it severeth plaine,
That better knowledge thou maist gaine.
Which addes twixt truth and errour is,
Is shewen like: attend to this.
The words, which Fundamentall be,
Are all in table plac'd for thee.
Like words whose matter Scriptures cleare,
Yet words themselves doe not appeare.
Praise God; apply thy mind to know
All words of his, both high and low:
With humble heare this Booke admit,
And pray for grace to thrive by it.

1. Significations.
2. Definitions.
3. Distinctions.

4. Controversall words.

5. Fundamentall.

6. Ecclesiasticall.

Required unto right use of al,
1. Thankefulnesse.
2. Humility.
3. Prayer.

The Dictionary to the Readers.

VNkend unkist. (saith Proverb olde)
Love springs from knowledge, thus we hold,
To Christian world unknowne am I,
Once knowne, you will not passe me by:
Though Booke of words my Title be,
Yet nought but matter found in me.

The Authors Reply:

FEare not, who loves the word of Grace,
Thou lovingly he will imbrace.

A Christian Dictionarie,

Opening the signification of *the chiefe Words, dispersed generally* thorough Holy Scriptures.

Abba.] Father; Thus Christ expounds it, Mark. 14.36. and *Paul*, Rom. 8. 15: *To cry Abba, Father*: the doubling of the word, joyning to the Syriacke [*Abba*] the Greeke word πατηρ, serving to teach, that God is not God of the Iewes onely, but of the Gentiles also, and will bee called upon in all Languages, requiring of his people a strong confidence in his fatherly goodnesse through Christ.

The repetition of the same word (in sense) serveth to stirre and expresse the vehemencie which is in fervent prayer, Gal. 4.6. Psal 22. 1. *My God, my God.* Math. 25.11. *Lord, Lord open, &c.* See Dan. 9.19. Also it sheweth the great constancie and assurance of the faithfull, that he is their Father indeed.

Hebrew and Syriack words, as *Abba, Sabbath, Hosanna, Hallelujah, &c.* and sundry more, are retained as familiarly knowne to the Christians, whose faith is derived from the *Iewes*, so the words also. Also Note that these strange words,

were not used of superstition, as though more holinesse were in the words; as Romanists may seeme for that end to commend the use in a strange tongue in their service.

Leu.26.11. Deut.23.7. and 32.19. 1 Sam.1.17 Iob 42.2. Amos 5.10 Rom.12.9.

To abhor.] To have a thing in utter detestation and loathing, Esay, 1.13. *I abhorre your Sabbaths and New moones*, Iob. 42.6. *I Abhor my selfe.* Sometimes abhorring signifies loathing in shew and profession onely, and not in truth, as Ro.2.22. *Thou abhorrest Idols*, that is, seemest to detest them.

Abhomination.] Some accursed spirituall filthinesse, which deserves to be fled from and abhorred of all men, as ominous, fearefull, and unhappy, Deut. 22.5. *The man that weareth Womans apparell, and the woman that puts on mans vainment, both are Abhomination unto the Lord*, Prov.12.22. *The lying lips are abhomination unto the Lord.* Mat. 24, 15. and often in *Moses* and the Prophets. See Deut. 25.26. It importeth such a vile thing as causeth us to turne our eyes from it, that wee cannot abide to looke on it.

2 Some thing, which for the uncleanesse sake might not bee eaten or toucht, Lev. 11.10.11.

Abhomination of desolation] That, which all good men detest and hold accursed, by reason of the shamefull and foule filthinesse of it, deserving and bringing desolation. And this is meant (as some doe think) of the Idols which the Romaines not long after Christ his ascension, set up in the Temple at *Jerusalem*, whereupon followed desolation, that is, the laying waste and downfall of the Temple, Citty, and Nation of the Iewes. This is the abhomination of desolation foretspoken by Dan. 9.17. and after spoken of by Mat. 24, 15. But master *Iunius* (not without great apparance of reason) interpreteth [*Abhomination*] of the Army of the *Romans*, which consisted of abhominable men, to wit, Infidels, who brought desolation upon Temple, Citty, and people. A desolation to bee executed by abhominable men.

See Luke 21.20. which expoundes Mathew & Marke.

To Abide in Christ.] To continue and remaine in Christ by a lively faith, without falling from it by securitie, pride, or prophaneneſse. This perseverance is wrought by the Spirit of Christ, through the holy Ministery, not without the endevours of the faithfull, Iohn 15.4.5.6.

☞ See, In, and Dwell, House.

To Abide in the Word] To persever in the doctrine, both in the faith and practise of it unto the end, Iohn 8.31.

Ability] Aptnes and strength of wit and memory to comprehend

hend and retaine Sciences, beside a great towardnesse, and withall industrious and vigorous bodies and mindes; Dan. 1.4. *And such as had ability.* See Might, Meane, Power, Strength, New-heart Conversion.

[To Abrogate.] To make voide or frustrate: to lay away as of no vse and fruit, or to no end. Thus grace is said to bee Abrogate, when righteousnesse is sought by the workes of the law; for then the grace of God in giving Christ unto death, to merit righteousnesse for beleevers in him, were made vaine and of no effect, Gal.2.21. Also thus the Law is said to bee Abrogate, Eph.2.15. See how in the word [Law.] See Law Cerimonies, Void.

Absence, referred to God] His withholding some signe of his favour, or the sending some judgement. For as touching his essence and power, he is never absent from his creatures, Psal. 77.7. *Will the Lord absent himselfe for ever?* Hence comes those phrases in the Psalmes and elsewhere, of hiding his face, turning his back, departing, returning, and the like.

To abstaine from.] To separate, or estrange, and turne our mind from a thing, with an hatred of it, 1 Pet.2.11. *Abstaine from fleshly lusts*, that is, crucifie the wicked desires of corrupt nature. See to Fast, to Denie, or Strives to Forsake, Eschew, Mortifie, also Temperance, Sobrietie.

From above, or above,] That which is from heaven, Acts 2. 19. Esay 6.11.

2. That which is excellent, and of great account: also heavenly and spirituall, Gal.4.26. *Jerusalem which is from above.*

3. Things which belong to the heavenly life, Col.3.1. *Seeke things which be above.*

4. Christ, Ioh 3.31.

5. *God the Father*, Iam.1.17.

Above all] One, who hath the chiefe authoritie and rule over the Church, Eph.4.6. *Which is above all*, Iohn 3.31.

Abundance of the heart.] An heart abounding and stored with things good or evill, Mat. 12.24. *Of the abundance of the heart the mouth speaketh.*

Abundance.] The plentifull conversion of the Iewes toward the end of the world. Also the encrease of most excellent grace in them after this generall conversion, Rom.11.12. *What shall their abundance be?*

To abound.] To know and feele the force of a thing abundantly and plentifully, Rom. 5. 10. *Where sinne abounded.*

&c. To abound] 1. To be in great measure or number. Sinne

is more than grace, for number of ſubjects on earth, more in operation upon thoſe ſubjects than grace. But the grace of Chriſt is more abundant than ſinne. 1. in ſufficiencie to helpe and cure all, though not in efficiencie to all, through the indiſpoſition of the ſubject. 2. In efficiencie on the elect, in whom grace prevaileth over ſinne, Rom. 5. 20.

2. To be felt and knowne in great meaſure; ſo where ſinne (though leſſe than in ſome other perſon) is more felt by repentance, than in other perſons, grace ſhall abound with comfort, more than ſinne did before with ſorrow; godly ſorrow in him, or wicked joy in others, Rom. 5. 20.

Haue abundantly.] With daily and great encreaſe and profiting in all ſpirituall conſolations and bleſſings which are heaped on the ſheepe of Chriſt, who with his life accumulateth and powreth Celeſtiall gifts in all plentie upon his, Iohn 10. 10. Col. 1. 19. Epheſ. 1. 3.

To accept us] To receive into favour, and to be well pleaſed with our perſons, being before through ſinne eſtranged from God, Epheſ. 1. 6. *He hath accepted us freely in his beloved*: this is the acceptation of our perſons.

2. To approve graciouſly our unperfect and ſpotted workes, by the free forgiveneſs through Chriſt, of thoſe wants and faults which ſticke unto them, Gen. 4. 7. 1 Pet. 2. 5. Pſal. 51. 19. *Then ſhalt thou ſhalt accept our ſacrifice, &c.* This is the acceptation of our workes. The word which is tranſlated [accepted] in that place of Gen. 4. 7. being of divers ſignifications in the *Hebrew* tongue, hath cauſed that divers have diverſly rendered it; ſome doe Engliſh it [lifting up,] either of *Caines* countenance and conſcience which were caſt down, or of honouring of his Sacrifice. Others, tranſlate it [remitted] as *Hierom*: and *Chalde Paraphraſt* expounded it, of free forgiveneſſe of ſinnes upon his repentance. Others Engliſh it by [receive,] to wit, a reward and recompence of his amendment, as the old Tranſlatio readeth it. And laſtly, by others it is interpreted by accepting, meaning to become gracious and grateſull to God, as *Abels* Sacrifice was, ſo he did beleeve as *Abel* did; as *Calvin* and *Pareus*, and moſt Interpreters do tranſlate. Howſoever, the ſumme is this, that good workes which proceed from true beleefe, and a pure conſcience by forgiveneſſe of faults, pleaſe God, and with his favour have a bleſſing and free reward

ward given to them.

Abraham] A father of a multitude, and figured Christ in the sacrificing of his sonne (in full purpose) for a whole burnt Offering, Gen. 22.2,9,11.12. which did lively expresse the delivering up his onely sonne by God, as a sacrifice for our sinnes, and raised for our Iustification, that hee might be Lord both of dead and living. Compare these places, Gen. 22. with Heb. 11.19. Ioh. 3. 16. 1. Ioh. 4. 19.

To doe the workes of Abraham.] By doing workes to prove themselves the children of *Abraham*, as they professed themselves to be: Ioh. 8.39. Note, Good workes make not the children of *Abraham*, but witnesse they are so: as good fruits approve the trees to bee good, but doe not make them so.

Acception of person, or Respect of persons.] Respect or favour given to one before another for some outward qualitie, as of Nation, Riches, Kindred, Honour, Friendship, and such like. Acts 10. verse 34. This is the use of men, Iam. 2. 1.9. but not of God. *God is no Accepter of persons. For in every Nation, hee that feareth God is accepted*, Rom. 2. verse 11.

2. The favour or respect that is given to one before another, because of his vertue or godlinesse, Act. 10.35.*.

There is then no cause why any should deny the eternall Election of God, depending upon his owne good pleasure alone, as the moving cause, lest he bee counted an accepter of persons. See Person.

Abrahams seede] Christ the principall and author of salvation, and all the faithfull by him saved, Gen. 22.17. Acts 3. 25. Gal. 3. 16. 29. In Gen. 22. 27. it signifies *Esaus* posteritie.

Accesse.] A drawing toward or comming neerer, not of our owne accord, but being of God brought freely to this dignitie. Rom. 5.2. *We have accesse unto this grace, &c.* that is, we may approch into his gracious presence, being now reconciled to God, having our sins forgiven unto us, thorough Christ, apprehended and laid hold on even by faith. Ephes. verse 2. Chap. 18.

To acknowledge.] To take knowledge of Gods Word, to rule our selves by it; also of his providence, what it is that hee doth to us, either in anger or in mercy, Pro. 3.6. *In all thy wayes acknowledge God.*

2. To ioyne and adde knowledge unto knowledge, or to encrease our knowledge, when we know a truth more certainly

ly and clearely than wee were wont to doe, Luke 1.4. *That thou maist acknowledge, &c.* Tit.1.1.

3. Openly and frankely to utter and shew forth our knowne sinnes, or Gods owne perfections, 1 Ioh.1.6. *If wee acknowledge our sinnes*, Psal.32.5. *Then I acknowledged my sin unto thee.*

4. To take others for such as they are, loving them, and having them in due accompt, 1 Thes. 5.12. *Acknowledge them that admonish you, and have them in singular love for their Worke.* Note this generally, that words of knowledge doe many times comprehend affections in them.

☞ **According.**] Signifieth, first Likenes, and that diverfly, 1. in Quantitie.

2. In Qualitie, though not in quantitie, Ephes.4.24.

3. In Proportion, or Relation, Rom.12.6.

According to the promise of life.] To declare to men that promise of eternall life, made of God in Christ, 2. Tim.2.1. it noteth the finall cause.

According to God.] With God, or having God going before us, Ioh. 3.21. *That they are wrought according to God*, first according to his will in his word, which must goe before us in doing duties, as a guide or Lantherne.

2. According to his example.

3. According to the grace he giveth us.

☞ 2. Reasonablenesse of a matter, or the reason and inducement of some action, 2 Pet.1.3. and is as much as because.

In that saying of the Apostle, Rom.2.6.[*According to works,*] the word [*According*] noteth not the cause of that wherewith it is joyned, but the manner thereof: for good workes in the order and meaning of attaining salvation, have a necessary standing, but in the cause of salvation they are shut out.

One Accord.] Agreement or consent of hearts, Phil.2.2. *Of one accord*, Acts 4 32. that is, of one judgement and will.

To Accuse.] To lay an evill or fault to ones charge: this is done either truly or falsely; secretly or openly, 1 Ioh. 8.10. *Woman, where are thine Accusers?* Act.24.13.19 Men Accuse God, one man accuseth another, and Satan accuseth the Brethren; Also our owne thoughts doe accuse us, Rev.12. Rom.2.15.

☞ **Accuser.**] 1. Some man.

2. Satan, Revel.12.9. Who therefore is called the divell. because he is a false accuser, Rev.12. As contrarily every false accuser may be called a

Divell.

Divell, and so is the Greeke Etimologie of the word, 1 Tim. 3.12.

Accursed.] Separate from all humane use, and appointed to temporall destruction, Iosh. 6. 20. 21. *Keepe ye from the accursed thing.*

2. Separate from Christ, and appointed to eternall destruction. Gal. 1.9. *Let him be accursed.* Rom. 9.3. *I would be accursed (or separate from Christ) for my kinsmen.* In these words holy *Paul* maketh no such prayer or wish, that he might perish, (for this had been unlawful and vaine too, both against the constant purpose of God, and his owne assurance testified, Rom. 8.38. 39. Neither was *Paul* bound to love the Iewes salvation more than Christ and his grace:) but by this manner of speech being conditionall, hee bewrayes his deepe affection for the Iewes his Kinsmen, in that (if it could have beene) he was ready to have redeemed their eternall destruction with his owne. Like to that wish of *David* concerning *Absolon*, 2 Sam. 18.33.

3. Execrable, 1 Cor. 12.3.

A. D.

Adam.] Either the first man so called, being great Parent, roote and head of all mankinde, deriving into them as his branches and members, sinne, and death, Rom. 5.12.13, &c. a body with life, sense, motion, subject to naturall operations and affections, 1 Cor. 15.45. or else Christ Iesus the roote, head, and beginning of all the elect, and beleevers, unto whom hee conveieth in this life, his righteousnesse by imputation, and his Spirit or grace by infusion; and in the life to come, perfect glory both to soule and body which by his quickning spirit he causeth to bee spirituall, and most glorious, free from all naturall infirmities, affections and actions, and filled with immortalitie and blisse, Rom. 5. 14. 15. &c. 1 Cor. 15.46.47.

As in the first *Adam*, mankinde was made: so in the latter *Adam* it was restored: the Elect come from Christ by regeneration, as all men from *Adam* by generation.

The former *Adam* is called first *Adam*, and Christ the last *Adam*, because the former was a type of the latter, in the forenamed respects, Rom. 5.14. Also he was formed of clay, touching his bodie, before Christ as concerning the flesh, was borne of the Virgin. Hence it is that the naturall man being before the spirituall man, therefore the Saints have first natural bodies in this life; and afterwards at the resurrection, they shall have spirituall bodies full of glory, and wholy ruled and moved by the Spirit, not by the soule as now they be. For Nature in all things proceedeth from the lesse perfect unto the

more perfect; but the naturall body is more unperfect than is the ſpirituall, therefore the naturall body welfitteth this preſent life, and the ſpirituall will beſeem the future perfection in a life which is heavenly, 1 Cor. 15, 46. *Adam* by notation of the word, is red Earth: and it is a name either proper, as Gen. 2.7.17.19.20.22.23. or appellative, as Gen. 2.16. and Gen. 5.2. noting ſometime the whole humane kinde, and ſometime that particular man ſo called.

Adde.] To put unto, Rev. 22.18 *If any man ſhal adde to theſe things in this Booke, &c.* Pro. 30.6. *Put nothing to his word*, Deut. 12.32 Men adde to the word of God, when they put ſomthing to the ſervice of God, which he hath not cõmanded for his ſervice: or doe make that to be Scripture, putting to it ſomewhat which is falſe, or taking from it ſome-what which is true. Thus do the Romaniſts, as a man half blinde, may ſee.

2. To caſt in ſomthing as a ſurpluſage and overplus, Mat. 6.33. *All other things ſhalbe added or miniſtred unto you.*

3. To inflict ſome heavie judgement, or to plague one with the increaſe of wrath, Revel. 22.10. *I will Adde unto him all the plagues, &c.*

To Adde nothing to one] Not to afford any the leaſt thing unto that which Paul had already learned from Chriſt by immediate & extraordinary enlightning, Gal. 2.6. *They who ſeemed to be ſomwhat, Added nothing to me.* His meaning is, that other Apoſtles which had been familiar with Chriſt and his Diſciples long afore Paul, (for which matters, they had more account and opinion amongſt men) yet inſtructed him no whit at all, either how or what to preach. This is ſpoken againſt ſuch corrupt & cunning teachers, who commended the other Apoſtles, to diſgrace Paul, whom as they cared for neither Paul nor them.

To Adiure.] To command a thing, by interpoſing the Authority and name of GOD or Chriſt, Acts. 19.13. *We Adiure you by Ieſus.*

☞ See Exorciſt, to Sweare. Oath.

2. To demand or cõmand an oath of one for more ſafety & certainty, Marke 5.7. Where the ſame word is in the Greek, as in the former place of the Acts, to lay the oath of God upon one, Mat. 26.63.

☞ 3. To ſweare earneſtly, or to affirme a matter with a great proteſtation of calling God to witneſſe, for the better credite of that we ſay. Math. 14.7.

Adverſary.] Either Sathan, or the wicked which be the inſtruments

struments by whom hee worketh, 1 Pet. 5. 8. 1 Tim. 5. 14. & 1 Cor. 16. 9.

Administration.] A publike function or charge, 1 Cor. 12. 5. *There are diversities of Administrations.*

Admonition.] A warning by word or speech, when wee are wisely, earnestly, and lovingly put in minde of some dutie to be done, or some sin to be left undone, 1 Thess. 5. 14. *Admonish one another.* This is private admonition. Verse 12. speaketh of publike admonition. Also Titus 3. 10. Rom. 15. 14. There are two things required in him that should admonish and instruct others. First, Knowledge that hee be not ignorant what and how, and when and whom to admonish. Secondly, Goodnesse, that he be not blameworthy in that wherein he will admonish another (that he may edifie by example as well as by words) especially that he have a good charitable minde.

2. A warning by example, 1 Cor. 10. 11. *These things came for ensample, and were written to admonish us.*

Admonition of the Lord. Such instruction for warning our mindes, as is drawne out of the word of the Lord, and is acceptable to him, Eph. 6. verse 4. *Bring up your children in the Admonition of the Lord.*

Adoption.] The purpose of God, eternally decreeing to make some his children, Eph. 1. 5. *This is the adoption of Gods purpose.*

☞ See sons of God, children.

2. A taking, or admitting one actually, to be a son by favor, who is none by nature; and to adopt is actually to take him for a sonne, who is the child of wrath by nature, Ro. 8. 15. *Yee have received the spirit of adoption.* Actuall adoption, which is all one with effectuall vocation, Rom. 8. 30.

3. The dignitie of being Gods people, Ro. 9. 4. *To whom pertaines the Adoption.* This is externall Adoption.

Spirit of Adoption.] A speciall gift of the Spirit, certifying us of our Adoption, and whereby the elect bee actually adopted to be Gods Children, Rom. 8. 16. *Wee have received the Spirit of Adoption, to cry Abba, Father.*

To waite for the Adoption.] Earnestly to looke for the fruition and enioying of our adoption, in a full restoring at the last day, Rom. 8. 23. *Wee waite for our Adoption.* This is Adoption compleate and perfect; to wit, glorification in heaven.

Note. Adoption is (*forensi verbum*) taken from civil Lawyers, who thus define it: A legitimate act imitating Nature, found out for the

the solace and comfort of such as want children. This being applyed unto God, is a favour vouchsafed to some of *Adams* posterity, to bee accounted Children of GOD thorough Grace, which by nature were children of wrath. Foundation hereof, Gods love to mankind, 1 Iohn 3,1. and his love to his Sonne Christ, in whom others are beloved, Ephes. 1,6. And so much is this love the greater, because God needed not such a comfort, for hee had a Sonne. Howbeit, having none in our kind which was wholly estranged from him in *Adam*, his mercy moved him both to purpose eternally, and performe in time actually, the Adoption of some; to which end his Sonne was incarnate, and made our brother, Heb. 2. and by his passion removed sin, the cause of hatred, Col. 2.

Thirdly, sendeth his Word that immortall seede, causeth the promise of Adoption to be preached.

Fourthly, giveth his Spirit, Gal. 4.5,6.

Fiftly, it engendereth Faith, whereby the Elect are engrafted into Christ the eldest Son, and so are justified by imputation, and thereupon enter into the Adoption of sonnes, which whilst they were enemies and unjust, they could not be.

Sixtly, after this commeth regeneration, or renovation of the heart, giving inherent justice or holinesse: whereof followeth seventhly, the earnest of the Spirit, a certaine sense and perswasion of Adoption, which yet is not perfect, by reason of remaining sinne, nor knowne to others by meanes of crosses: therefore eightly, shall be both consummate and fully manifested at the resurrection, Rom. 8, 23. 1 Iohn 3,2.

[**To receive the Adoption of Sonnes.**] To obtaine, enioy, and actually possesse the right and libertie of Sonnes, which is freedom from the Tutorship of the Law: as an heyre when he comes to full age, hath the fruition of the inheritance, frō which being a Childe, hee was detained under Governours, Galath. chap. 4. verse 5. *That wee may receive the Adoption of Sonnes.*

[**To predestinate unto the Adoption.**] To fore-ordaine, or appoint from everlasting, such as shall by an effectuall calling beleeve in Christ, and by such faith be made of favor or Adopted to be the Sonnes of GOD; for Adoption doth heere signifie effectuall vocation to Christ, Ephe. 1,5. *Having predestinated us to the Adoption of Children, by Iesus Christ.* This sentence seemeth to bee all one with

with that in Rom. 8. verse 30. *Whom hee predestinate, them hee called.*

Advantage.] Gaine, benefite, or profite, either spirituall or earthly, Phil. 1, 12. *Christ is to me Advantage.* Math. 16, 26. *What will it advantage (or profit) a man to win the world and to lose himselfe.*

Adultery.] Uncleannesse about the act of generation betweene two persons, whereof one at the least is married, Heb. 13. 4. *Adulterers God will judge.* Iohn. 8. 3. *A Woman taken in Adultery.* ☞ See to sinne against the body Fornication.*

2 All manner of uncleannesse about desire of sexe, together with the occasions, causes, and meanes thereof, as in the seventh Commandement, Exod. 20, 14. *Thou shalt not commit adultery.* A Synecdoche.

3 The immoderate love of pleasures and worldly profites more than God, Iam. 4. 4.

☞ Idolatry, which is called spirituall Adultery, as corporall adultery is no lesse than Covetousnesse a spirituall Idolatry. Ephes. 5. 5.*

Advocate.] One, that pleadeth for another at any barre of Iustice. This is the proper signification.

2 One, that pleadeth the cause of beleeving sinners, at the bar of Gods Iustice. Christ alone performes this Office, by the everlasting merite of his death, 1 Iohn 2, 2. *Wee have an * Advocate with the Father, Iesus Christ the righteous.* Heere falles downe the multitude of Advocates set up in the Romish Synagogue, to Christ his great dishonour, who onely is our Advocate, because hee alone is our Propitiator, or Reconciler.

* All words which concern Christs his mediation, are to be understood exclusively, shutting out all creatures.

Affections.] Passions which affect the mind with some grief or paine, especially when they are strong and vehement, Rom. 7, 5. *The affections of sin wrought in us.* In the originall Text it is read, *The Passions of sin.*

2 More entire feeling and hearty love, 2 Cor. 7, 15. *His inward Affection is more abundant to you.*

Affliction.] Any trouble, greefe or evill whatsoever, that hapneth either to soule or body, name, goods, or estate, for correction of sinne, or for triall, as it doth to the godly; or for punishment and vengeance, as to the wicked: Rom. 2, 8. *Anguish, affliction.* Also 5. 3.

Afflictions of the Gospell.] Persecutions raysed against Christians for the profession of the Gospel, 2 Tim. 1 8.

To come after one.] To bee manifested, and to have his ministery

nistery or Propheticall Office made knowne in time after the baptisme and doctrine of *Iohn*, Math.3.11. *Hee that commeth After mee.* Christ was before *Iohn* by his Divinitie or Godhead, but hee was borne man, and shewed himselfe in his Ministery after *Iohn*, who was both borne before Iesus, and began to preach and baptize some halfe yeere or thereabout before him.

A. *G.*

Againe.] As before, to wit, when by the preaching of the law the Spirit wrought servile feare in your hearts, Rom.8,15. *To feare againe*, Heb.6,6. that is, the second time, or any more.

2. Backward, whereas yee ought to have held on forward unto the marke of perfection, ye have stept backe from Christianisme to Iudaisme, Gal.4,9. *How turne yee againe to impotent Rudiments?* This cannot bee meant in the former signification (but by an hard *Catachresis*) because the Galathians had bin converted from Paganisme, not from Iewish Pharisaisme.

Against Christ.] Haters of Christ, and open blasphemers, Math.12.30. *He that is not with me, is against me.*

☞ This place and that in S. *Luke* 9.50. *He that is not against us is with us*, seeme to be contradictory, but yet considered in the same matters, they are propositions convertible. The Pharisees were not with Christ in affection, but yet in company they were; the other spoken of Luk. 9.49. 50. was not with Christ in fellowship or company, but yet he was in affection. Or in the first place and in *Luk.*11.23. We must understand 1. a positivenesse of power in the person to doe good. 2. A privation, or negation of doing it.

(*i*) He that can, and will not or doth not doe mee good, is against me. In the other place *Luke* 9.50. wee must understand 1. A position or affirmation of power in the person to bee against Christ, 2. A negation or privation of abusing that power: (*i*) he that can be and yet is not against me, he is with me.

They were not against Christ, which did thinke reverendly of him, and make open profession of him; but such as reproached him, his doctrine and workes, are heere sayd to bee against him. As appeareth by comparing together the 30. 31. and 32. verses of the twelft Chapter of Saint Mathew.

Against]

Against thee.] Thee onely being privy and conscious; or offended and scandalized, Mat. 18,15. *If thy Brother trespasse against thee.*

Ages.] Times which are, or have beene, or be to come, succeeding times, Ephes. 3.5. and 2,7.

2 Men which live in these times, Luke 1,48, *All ages shall call me blessed.*

Agony.] Any fight, conflict, wrestling, or strife.

2 The deepe soule-sorrow, and extreame anguish of Christ, wrestling and striving not onely with the terrour of death, but with the infinite justice and wrath of God, highly displeased with our sinnes, Luke 22. verse 44, *And hee was in an agony, &c.* If any thinke this agony did arise meerely from a feare of naturall death in Christ, they thinke too unworthily of Christ his excellent fortitude, of his Fathers infinite Iustice, of mans most horrible and execrable sinnes.

☞ **Agreement**] see Communion. One, vnity. Indifferent: consent, like minded.

A. H.

Ah.] Indignation or griefe of one exclaiming for injuries and abuses done against him, Esa. 1.24. *Ah, I will ease me.*

A. L.

All.] Every one, and then it is put universally, and absolutely, Rom. 5.12. *Death went over all.* 2 Cor. 5. 10. *Wee must all appeare*, that is, all and every one. It signifies whole, 1 Chro. 13.2. 2 Tim. 3.16. Exod. 32.3. compared 1 Cor. 10.7.

☞ 2. Many, or the most, and greatest part, Philip. 2.21. 1 Tim. 6.10. Math. 3.5. Ioh. 10. 8. & 11. 48. and then it is put reservedly or distinctly for all of one sort.

3. Some of all, but not the greatest part: and then it is put indefinitely. 1 Tim. 2.2. *God will have all to be saved*: Mat. 3.5. and 4.24. *And hee healed all diseases*: that is, some of all sorts and kinds, Iohn 6. 45.

☞ 4 Every one, and all universally, but yet onely conditionally, as 1 Tim. 2.2. 1 Pet. 3.

These and such like places therefore, are evilly cited in favour of universall election, to proove that all and every one were chosen; and that the cause of their damnation

on which doe perish, is because they refused offered grace, which they might have received if they would.

5. Plentifull and perfect, Rom. 15.13. *All joy*, 1 Cor. 13.2. All men signifies all the Brethren, or all Christians which knew him, 3 Iohn 12.

☞ There are three sorts of *All men* mentioned in the Scripture.

1. *All* humane reasonable creatures on earth, Rom. 3.23. 2 Pet. 3.9.

2. *All Nations*, though not all persons in them, 1 Tim. 2. 4. 6.

3. *All* godly people, or all that repent and beleeve the Gospell, Rom. 10.12.

The first is a generalitie of persons according to their matter or essence, their qualitie, state, age, sexe, time, &c.

The second is a generalitie of persons according to their place or countrey, as also their kindred.

The third is a generalitie of persons, according to their morall and spirituall qualities.

The first is according to the state of Creation or nature. The second according to the state of outward profession in this world, and of glory in the next.

The first is to take away the distinction or difference of mens natures in the case of sin, as being common to all sorts of men. The second is to take away the difference of Nations, *viz.* Iewes and Gentiles in the case of Gods Grace, which is offered to both sorts, and given also to, and received of persons of either sort of Nation, 2 Pet. 3.9. The third is to take away the difference of all worldly respect in the case of salvation, and eternall glory, which is common to all the godly, Acts 10.34,35 *

This particle [*All*] is used by Scriptures in divers sorts. First, most largely for every on, as Rom. 5.12. *As have sinned*. Also Rom. 3.23. and else-where often.

Secondly, sometimes it is put restrictively with limitation and determination to certaine persons there meant, as Rom. 10.12 *God is rich to All*, which hath his limitation added, *Who call upon him*: and Rom. 11. 32. *That hee might have mercy on all*. This is restrained, Gal. 3. 22. *That the promise should be given to All that beleeve*. Thus restrained [*All*] in Pet. 3.9. *Would All men come to repentance*: that is, all us (*Peter* and other beleevers) toward whom hee is patient.

Likewise, where Christ is often said to die for [*All*] take it restrictively, spoken with reference

ference to the chosen, according to that, Rom. 8. 33. *Who shall lay ought to the charge of Gods Chosen? It is Christ which died, rose againe, makes intercession for them.*

Thirdly, it is some-where used distributively, and serves *ad tollendum discrimen nationum, sexus, conditionis, &c.* as 1 Tim. 2. 5. 6. *Who will have All to be saved*: that is, some of all degrees, and of all Languages, some both Iewes and Gentiles, as Rom. 10. 12. *For there is no difference betweene Iewes and Gentiles*; but Acts 10. 35. *In every Nation, &c.* Therefore 1 Iohn 2. 2. Christ is said to have made propitiation or attonement for the sinnes of the whole world, which is expounded of some out of every Nation, and kindred, people and tongue, Rev. 7. 9. Gal. 3. 26. *Ye are all*: whether *Iewes* or *Gentiles* beleeving. *All*, may be understood either simply or universally for every kinde, or person, but it is to be often contracted and limitted unto the present matter, as 1 Cor. 1. 5. [*All knowledge*,] is meant not skill in Mathematicks, Physick, Metaphysicks, &c. And in Arts, not in all Grammar, Logicke, Rhetoricke: but the Apostle speaketh of all knowledge and speech needfull for Christians. So 1 Cor. 13. 2. [*All faith*] containes not every kind of Faith, but perfection of miraculous faith. And againe, 1 Cor. 13. 7. *Charity suffereth all things, &c.* it is to be thus restrained: All things which may be suffered, beleeved, hoped, and endured with truth and reason, and with a good conscience. See 1 Cor. 8. 1. and 9, 25. and 10. 33. and 15. 22. In all which places [*All*] is restrained to the present matter and thing which is there handled. Also 1 Cor. 10. 23. 1 Cor. 6. 12.

All things.] All creatures both reasonable and unreasonable, in heaven and in earth, and sea, Col. 1. 16, *All things made by him*, Ioh. 1. 3. where it signifieth such creatures as have being onely.

2. All reasonable creatures onely especially men, Pro. 16. 4. *God made all things for himselfe.*

3. All persons, men and women, and whatsoever commeth from them, Gal. 3 22. Ephes. 1. 10.

4. Those new works which God alone worketh in his elect at their regeneration or new birth, 2 Cor. 5. 18. *All things are of God*: these things here meant bee a Calling to Christ, Faith, Remission of sinnes, Iustification, Hope, Love, Repentance, Peace of conscience, Ioy in the holy Ghost, Perseverance in grace.

5. Both the workes of grace in the new borne Children of God, and the workes also of creation and divine government, Rom. 11.36. *All things are of him, by him, &c.*

6. Publike ministeriall duties of all sorts, both for teaching, ministring the Sacraments, Prayer, censures by word and deed: all which must bee directed to the building up and furtherance of the faithfull in godlinesse, 2 Cor. 12. 19. *We doe all things for your edifying.*

7. Private duties (as well as publike) both of generall and speciall vocations, Ecclesiasticall, Civill in performance whereof, love must governe us, as *Paul* saith, *Do all your things in love.* Also matters propounded of their Teachers, 1 Thess. 5.21.

8. All people both *Iewes* and *Gentiles*, without difference of Nation, Ephes. 3.9. *Who created all things by Iesus Christ.*

Generally observe, that [*all things*] must be interpreted (*secundum determinatam materiam*) according to the matter handled in the place where it is read; or else to be taken hyperbolically, by an excesse of speech, Gen. 3.11. *Enough of all.* And Gen. 50. verse 7. *All* is used for a great multitude of them: as Mat. 3. *All Iudea*, for very many of them.

Allegory.] A sentence consisting of sundry strange and borrowed speeches, which sound one thing, and covertly shewes forth another, Gal. 4. verse 24. Mat 7. verse 6. and Mat. 3 verses 10. 11. affoordes us examples hereof.

Allegories be either continued Metaphors, whereof many examples are in Scriptures, besides those here named: or a drawing of some words plainely uttered at first, from their naturall and proper meaning, to a strange sense, for better instruction of our mindes, in some points of faith or manners, as that in Gal. 4. 24. Here a bare history or plaine narration of a thing done, is used to shadow a great mystery, even the two Covenants, legall and evangelicall, of Workes and of Grace. Touching the latter kinde of Allegories, it is a safe thing to treade in the steps of the holy Ghost, not making Allegoricall senses of Scripture, where the Spirit hath made none.

Almes.] A releefe given to the poore out of a pitifull heart, Mat. 6. 1. *When thou giveſt thy almes, &c.* It hath affection of mercie, and effect of succour; the heart touched with pittifulnesse, and an hand reached out to give, if we have wherewithall, See 2 Cor. 8.

Note, Almes must be given, 1. with discretion. 2. Iustice. 3. compassion. 4. cheerefulnes 5. Simplicitie.

Almightie.] One of infinite power,

power, able to doe whatsoever he will, and to hinder whatsoever he will not have done, by his respective power; and by his absolute power, able to doe more than he will: such an one is God onely. 2 Cor. 6. 18. *Saith the Lord God Almighty*, Rom. 9. verse 19. *Who hath resisted his will?*

The Papists reason foolishly from Gods Almightinesse, to prove the reall presence of Christs body in the Supper: whereas, they should rather prove it his revealed will to have it so, which they can never doe. We may assure our selves that God is able to do, and doth whatsoever hee is willing to doe, but not on the contrary, that he will doe whatsoever he can doe.

Note further, that if God could doe things against his nature, or things contradictory, or against his word, it would bewray impotency and weakenesse, not omnipotency and Almightinesse.

Alone.] Either one which is safe without enemies, and so it is a blessing. See Deut. 33. 28. Numb. 23. 9. Psal. 4. 10. Or else one solitarie left without friends, and then it is a note of affliction. Psalm. 102. 7. Lam. 1. 1.

Allowed of God.] Esteemed and judged meete of Gods meere favour, 1 Thess. 2. verse 4. 2 Cor. 3. 5.

Alpha.] That which is first amongst the Greeke Letters, as *Omega* is that letter which is last; whereby is meant that Christ is both beginning and ending, Rev. 1. 11. *I am Alpha and Omega, the first and the last.*

All-sufficient.] One God most able to performe all promised good things, and to keepe away all threatned evils, Gen. 17. 1. *I am God All-sufficient.* God is named thus, not onely of his power to goe thorough with all things, but for wasting his enemies at the drowning of the world, Esay 13. 6. Ioell 1. 15.

Altar of burnt offering.] The brazen Altar standing in the open Court for all to see, whereupon the daily sacrifices figuring Christs death and sufferings were burned, to leade the expectation of his body to be offered for us, and our bodies by him unto God, Exodus, Chap. 40. verse 29. Heb. 10. 5. 6. 7. Rom. 12. 11.

Altar.] The doctrine of free salvation by Christ crucified: or the sacrifice of Christ his death, Heb. 13. 10 *We have an Altar, &c.* The meaning of this place is, that such as remaine (after due instructions) in the observations of Legall Sacrifi-

the ſolace and comfort of ſuch as want children. This being applyed unto God, is a favour vouchſafed to ſome of *Adams* poſterity, to bee accounted Children of GOD thorough Grace, which by nature were children of wrath. Foundation hereof, Gods love to mankind, 1 Iohn 3,1. and his love to his Sonne Chriſt, in whom others are beloved, Epheſ. 1,6. And ſo much is this love the greater, becauſe God needed not ſuch a comfort, for hee had a Sonne. Howbeit, having none in our kind which was wholly eſtranged from him in *Adam*, his mercy moved him both to purpoſe eternally, and performe in time actually, the Adoption of ſome; to which end his Sonne was incarnate, and made our brother, Heb. 2, and by his paſſion remooved ſin, the cauſe of hatred, Col. 2.

Thirdly, ſendeth his Word that immortall ſeede, cauſeth the promiſe of Adoption to be preached.

Fourthly, giveth his Spirit, Gal. 4.5,6.

Fiftly, it engendereth Faith, whereby the Elect are engrafted into Chriſt the eldeſt Son, and ſo are juſtified by imputation, and thereupon enter into the Adoption of ſonnes, which whilſt they were enemies and unjuſt, they could not be.

Sixtly, after this commeth regeneration, or renovation of the heart, giving inherent juſtice or holineſſe: whereof followeth ſeventhly, the earneſt of the Spirit, a certaine ſenſe and perſwaſion of Adoption, which yet is not perfect, by reaſon of remaining ſinne; nor knowne to others by meanes of croſſes: therefore eightly, ſhall be both conſummate and fully manifeſted at the reſurrection, Rom. 8, 23. 1 Iohn 3,2.

[**To receive the Adoption of Sonnes.**] To obtaine, enioy, and actually poſſeſſe the right and libertie of Sonnes, which is freedom from the Tutorſhip of the Law: as an heyre when he comes to full age, hath the fruition of the inheritance, frō which being a Childe, hee was detained under Governours, Galath. chap. 4. verſe 5. *That wee may receive the Adoption of Sonnes.*

[**To predeſtinate unto the Adoption.**] To fore-ordaine, or appoint from everlaſting, ſuch as ſhall by an effectuall calling beleeve in Chriſt, and by ſuch faith be made of favor or Adopted to be the Sonnes of GOD; for Adoption doth heere ſignifie effectuall vocation to Chriſt, Ephe. 1,5. *Having predeſtinated us vnto the Adoption of Children, by Ieſus Chriſt.* This ſentence ſeemeth to bee all one with

with that in Rom.8. verſe 30. *Whom hee predeſtinate, them hee called.*

Advantage.] Gaine, benefite, or profite, either ſpirituall or earthly, Phil.1,12. *Chriſt is to me Advantage.* Math. 16,26. *What will it advantage (or profit) a man to win the world, and to loſe himſelfe.*

Adultery.] Vncleanneſſe about the act of generation betweene two perſons, whereof one at the leaſt is married, Heb. 13.4. *Adulterers God will iudge.* Iohn.8,3. *A Woman taken in Adultery.* ☞ See to ſinne againſt the body: Fornication.*

2 All manner of uncleanneſſe about deſire of ſexe, together with the occaſions, cauſes, and meanes thereof, as in the ſeventh Commandement, Exod. 20,14. *Thou ſhalt not commit adultery.* A Synecdoche.

3 The immoderate love of pleaſures and worldly profites more than God, Iam.4,4.

☞ Idolatry, which is called ſpirituall Adultery, as corporall adultery is no leſſe than Covetouſneſſe a ſpirituall Idolatry. Coloſſ.3.5.*

Advocate.] One, that pleadeth for another at any barre of Iuſtice. This is the proper ſignification.

2 One, that pleadeth the cauſe of beleeving ſinners, at the bar of Gods Iuſtice. Chriſt alone performes this Office, by the everlaſting merite of his death, 1 Iohn 2,2. *Wee have an * Advocate with the Father, Ieſus Chriſt the righteous.* Heere falles downe the multitude of Advocates ſet up in the Romiſh Synagogue, to Chriſt his great diſhonour, who onely is our Advocate, becauſe hee alone is our Propitiator, or Reconciler.

A. F.

Affections.] Paſſions which affect the mind with ſome grief or paine, eſpecially when they are ſtrong and vehement, Rom. 7,5. *The affections of ſin wrought in us.* In the originall Text it is read, *The Paſſions of ſin.*

2 More entire feeling and hearty love, 2 Cor.7,15. *His inward Affection is more abundant to you.*

Affliction.] Any trouble, greefe or evill whatſoever, that hapneth either to ſoule or body, name, goods, or eſtate, for correction of ſinne, or for triall, as it doth to the godly; or for puniſhment and vengeance, as to the wicked: Rom. 2,8. *Anguiſh, affliction.* Alſo 5.3.

Afflictions of the Goſpell.] Perſecutions rayſed againſt Chriſtians for the profeſſion of the Goſpel, 2 Tim.1.8.

To come after one.] To bee manifeſted, and to have his miniſtery

*All words which concern Chriſt his mediation, are to be underſtood excluſively, ſhutting out all creatures.

nistery or Propheticall Office made knowne in time after the baptisme and doctrine of *Iohn*, Math. 3. 11. *Hee that commeth After mee.* Christ was before *Iohn* by his Divinitie or Godhead, but hee was borne man, and shewed himselfe in his Ministery after *Iohn*, who was both borne before Iesus, and began to preach and baptize some halfe yeere or therabout before him.

A. *G.*

Againe.] As before, to wit, when by the preaching of the law the Spirit wrought servile feare in your hearts, Rom. 8, 15. *To feare againe*, Heb. 6, 6. that is, the second time, or any more.

2. Backward, whereas yee ought to have held on forward unto the marke of perfection, ye have stept backe from Christianisme to Iudaisme, Gal. 4, 9. *How turne yee againe to impotent Rudiments?* This cannot bee meant in the former signification (but by an hard *Catachresis*) because the Galathians had bin converted from Paganisme, not from Iewish Pharisaisme.

Against Christ.] Haters of Christ, and open blasphemers, Math. 12. 30. *He that is not with me, is against me.*

☞ This place and that in S. *Luke* 9. 50. *He that is not against us is with us*, seeme to be contradictory, but yet considered in the same matters, they are propositions convertible. The Pharisees were not with Christ in affection, but yet in company they were; the other spoken of Luk. 9. 49. 50. was not with Christ in fellowship or company, but yet he was in affection. Or in the first place and in *Luk.* 11. 23. We must understand 1. a positivenesse of power in the person to doe good. 2. A privation, or negation of doing it.

(*i*) He that can, and will not or doth not doe mee good, is against me. In the other place *Luke* 9. 50. wee must understand 1. A position or affirmation of power in the person to bee against Christ, 2. A negation or privation of abusing that power: (*i*) he that can be and yet is not against me, he is with me.

They were not against Christ, which did thinke reverendly of him, and make open profession of him; but such as reproached him, his doctrine and workes, are heere sayd to bee against him. As appeareth by comparing together the 30. 31. and 32. verses of the twelft Chapter of Saint Mathew.

Against]

Againſt thee.] Thee onely being privy and conſcious; or offended and ſcandalized, Mat.18,15. *If thy Brother treſpaſſe againſt thee.*

Ages.] Times which are, or have beene, or be to come, ſucceeding times, Epheſ.3.5. and 2,7.

2 Men which live in theſe times, Luke 1,48, *All ages ſhall call me bleſſed.*

Agony.] Any fight, conflict, wreſtling, or ſtrife.

2 The deepe ſoule-ſorrow, and extreame anguiſh of Chriſt, wreſtling and ſtriving not onely with the terrour of death, but with the infinite juſtice and wrath of God, highly diſpleaſed with our ſinnes, Luke 22. verſe 44, *And hee was in an agony. &c.* If any thinke this agony did ariſe meerely from a feare of naturall death in Chriſt, they thinke too unworthily of Chriſt his excellent fortitude, of his Fathers infinite Iuſtice, of mans moſt horrible and execrable ſinnes.

☞ **Agreement**] ſee Communion. One, vnity. Indifferent: conſent, like minded.*

A. H.

Ah.] Indignation or griefe of one exclaiming for injuries and abuſes done againſt him, Eſa.1.24. *Ah, I will eaſe me.*

A. L.

All.] Every one, and then it is put univerſally, and abſolutely, Rom.5.12. *Death went over all.* 2 Cor.5. 10. *Wee muſt all appeare*, that is, all and every one. It ſignifies whole, 1 Chro.13.2. 2 Tim.3.16. Exod. 32.3. compared 1 Cor. 10.7.

☞ 2. Many, or the moſt, and greateſt part, Philip.2.21. 1 Tim.6.10. Math.3.5. Ioh.10. 8.& 11.48. and then it is put reſervedly or diſtinctly for all of one ſort.*

3. Some of all, but not the greateſt part: and then it is put indefinitely, 1 Tim. 2.2. *God will have all to be ſaved*: Mat. 3.5. and 4,24. *And hee healed all diſeaſes*: that is, ſome of all ſorts and kinds, Iohn 6. 45.

☞ 4 Every one, and all univerſally, but yet onely conditionally, as 1 Tim.2.2. 1 Pet.3.*

Theſe and ſuch like places therefore, are evilly cited in favour of univerſall election, to proove that all and every one were choſen; and that the cauſe of their damnation

5. Both the workes of grace in the new borne Children of God, and the workes alſo of creation and divine gouernement, Rom. 11.36. *All things are of him, by him, &c.*

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ces ſhall not partake in the ſacrifice of Chriſts death, once offered on the Croſſe. What is this to Popiſh Altars, whereon to ſacrifice Chriſt againe in an unbloudy manner for ſinnes of the quicke in earth, and of the dead in Purgatory? Alſo the worſhip ſpirituall of the new Teſtament, Eſay 18.10.

2 The Sacrifices and Oblations, ſlaine and offered at the Altar, 1 Cor.9.13. *They which ſerve at the Altar, are partakers with the Altar.*

3 Both the worſhip of the Altar, or there performed to God; and alſo God, and Chriſt of whom the altar was a token being conſecrate to God, and appointed to bee a figure of Chriſt, 1 Cor. 10.18. *Are not they which eate of the Sacrifice, partakers of the Altar?* That is, by that their Act of eating of the Sacred things, they all doe profeſſe a ſocietie in the worſhip of God, yea with God, to whome it was dedicate, and to Chriſt, of whom it was a ſigne.

To offer or bring our gift to the Altar.] To do and performe the duties of godlineſſe, which are unto God as an Oblation or Sacrifice, Mat. 5.23.24. *Therefore if thou ſhalt bring thy gift to the Altar, &c.* It is a ſpeech borrowed from thoſe times, when the Temple, and Altars, and Sacrifices were in uſe. Therefore the Papiſts deale abſurdly, that upon theſe words would build their Altars for Maſſes, and their Purgatory: woefull Interpreters of Scriptures.

Altar of Gold] Chriſts mediation for his Church, whereby they and their prayers are preſented to God as ſweet odours, Exod.40.2.

To digge downe Gods Altars.] To overthrow the true worſhip of God, and in ſtead thereof, to bring in and ſet up the ſervice of Idols, and Idolatrous worſhip, Rom. 11. 4. *They have digged downe thine Alters.* A Synecdoche.

To build an Altar.] That profeſſion of godlineſſe, and the whole exerciſe of Religion wch ſtood in inſtruction, prayer, praiſes, ſacrifices, according to thoſe times, Gen.7.20. and 12. 7. and 13.18.

Alwayes.] To the end of the world, ſo long will Chriſt be preſent with faithful Paſtors to direct and protect them, Mat.28.v.laſt: Alſo Mat.26.10.

2 A very long time, even ſome thouſand yeares, though not for evermore and without an end, Rom.11.10. *Bow their backs alwayes.* The ſtrength and might, both ſpirituall and temporall, as touching power, will, and endevour to doe good; and concerning the Temple, Religion,

gion, order, and forme of the Church and civill government, was taken away as the ſtrength of ones backe or loines for an exceeding long time, but not everlaſtingly, for they muſt bee grafted into the true Olive, becauſe God is able and hath promiſed it, Ro 11 23.24.26. &c. Howbeit without reſtitution of *Iſrael* to a Common-wealth, (for ought that I can ſee) though not without being reſtored to the Common-wealth of *Iſrael*, that is, the Chriſtian Church, from which the Iewes have beene caſt out now ſixteene hundred yeares.

A. *M.*

☞ **Ambition.**] See Love, Deſire, Praiſe, Vaineglory.*

Am.] Exiſtence or ſelfe-being, Exod. 3.14 *I am that I am*; that is, 1. I Have my being from my ſelfe, and from my ſelfe, and from no other. 2. Continue for ever and faile not. 3. Am the ſame and change not, and am the cauſe of being to all things that be, both my words that they be performed, and all the creatures that they be not reduced to nothing.

I am.] I will be; ſo is the Hebrew *Eheie*, that is, I that give being to all things, and to my promiſes, I will be to them indeed what I am and was in promiſes. I will be their deliverer out of *Egypt* and cruel bondage; I will be God manifeſted in the fleſh, their great deliverer from eternall wrath. In a ſmall difference this name is repeated, Rev. 1. 4. and 11.17. and 16.5. *He which was, which is, and which is to come.*

3 Repreſenting, or reſembling, Ioh. 15. 1. *Iam that Vine*: that is, I repreſent, and am like unto a Vine.

Amen.] In the end of a ſentence, or prayer, a wiſhing, that it may be ſo as we aske, and a truſting that it ſhall be ſo: Gal. 1.5. *To whom be glory for ever Amen.* Nem. 5,22. Deu. 27,15. Math. 6.3. 1 Cor. 14. 16.

2 Vehement aſſeveration (in the beginning of ſpeeches) when a thing is earneſtly and ſtrongly affirmed, Matth. 18.3. *Amen I ſay unto you.* Iohn 6. 26.

Alſo where the word *Amen*, is doubled, he doth much commend and urge the thing ſo vttered, to their attention.

3 Certaine, conſtant, or moſt firme, 2 Cor. 1.20. *Yea and Amen.*

4 Truth it ſelfe, or rather Chriſt himſelfe, Revel. 3. 4. *Theſe things ſaith Amen.*

Amen, is ſometimes the title of God himſelfe, and of Chriſt, becauſe of his faithfulnes and truth in performing all promi-

ſes, Revel. 3.14. Eſay 65. 16.

☞ Alſo, the word is Hebrew, and is not tranſlated by the Apoſtles into Greeke, but is uſed in all Languages, for the honour of the Hebrew tongue to which it is proper. 2. Of the truth, which it ſignifieth. *Vide Auguſt. in Tractat. 41. in Iohannem.*

To Amend.] To redreſſe and reforme faults. It is put for repentance, Mat. 3,8. Acts 26. 20. Bring forth fruits worthy of Repentance (or amendment.) Repentance is as the roote, amendment as the fruit. Firſt, there muſt be a change of the heart from evill to good, by the gift of repentance put into it of God; and then will follow, an amendment and redreſſe of our wayes and manners.

☞ See to Breake off ſins, to Caſt away the old man, to Change, to Convert.*

Amorites.] It is put either for a diſtinct people, or this one people is generally uſed for all the heathen (whereof they were the worſt and wickedeſt) which poſſeſſed the Land, Gen. 15. 16. Ioſ. 2.10. Amos 2.9.

Which is among you.] Either as much as in you is, as in you lieth: or which doth depend on you, 1 Pet. 5.2. *Feede the flocke which is among you.* The full meaning is, that the flocke committed to their truſt ſhould be greatly cared for, according to that, Act. 20. 28. For not a Dominion and Kingdome, but a Charge and care is committed to Paſtors, 1 Pet. 5.3. Mat. 20.25. 1 Tim. 3.1.

And] Or, and ſometime, but, Gen. 2.6. or there went up a miſt: ſome reade it (but:) former better, Exod. 21. 15. *Hee that ſmiteth father and mother, &c.* for father or mother: and is ſometime diſtinctive, and ſometime exceptive, but moſtly a copulative particle.

A. N.

Anathema.] One which is accurſed, or an execration, ſeparate, and removed from the fellowſhip of the faithfull: Sometime alſo from the grace of Chriſt, and hope of ſalvation. *Anathema Maranatha* is one accurſed for ever and a day, or eternall execration, 1 Cor. 16.21. *If any love not the Lord Ieſus, let him be Anathema Maranatha Anathema* belongs to all obſtinate, ſcandalous offenders. *Anathema Maranatha* belongs onely to blaſphemers of the holy Ghoſt Gal, 1.9. *Let him be Anathema accurſed*, Rom. 9.2. *I could wiſh to be* Anathema *for my Kinſmen, &c.*

Note that *Anathema* by uſe of

of Scripture, is either that which by ſeparation from prophane uſe and dedication to GOD, is become holy and dreadfull: or contrariwiſe that which is rejected from God: as accurſed and deteſted.

2 A thing ſeparate from common uſe, and given unto God to ſerve for holy uſes, as being * conſecrate thereunto, Luke 21.5. And with conſecrate things, the word is *Anathemata* in the Originall, and ſignifies *Donaria*, or guifts hanged upon the pillars of the Temple for ornament of the place, and to the honour of God.

* It may ſeem ſtrange that one word ſhold be put not onely in a divers, but quite contrary ſignification.

Some thinke it is becauſe the verbe whence it commeth, hath divers acceptations.

Others thinke the word which ſignifies things conſecrated, in Luke Chapter 21. to bee writ with (H) and the other word with (E) But I thinke they both are thus called of ſeparating or ſetting apart, either to deſtruction as the former, or to honourable uſe, as the latter.

Ancients of the people] Magiſtrates, Iudges and Governours of all ſorts, which for the moſt part were choſen out of them which were ancient in yeares: thence Rulers called Ancients, and to put them in minde of gravity fitting for elder men, Eſay 3.14. *The Lord will judge the Ancients of the people.*

And] Becauſe, 1 Cor. 8. 4. Col. 1.24. Here it is a particle cauſall, as Marke 9. 49. *And every Sacrifice, &c.*

2 It is a note of ſimilitude, it is uſed for (but) Pſal. 55.13. and in ſtead of (for) Pſal. 1.3. Gen. 12.19. Eſay 39. 1. 2 Kinges 20. 12.

3 Therefore Marke 10. 26. *And they were much more aſtoniſhed.*

Here it is an Illative particle, 1 Cor. 15.43. Rom. 15.6. Gen. 31.44. 2 Sam. 5.9. 1 Chr. 11.7.

4 That is to ſay, or even, Eph. 1.3. *Bleſſed bee God and the Father, &c.* Col. 1.3. Revel. 21. 22. as it is in 2 Cor. 1.3. Gen. 13. 15, 1 Chro. 21. 2. 2 Sam. 17. 12. Here it is a particle exegeticall.

5 For the moſt part, it is a copulative particle, to couple words and ſentences together: alſo it is put diſiunctively, Eph. 4.11. Eſay 7.6. And, this word noteth paſſion of minde. and is often uſed to ſignifie earneſt affections of deſire, Ioy, indignation and the like. Gen. 47. 15. Pſal. 2.6. Acts 23.3. Marke 10. 26. 2 Cor. 2. 2. 2 Sam. 24.3.

☞ 6 It is put exegetically or expoſitively) by the figure ἐυδιάζευς) for [that is to ſay] or a note of explication, as Matt. 3. 11. Ioh. 3.5.

7 It is put for an adverſative conjunction. But, yet, nevertheleſſe, &c. Ioh. 7.30.

Angell] A messenger or one sent of God. In this generall sence Christ is called the Angel of the Covenant, Mal. 3. 1. *The Angel of the Covenant whom ye desire*, Iudg. 2. 1. likewise in Act 12. 15. it signifies a mortall man sent as a messenger from *Peter*; for the Church there assembled could not be so ignorant, that an Angell heavenly could not enter in without having the doore opened, this were very absurd. Angell likewise is put for God, as Gen. 22. 11. (the Angell) for he speaketh as God, ver. 12. sweareth by himselfe and is called *Iehovah*, which is the proper name of God, verse 16. wherefore this Angell was the Sonne of God, Christ himselfe, Gen. 16. 7. and 18. 2.

2. A Minister of the Gospell authorized and sent by Christ to publish the highest and most gladsome message of reconciliation betweene God and man, Revel. 2. 1. *The Angell of the Church of Ephesus*, 2 Cor. 8. 20 Any interpreter of the Will of God is called an Angell, Iudg. 2. 1. Mal. 2. 7.

3. A created good spirit, sent forth of God to minister for the good of the Elect, and for the punishment of the wicked, Hebrewes 1. 7. *Of the Angels*, he saith, *he makes the spirits his Messengers*. Also verse 14. 2 Kings 19. 15.

A created wicked spirit; for such also God sends as messengers to doe his will, for probation of the godly, and for plaguing of the ungodly, so oft as he pleaseth, Mat. 25. 41. *prepared for the divell and his angels*, Iob 1. 8. 9. The Sadducees denied the being of Angels, saying, *There were none*.

Others held, they were but motions. Angels bread, toungs of Angels: See **Manna** and **Tongue**.

Angels are described, Esay 6. 1. with faces and feete, and wings to cover them, and to flie withall, to signifie their reverence to God before whom they minister, in consideration of his great majestie, and their owne weakenesse compared with him, Iob 4. 18. and 15. 15. And also their readinesse to execute Gods Commandements.

Angels desire to looke into them] The greedy desire of Angels to know the mysterie of Christ, as it is in the Gospell revealed. 1 Pet. 1. 12. *Which things the very Angels desire to looke into*. This is an allusion to the propitiatory or mercy-lid upon the Arke, whereupon two Angels, Cherubins, did abide with their faces one toward another, and their eyes bent downe

downe to the Arke-ward, to ſignifie and figure, that in Chriſt (whereof the Arke was a type) all the treaſures of knowledge and wiſdome ſhould bee hid, to be manifeſted in the Goſpel; the very Angels coveting more and more to pry into ſuch ſecrets. Such manifold and admirable wiſdome doth the Goſpell containe.

Angell of the Covenant] One ſent with authoritie to preach reconciliation with God, and to merit it, Mal. 3. 1. 2 Cor. 5. 19.

Becauſe of the Angels] That women ought to uſe a decent habite upon their head in the publique meetinge of the Church, in reſpect and for reverence ſake towards the Miniſters of the word, and of God ſpeaking by them; (as by his meſſengers) who be very often called Angels, both with addition of God, or Iehovah, as Aggey 1. 13. Mal. 3. 1. 27. Ecc. 5. 5. Levit. 27. (where it is given to the high Prieſt) and abſolutely without ſuch addition, as Rev. 2. 3. And here, where the plurall number is uſed [Angels] becauſe through the abundance of gifts in the primitive Church, divers Churches (as at *Corinth*, *Philippi*, and elſewhere) had divers teachers belonging to one aſſembly. 1 Cor. 11. 12. Therefore a woman ought to have power on her head, becauſe of the Angels. Such as underſtand this of bad ſpirits, doe therein not well, without any good reaſon. With ſome more reaſon it may be taken of good Angels, who are preſent with, and Preſident over (as Countries ſo) Churches, beholding and liking the good order therein, diſliking all unſeemelineſſe and diſorder: by the conſideration whereof, it is likely *Paul* would perſwade women to comely and reverent behaviour, leſt they offended the Angels, but chiefely to ſhew feare to God, ſpeaking in his Ambaſſadors: and to Chriſt who is elſewhere waited upon by his Angels.

Angell of Light.] A good and holy Angell: or one, which doth counterfeite himſelfe to be ſo, and is not, 2 Cor. 11. 14. *For Satan himſelfe is transformed into an Angell of Light.*

If I or an Angell.] Suppoſe or put the caſe, that I *Paul* or a Celeſtiall ſpirit ſhould corrupt the doctrine of ſalvation never ſo little, a curſe ſhould hang over our head, Gal. 1. 8. *If I or an Angel from heaven, &c.* All Miniſters or others, learne how holily and unviolably the Doctrine of the Goſpell is to bee kept, ſithence God will ſeverely be revenged upon even the leaſt corruption thereof: there-

fore all are to beware of this ſinne, and by teaching and profeſſing the truth, ſincerely, conſtantly, and throughout, to glorifie God.

Anger.] A deſire of being revenged upon the perſon of our Neighbour, either by our words or deeds, Mat. 5.22. *He that is angry with his brother, &c.* Here it is taken in ill part.

2. A diſpleaſure not againſt the perſon, but againſt the ſinne of our neighbour, or againſt our owne ſinnes. This kind of Anger if it bee moderate, and joyned with compaſſion, it is an holy affection, 2 Cor. 7.11. *In that yewere godly ſorry, what Anger hath it wrought?* Ephe. 4.21. *Be angry and ſinne not.* Here it is taken in good part. In Gen. 4.5. and 45.5. Anger is put for griefe and diſpleaſure: and in the latter place, *Ioſeph* would have his brethren moderate their ſorrow for their ſinne in ſelling him, by conſideration of Gods providence, turning it to good.

3. In God, it is his juſt diſpleaſure againſt ſinne and ſinners: or the puniſhment which proceeds from him diſpleaſed, Pſal. 2. 12, *Leſt hee bee angrie.* Pſalme 90. 7. 8. God is angry, when he doth ſuch workes as angry men do: who puniſh and take away ſignes of favour from ſuch as they be angry withall. Anger in the Hebrew, commeth of a word which ſignifieth the [*Noſe*] by which one breatheth; and it importeth Anger, which appeareth in the ſnuffing or breathing of the noſe, as *Saul* is ſaid to breathe out threatnings, Acts 9.1. Pſal. 2.5. Notes

4 The decree and threatning of God to puniſh men, Pſal. 2. 16. *Leſt he be angrie.*

☞ There are two degrees thereof, 1. a leſſer againſt leſſer ſinnes and ſuch as are repented; this hath an end.

2. A greater againſt great ſinnes, eſpecially if they be continued and not repented; this turneth into fury, Ier. 10.24.*

Anguiſh] A narrow ſtrait or perplexitie, when one knowes not what counſell to take, or which way to turne him, Rom. 8.35. *Shall Anguiſh, &c.*

Not onely extreame paines which accompany ſinners in this life, but eternall torments in hell, Rom. 2.9. *Tribulation and anguiſh upon the ſoule of every one who doth evill.*

☞ **Animal.**] See naturall.

Any] See *All.*

Any man.] 1. a generall word belonging to all men good and bad, Luke 9.23.

2. A leſſe generall word belonging to one ſort of men, as obſtinate and wilfull perſons in their ignorance and ſinnes as

1 Cor.

1 Cor. 14. 38. Revel. 22.

3. A particular word belonging to some one of many, or to many of all.

Annointing,] Annointing, See in **Dyle.**

To answere.] To reply to some question propounded, Luke 2. 3 *Iesus answered them.*

2 To witnesse a thing, Gen. 30. 33. *My righteousnesse shall Answer for me.* Answering, is for witnessing both for and against one, Esay 59. 12. Exod. 20. 16.

3 The hearing and granting our Prayers, Esay 58. 9. *Thou shalt call, and the Lord shall Answere.*

4 The beginning of any speech, when no * Question or speech went before, *Matth.* 11. 25. *At that time Iesus answered and sayd. Matthew* 17. 4. *Iohn* 2. 18.

5 The obedience yeelded to Gods Commaundement, when that is done indeed which was given in charge, *Esay* 65. 12. *I spake, ye would not answere:* (that is] *Ye would not obey.*

6 Any divine oracle or direction, either by dreame or other revelation, as Math. 2. 11. Heb. 11. 7. Romans 11. 4. but more especially and properly, the Oracle of GOD given in the Tabernacle, from the Mercy-seat.

7 Lastly, such answers whereby Converts at their baptisme witnessed their faith in Christ. 1 Pet. 3. 21.

☞ An answere in Logicke is made three wayes, viz. either 1 by denying the proposition, or 2. by granting it, or 3. by both together, which is called Distinction, or Limitation: which is the granting of it in one part or sense, a denying of it in another part or sense.

An answere in Law to a Presentment, or Accusation of absence &c. is made either 1, by excuse of the answerer, or 2. by traverse and defence of the matter, or 3. by submission to the mercy of the judge.*

Not Any.] None of the Elect and beleeving persons, whom *Peter* severeth, and distinctly divideth from these scoffers, meant vers. 3. 2 *Pet.* 3. 9. *Not any perish,* not any of us, the godly which feare his word, and looke for his comming, all such hee will have saved by repentance.

Another] signifieth either many, or any of many, indefinitely, Iohn 5. 43. and 4. 37. 1 Cor. 12. 8.

Antichrist] Every one, who is an adversary to Christ, fighting against his Doctrine by mouth, pen, or sword. 1 Ioh. 2. 18. *Ye have heard that Antichrist shall come: Even now are there many Antichrists.*

Anti-

* This is an Hebraisme: the reason whereof is, because such as begin to speake, doe either answere the necessity of the matter, or the desire of the hearers; sometime this word answer, is superfluously added, as Iob 3. 2. Mar. 11. 13 Dan. 2. ver. 26.

Places where the preposition (anti) sig. for, or instead, Mat. 2322. Act. 13.7. and 18.12.

Antichriſt (if the notation of the word be followed) ſignifies either the vicar of Chriſt or one in ſteed of Chriſt.

Secondly, a falſe Chriſt which boaſteth himſelfe to be Chriſt, and is not an æmulus of Chriſt, as many have done, according to that prediction, Mat. 24.

Thirdly, one that is an adverſary to Chriſt, whereof ſome bee profeſſed enemies to the name of Chriſt, as *Turkes, Iewes Pagans*: ſome ſecret adverſaries covered with the name of Chriſtians, as papiſts and other heretickes: among which there is one chiefe one, not individually or perſonally, but by ſucceſſion and order, having an Vniverſality and Kingdome whereof he is head ſucceſſively; and is called *the Man of ſin, the ſonne of perdition, the ſecond beaſt, the apoſtata, the king of locuſts, that Antichriſt*, who under pretence of preaching Chriſt ſhall bee contrary unto Chriſt, ſo as Chriſt ſhall be denied even then when hee is beleeved to be preached, as ſaith *Hillarie*.

That Antichriſt] One ſingular and ſpeciall enemy of Chriſt, who pretending himſelfe to be Chriſts Vice-gerent, doth in a notable, ſtrange and diſguiſed manner, impugne and ſtrive againſt his Goſpell and glory. This is now revealed more fully than ever, to bee the Papacy (that is) the head and body of that (commonly, but falſely ſo called) Romiſh Catholique Church. 2 Theſſ. 2. 8. 9. 1 Iohn 2. 22. *The ſame is that Antichriſt.* All the marks of Antichriſt, as they are ſet downe, 2 Theſſ. 2. and in the Revelation, doe not agree unto any other, ſave to the Biſhop of Rome and his Cleargy, who are the Ring-leaders of that generall Apoſtacy and defection from the faith, which ſhould reigne, and now long hath reigned in the kingdome of Antichriſt. How therefore bee Papiſts deceived, which will have Antichriſt to be one man; a Iew, of the Tribe of *Dan*, and that he ſhall come but three yeares and a halfe before the end of the world, and ſhall kill *Henock* and *Elias*, who ſhould returne againe to live here in the world? with innumerable other fabulous and falſe things, wherewith their eyes being blinded, they cannot perceive themſelves to be Antichriſt, though they doe all the parts and offices of Antichriſt.

A. *P.*

☞ Apoſtaſie] See to Depart, to Fal from grace.*

Apoſtle] One that is ſent as a Meſſenger about any affaires.

faires. In this largeſt ſenſe, *Epaphroditus* is called the Apoſtle of the *Philippians*; being ſent by them unto *Paul* to carry their benevolence, Phil. 2. 28. *Even your Apoſtle*: alſo Chap. 4. 18. 2 Cor. 8. 23. Rom. 16. 7.

2 A Miniſter immediately ſent from Chriſt to preach the Goſpell in the whole world. Hereof there were at firſt, 12. Mat. 10. 1. and 28. 19 Gal. 1. 1. This is the ſtricteſt ſenſe. *Paul* and *Barnabas* were added unto the 12. Apoſtles, whoſe charge was to plant Churches by preaching Chriſt.

3 Any Meſſenger or Interpreter of Gods will unto his Church. In this large ſenſe, Chriſt is called an Apoſtle. Hebru. 3. 1. *Conſider the Apoſtle Ieſus Chriſt.*

Note: As the Tabernacle was a figure of the publicke aſſemblies; ſo *Bezaleel* and *Aholiab*, two cheefe worke-men about it, filled with wiſedome and underſtanding, the one to finde out curious workes to worke in Gold, and to carve in Timber: the other to make the reſt of the parts of the Tabernacle, Exod. 31. 4. 5 6. 7. 8. &c. did figure the Prophets and Apoſtles of Chriſt, as Arch-builders and Maſter-workemen, 1 Cor. 3. 10. upon whoſe foundation the Church is ſayd to bee built, Epheſ. 2. 20.

Commandement of the Apoſtles.] The Doctrine of Repentance and remiſſion of ſins, committed to the Apoſtles of Chriſt to teach the Church, which in Chap. 2. Verſe 21. is called a Commandement delivered, viz. a written tradition, 2 Pet. 3. 2. *The commandement of us the Apoſtles.*

Apoſtleſhip] Not onely the function of an Apoſtle, but the ability from God, worthily to execute it to the edification of the Church, Rom. 1. 5. *By whom we have received grace and Apoſtleſhip*: that is, the free gift of being an Apoſtle, and of ability to diſcharge it.

To appeare.] To come before one, to bee preſent to anſwere unto matters objected. Thus men appeare before men.

2 Not onely to be preſent, but to bee enquired into, and layde open, and made manifeſt to our ſelves and others, what we have beene, and what wee have done. 2 Cor 5. 10. *Wee muſt all appeare.* Thus we ſhall appeare before God.

3 To preſent ones ſelfe as an Advocate or ſpokſman, by his interceſſion to appeaſe God for us, ſo often as wee doe any ſinne of weakeneſſe, Heb. 9. 24 *He is entred into the Heavens, to appeare in the ſight of God for*

us

us. Thus Christ daily appeares before his Father, for the elect beleevers.

4. to shew a thing that it may be seene, Actes 2.3. *There appeared unto them cloven tongues.* Thus things visible and sensible appeare to our eyes and senses.

5. To come into Gods presence in his Temple to worship him, Exod. 23.15.16. *None shall appeare before me empty,* chap. 34.23.

☞ 6. *to come unto, and be with Christ in glory, Col.* 3.4.*

As the appearance of a man.] One in shape and forme of a man, Dan. 8.15. *stood before mee as the appearance of a man:* This was *Gabriel* the Angel. See ver. 16. and chap. 10. verse 16.

Appearance of evill.] That which in it selfe is not evill, yet beareth a shew of evill, and seemeth to be a sinne, 1 Thess. 5. 22. How much more ought Christians to avoyde evill it selfe, when they must shun the very shaddow of sinne?

Appearance of Christ.] The manifestation of Christ, eyther at his first comming in the flesh 2 Tim. 1. 10. or at his second comming in glory, Heb. 9. 28. Titus 2.13.

☞ See, to Decree, to Choose, Predestinate, Priest.*

To appoint.] To decree, will, or purpose a thing certainly from everlasting, 1 Thes. 5.9. *We are appointed not to wrath, but to obtaine salvation.*

2 To set apart to some Office, as Deacons, Acts 6. 3. *Which we may appoint, &c.*

☞ 3 To determine or allow the good use or end of an evill, which one doth not allow or appoint, Acts 2.23.*

One appointed.] One prepared, as by certaine arguments and demonstration: or by nurture and chastisement, Gen. 24.14.

To approve.] To declare and shew himselfe indeede to bee such an one as he is taken for and should be, 2 Cor. 6.4. *In all things we approve our selves as the Ministers of Christ.*

To approach to none neere of kinne.] To marry or take to wife none which are within the degrees expresly forbidden, or by comparison and proportion from them bee found unlawfull, Levit. 18. 6. *None of you shall approach to any neere of kinne to him.* Whether Coosingermaines be of that kin which one may not approach unto, it is a question which hath not onely exercised the pens of the learned, but the consciences of the unlearned and weake: for my part, howsoever I cannot see it to be prohibited eyther expresly or by analogy, and it seemeth to bee warranted by that

that example of *Zelophehads* Daughters marrying the uncles ſonnes by Gods appointment, Numb. 36. 11. Alſo ſundry learned men judge it lawfull, and godly perſons have done it as a thing lawfull: yet it were expedient to keepe further off, and to lanch our ſhip into the channell, where there is ſea-roome enough: for it is *vicinum malo.*

A. *R.*

Aram] *Syria*, as *Mizraim*, *Egypt*, and *Cuſh Æthiopia*. Gen. 22. 21. and often elſewhere.

Are] Repreſenting, or betokening, or being like, *Gen.* 41. 26. 27. *The ſeven good Kine are ſeven yeares of plenty, &c.* the like phraſe in *Revel.* 17. 10. and *Revel* 1. 20.

Archangell.] Prince of Angels (as *Archipoimen* the Prince of Paſtors:) *Iude* 9. *Yet Michael that Arch-angel.* This is Chriſt Ieſus, who is ſtrong as God: as alſo, the doubling of the *Greeke* Article doth declare.

Archers.] *Iosephs* enemies, as his brethren that hated him, and ſold him into Egypt: alſo his Miſtreſſe which tempted and falſely accuſed him; and his Maſter that impriſoned him, Geneſis 49, 23. Gen. 39. 7. 17. 20.

Arke] A Cheſt or Coffer, wherein to keepe things ſure or ſecret, Exod. 2, 3.

2 The great veſſell or ſhip wherein *Noah* and his family lived ſafe, during the flood, *Hebrewes* 11, 7. Geneſis 6. 14.

Arke of the covenant or teſtimony] A Cheſt, wherein were put the two Tables of the Law, containing the articles of the covenant betweene GOD and his people, *Exod.* 26. 3. *Aarons* rod and pot of Manna alſo *Exo.* 25. 21. This Arke with the mercy-ſeat upon it, did repreſent Chriſt, being made man: both becauſe the Godhead was after a ſort incloſed in him (as in an Arke:) and at the beholding of him, GOD is become propitious to us: and laſtly by him, the Covenant with all the articles thereof are eſtabliſhed.

☞ 3 The Church of God, which hath in it (as the firſt and typicall Arke) the rod of diſcipline for ſinners, the pot of Manna for repenters, the table of the Law for all.

4 It may ſignifie the heart of a godly perſon, which is in the Tabernacle, that is to ſay, the Church of God, and in which Arke is the covenant of God; that is to ſay, the ſanctifying and ſaving grace of God, mentioned Iere. 31. 33. Ezek. 37. 16. 27. and Heb. 8. 10. and 10: 16, 17.

Arke

Arke covered] Exodus 40. 21. that is, hid, the veile, hanged before, a figure of Christs flesh veiling the divine thing in him, Heb. 10. 19. 20.

Arme] That part and member of the body, which is strongest and readiest to doe things withall. It signifies also great warlike forces, as in Daniel 11. 22, 31. Also vertues, wisedome, patience, chastity, by which *Ioseph* resisted all his enemies. Genesis 49. 24. Psalme 18. 33. 35.

Arme of the Lord] The mighty power of God especially working in the Gospel, for the conversion of the Elect, *Esay* 53. 1. *To whom is the arme of the Lord revealed?*

2 The great power of God generally uttered, either for saving the good, or destroying the wicked, *Psa* 93. 13. *Mighty is thine arme, and strong is thy right hand,* 1 *Kings* 8. 42.

Arme of flesh] Most feeble and weake helpe, such is all helpe from man without God: Ier. 17. 5. *Cursed be he that makes flesh his arme.*

Armour] Weapons or warlike furniture for our owne defence, and offence of our enemies: 1 Sam. 17. 38. *David* put on *Sauls* armor.

2 Those strong and powerfull lusts of sinne, whereby Sathan conquereth naturall men, and holdeth them fast under his Banner and dominion, Luke 11. 21. *When a strong man armed keepes his Pallace, &c.*

Armour of God] Spirituall furniture of weapons, given us of God alone for our defence, against our spirituall Enemies, Eph. 6. 11. *Put on the armor of God.*

Armour Compleate] All manner or kinds of spirituall weapons, serving to fence the Christian souldier on all sides, and to all purposes, Eph. 6. 11. 12, &c.

Armour of Light] The graces of the New man, such as accompany the effectual preaching of the Gospell (which is like unto light:) and these graces are called (*Armour*) because they are our defence against the assaults of sinne and Sathan, Romans 13. 12. *Put on the Armour of Light.* What these graces bee, and what defence they affoord us in our spirituall battell, See Ephesians 6. ver. 11. 12, 13, 14, 15, 16, 17.

Note, graces of the Spirit are offensive and defensive both, as weapons and armour be.

Armour of Righteousnesse] Vprightnesse or integrity of conscience, which is like armor or weapons, where-with the godly Apostle *Paul* and other his companions in labour, did defend themselves and their functions against Satans malice 2 Cor. 6, 7. *Armour of righteousnes on the right hand & on the left.*

Arrowes

Arrowes] An inſtrument of warre, which ſhot out of a bow, wound and pierce deepe into the body : and generally the inſtruments of Gods wrath and judgement, eyther to afflict his children, or to wound his enemies, Pſal. 38,3. Iob 6. 4. Pſal. 45. 6. and 64. 8.

2 Deepe and moſt grievous calamities, which like ſharpe Arrowes, pierce even the godly to the quicke, for the probation and tryall of their faith & patience. Alſo for chaſtiſement, Iob 6,4. *Thy arrowes are in me*; expounded, v. 2. Pſal. 38. 2. *Thine Arrowes light upon me.*

3 The effectuall working of the Goſpell, piercing mens conſciences, either to their killing or quickening ſpiritually, Pſal. 45. 5. *Thine arrowes are ſharpe to pierce to the heart, &c.* Revel. 6 2.

4 Malicious ſlaunderous tongues, which woundeth and pierceth like arrowes, Pſa. 120. 3,4. and 64. 3. *And ſhot for their arrowes bitter words.*

5 The heavy judgements of God upon the wicked for their deſtruction, Pſame 64,7. *But God ſhall ſhoote an arrow at them, &c.* There be arrowes of peſtilence, Pſa. 91,5. and of famine, Eze. 5. 16.

A. *S.*

As] Likeneſſe in qualitie, and not in quantity, Matthew 5,48. *Be perfect as your Father is perfect.* 1 *Corinthians* 3,15.

As by fire,] Noteth no true fire, but that which hath reſemblance with fire, that is, to make a thing certainly knowne like to fire.

2 Equally, Iohn 5. 21. *All ſhould honor the Sonne, as they honor the Father.* This particle (*As*) ſignifieth 1. the likenes of a thing, but not the truth of that thing, Matth. 26. 55. 2. the truth of a thing, but not the likeneſſe, Iohn. 1, 14. Epheſ. 5,8. 3. both the likeneſſe and truth of a thing, Heb. 2, 7. 4. the quality but not the equality, Luke 6, 36. Mattthew 22. 39.

3 Becauſe, Iohn 15. 12. and 17,2.

☞ 4 *A Sicut, not of propertion but of condition, Matth.* 6,12.14.*

Note : As, is ſometime a ſure affirmation. Gen 27. 12. As a deceiver, i. a very deceiver or mocker, Nehe. 7, 2, 2. Ioh. 1, 14.

Aſcention.] Chriſt going up into heaven in his manhood : or an action of Chriſt as hee is God, remooving his manhood up into the third Heavens, there to remaine in moſt excellent glory and power, for the good of his Church, Epheſ. 4. 9, 10, 11. *Being aſcended that he, &c.*

Angels

Angels aſcending and deſcending.] The Angels miniſtering to Chriſt in his dooing of ſtrange workes, and unto the Church for Chriſt his ſake, Ioh 1,51.

Aſcending Lampes] Exod. 40,v.25. to burne and ſhine, as v.4. repreſenting the ſeven ſpirits of Chriſt wherby his word ſhineth to his Church.

To aſcend into heaven.] To goe up into heaven bodily and viſibly, Acts 1.9,10. Ephe.4.9, 10. *When he aſcended.*

2 To bee perfectly indued with light of ſpirituall underſtanding, Iohn 3.13. *No man aſcended up, &c.*

☞ 3 Referred to men, ſignifieth, 1. to ſtudy, ſeeke and deſire the way to heaven, Rev. 8,4.

2 To goe up in ſoule alone, or both in body and ſoule to heaven, Pſal. 24.3.

See Tranſlation.

3 To goe up to any higher place or ſtate on earth, Luk. 18. 10.*

Aſcending.] Gen. 28. 12. The Angels looking with deſire into the myſteries of Chriſt, 1 Pet. 1,12. miniſtring to him, and through him to his people, Marke 1,13. Heb. 1. 14. v. now in ſpeciall garding *Iacob* from all perils in his journey, ſee Gen. 32,1.2.

Aſcending into heaven, and going downe into the deepe.] That righteouſneſſe and ſalvation cannot any more be in us by the works of the Law, than either we are able to climbe up into the heavens to fetch a thing which is there, or to goe downe to the bottome of the deepe ſeas to fetch ſomething that is there, Rom. 10. v. 6,7.

Aſhes.] A thing vile & brittle, being the remainder of ſome better matter, as wood or other ſtuffe conſumed by fire, 2 Pet. 2,6.

2 The frailty and extreame vileneſſe of man, being conſidered in compariſon with his Creator, Gen. 18,27. *And behold I am but duſt & aſhes.* Iob 13,12. Your memories may be compared to aſhes: that is, they ſhall be moſt vile, never to bee remembred but with loathing.

To eate aſhes] To bee caſt downe into a baſe and miſerable condition, ſo full of ſorrow as for exceſſive mourning, bread did reliſh no better than aſhes, Pſal. 102,9 *I have eaten aſhes, &c.*

To repent in aſhes] To mourne and lament grievouſly in the ſence of ſome ſinnes againſt God, and for ſome deſerved Iudgement, Ionas 3,6. the King of *Niniv* ſat in aſhes, Matth. 11.21. they had repented in ſackcloth and aſhes. It was the cuſtome of Iewes and Gen-

Gentiles in any deepe heavineſſe to declare their griefe by putting on ſackcloth & ſprinkling of aſhes on their heads, or ſitting in them; and after this faſhion Gods people did witneſſe their great abjection and vileneſſe, when by faſting and prayer they extraordinarily humbled themſelves before God to turne away ſome vengeance; which of ſome was done in truth and ſincerity, as Dan. 9.3. and of others in ſhew onely, and in hypocriſie, as *Achab.*

Aſhur] Firſt, the man ſo called, Gen. 10. Secondly, the poſterity of Aſhur or Aſſyrians. Thirdly, the Region or countrey ſo called. Fourthly, the King of Aſhur with his armie. Eſay 10.5.

To aske] To put a queſtion, Luk. 20.8. *I alſo aske you &c.*

2 To moove a petition, or to deſire ſomething in prayer. Matth. 7.7.

To aske amiſſe] To pray they know not what, nor as they ought, without referring their prayers unto Gods glory, and charity towards their neighbour, Iames 4.3. *Yee aske amiſſe.*

Aſhamed] Abaſhed, or one which is waxen pale and wan, as when the colour fadeth and withereth: it noteth both diſappointment of hope, and confuſion or deſtruction, Pſalm. 6. 10. *Let mine enemies be aſhamed. &c.* See Iob, 6.20. and Ier. 48. 1.20. Eſay 1.29. When wee looke for helpe from whence we obtaine none, then followeth ſhame: as Idolaters from their Idolles, and ſuperſtitious formes of worſhip: which in the evill day being not only vnable to help, but pulling downe much hurt and puniſhment, it cauſed ſuch perſons as truſted therein, to be aſhamed of their temerity, impiety, and obſtinacy, eſpecially if they have bin fore-warned.

To conſumme to aſhes] That the Sacrifice which Chriſt offered of himſelfe, prefigured in thoſe of the Law, was moſt gratefull and acceptable unto God, Pſal. 20 4. *And turne thy burnt Sacrifices to aſhes*, Levit. 6.10. The turning of the ſacrifices to aſhes, was a ſigne of acceptation, that it had a ſweet ſmell, as turning of the ſacrifices to our uſe.

Aſſembly] A place for ſolemne meetings, either Civill, or Eccleſiaſticall, Matth. 23 6. *The chiefe ſeat in aſſemblies*, Eſay 4.5. where it ſignifieth ſacred miniſteries and meetings: it is alſo uſed for a multitude of people, Gen. 28.3. Ezekiel 23.24.

Maſters of the Aſſemblies] Paſtors or teachers which go-

verne assemblies, Eccle. 12.11.

To assist] To minister aid or helpe, as it were to stand to one in his danger, 2 Tim. 4.16. 17. *No man assisted, yet the Lord assisted me.*

Assurance] That infallible certainty which an elect soule hath by faith of her owne salvation, and of the promise of grace, that it is true, and belongeth to her selfe, Heb. 10, 22. *Draw neere in assurance of Faith.* Rom. 4.21. *Being assured, &c.* The Papists are enemies to this assurance: they grant a probable and conjecturall, but deny infallible assurance; because mans will (say they) is mutable, whereas our assurance depends upon the unchangeable will of God.

2 Charitable perswasions of other mens salvation, 2 Tim. 1. 5. *I am assured it is in thee.*

Full assurance] A certaine and strong perswasion of our owne salvation by Christ, *Rom.* 4.21 *Being fully assured*, Col. 2. 1. A speech borrowed from ships which be carryed with full sailes.

A. *T.*

To attaine] To lay hold on, or receive, Rom. 9. 30. *They attained righteousnesse*; a Metaphor or a speech borrowed from a bodily hand apprehending a gift offered, so faith apprehends Christ as he is given of the Father.

2 To hold out till one come to the marke or goale, Rom. 9. 31. *They attained not the law of righteousnesse*: a Metaphor or speech borrowed from such as runne in a race, and faint or faile in the middle course ere they come to the end; so did these Iewes faile of righteousnesse, whereunto they strove (as runners) to come, because they could not exactly keepe the Law, and withall contemned the grace of Christ, being puffed up with pride of their owne good workes.

To Attend] Earnestly to bend the minde unto a thing taking great care of it, & heed unto it, *Acts* 20,28. *Attend therefore to all the Flocke, whereof the holy Ghost, &c.*

To make attonement] To declare one to be purged from his sins, & reconciled to God, *Levit.* 5.10. *The Priest shall make attonement for.*

A. *V.*

Author] The beginner, or first Inventer and maker of a thing, Heb. 12.3. *Iesus the Author of our Faith.*

Authority] Good estimation and opinion, gotten by wisedome and wel doing.

2 Lawfull power enabling to doe some publike workes, Luke 20, 2. *Tell us by what authority thou dost these things,* Mat.

Mat. 20. 25. Luke 7.8.

3 Majesty, power, and efficacy, Marke 1,22. *Hee taught them as one that had authority.*

4 Iurisdiction, dominion, or power, both lawfull and unlawfull, 1 Cor. 15.24. *All rule and all authority, and all power.* Some interpreters doe largely construe these words of all good and lawfull degrees, distinction of orders, dignities and authorities in this world, whether œconomicall, politicall or eccleſiastical: all which shal cease at the last resurrection, and be wholly abolished; there shall be no more any difference of husband and wife, master and seruant, father and children, King and subjects; doctors, pastors, shall no more beare such office as now they doe in the Church: like is to be said of all officers and governours, of all honors and powers, which serve onely for the preservation of this life, and therefore be temporarie. Yea, it may reach unto the principality of the good Angels and their office, so farre foorth as they be our Ministers to looke unto private persons, or whole states; yea the powers of heaven, to wit, Sunne and Moone, and Stars, and other celestiall creatures, at the end of the world shall loose their functions which now they have, as to chase away darkneſse, to cherish and comfort inferiour bodies, to expell colde, &c. Howbeit (though all this bee true, and the place by this generall exposition may comprehend all lawfull powers & authorities ordained of GOD) the fittest interpretation is to understand it more strictly of all rule, authority and power which is contrary to Christ; namely, of tyrants, persecutors, heretikes, wicked enemies, yea of sin, Sathan, death: all which now wrastle & rise up in armes (as it were) against the kingdome and glory of Christ, at whose comming (their substances still remaining) yet their power and authority shall bee quite taken away, as they shall never be able any more to assaile and hurt the people of Christ: and thus to expound it, I am induced by comparing the ver. 24. with ver 25.26. where Paul limiteth these authorities and powers to the enemies of Christ, naming death as the last; either for that at the fall of *Adam*, death came in the last of all, Sathan tempting, man consenting, sinne acted going afore, and death following after, as a stipend of sinne: or else it is said to be last, because of his continuance and durance in respect of the rest of the externall enemies

of Christ, who by raising up the bodies of the Saints from bodily death, did so overcome death in the last place.

A. *W.*

To Awake] To come, or get out of sleepe. Mat. 8. 25.

2 To come out of the sleep of sinne by repentance, as he that comes out of bodily sleep by awaking, Eph. 5. 14. *Awake thou that sleepest, & arise from the dead*

3 To be prompt and ready with a godly watchfull minde to performe good duties, Psal. 108, 2. *I my selfe will wake right early*, Psal. 139. 18.

4 To minister and give present succour after it hath beene long kept from us, as though God had beene asleepe, and forgotten us, Psal. 7, 6. *Awake for me O Lord.*

5 To rise from death as from a sleep, Psa. 17, v. 15. *Daniel* 12. 2.

To stand in awe] To bee mooved with the feare of the anger of God, who is wrathfully displeased with all unjust dealers, Psal. 4. 4. *Stand in awe.* Some Interpreters thinking this to be spoken to the godly Israelites, take this to bee the meaning, that in their anger against wicked persecuters they should not exceede measure, lest they sinned; and indeed the translation of the Septuagint is, *Be angry and sin not*; which *Paul* followed, Eph. 4, 26. following not the genuine sense, but the common Greeke version, as *Piscator* judgeth upon this reason, because the course and order of *Davids* words shew this speech to bee directed to the counsellers and Courtiers of *Saul.*

A. *X.*

Axe] An instrument to hew or cut downe trees withall.

2 The word of God, which (as a spirituall Axe) cutteth downe spirituall wicked men and hypocrites, like rotten and barren trees. This is it which is elsewhere meant by plucking up, destroying, hardning, binding, retaining sinnes, making the eares heavy, and the heart fat, &c. Math. 3. 10. *Now is the Axe laide to the roote of the trees. &c.* Some expound this, not of spirituall judgements threatned in his word against unrepentant sinners; but of the power of the Romans, which were the instruments of God, to destroy utterly the unfaithfull and wicked generation of the Iewes, with a worldly destruction. The former is the better exposition.

3 King of *Assyria* who was an axe in the hand of God, to use as he would; yet was stout and spake proud things against God, Esay 10. 14. 2 Kings 19. 22.

B. *A.*

B. A.

Baal] A Lord, a Maſter, Husband, or Patron: it was a common name whereby the heathens called their god, 2 Kings 1,2. Iudg. 8,33. and ſo Iſrael alſo called their true God, Hoſ. 2,16. But for the ſhamefull abuſe of Gods worſhip, the Scriptures turn (*Baal*) a lord into (*Boſheth*) a ſhame, Pſal. 106. 28. Hoſ. 9. 10. and ſo *Ieremy* calleth Idols a ſhame, or confuſion, Ier. 3, 24, and 11. 13.

Baal-zebub] The Lord of flyes, ſo called, either of contempt of his Idolatry; or rather of the multitude of flyes which attended the multitude of his ſacrifices, or for that hee was their larder-god to drive away their flyes; or for that forme of a flye in which he was worſhipped: at *Acaron*, a citty of the Philiſtimes he was adored for their God, 2 King. 1. 2. By this name the Prince of divels (to whom all impure ſpirits are ſubject, as the elect be to Chriſt the head) is called, Mat. 12. 25. He was to them of Ekron their *Eſculapius* or phyſicks God, as appeareth in 2 King. 1. 2. For the King ſent to conſult with him for his ſickeneſſe.

Baldneſſe] All tokens of mourning, Eſa. 15. 2. Eſa. 3, 24.

Babes] Infants, whileſt they be young and tender, unweaned from the breaſt, Mat. 2, 20.

2 Such as be weake in faith and knowledge, whether they be newly regenerated, or long ſince, 1 Cor. 3, 1. *Even as unto Babes in Chriſt.* Heb. 5. 13. *Every one that uſeth milke, is a Babe*; that is, one who is not ripe in knowledge.

3 Inſolent, reproachfull, and ſcornefull men. Eſay 3. 4.

Babylon] A famous Citty in *Aſſyria*, whence *Peter* wrote his firſt Epiſtle, 1 Pet, 5. 13.

2 *Rome*, even the Eccleſiaſticall *Rome*, where the Pope ſits as head. Revel. 18. 2. *It is fallen, Babylon that great Citty.* In *Rome* are found the vices which were in *Babylon*: Therefore by reſemblance beares the name of *Babylon*. *Metaphor.* Is fallen.

The Papiſts in their *Teſtament* printed at *Rhemes*, (to prove *Peter* to be at *Rome*) doe take *Babylon* in 1 Pet. 5. 13. to be *Rome* (myſtically) for reſemblance

blance to *Babylon* in Idolatry and cruelty; yea, and confesse also, that *Rome* is meant by *Babylon*, in the 16, and 17. of Revel. Therefore must needs bee the Sea of Antichrist, even by their owne confession.

Backe] That part of mans body wherin consists the chiefe strength, especially in his thighes and loynes adjoyning to the backe.

2 The spirituall might of the soule, the power of GOD, enabling both reason and will to conceive and choose good things; also the Temporall strength of good lawes, Magistrates, civill Authority, and whatsoever else is famous, or flourishing, or of force in the Common-wealth, to make it glorious and strong or unconquerable: all this the Iewes lost for their unbeliefe & contempt of Christ. Ro. 11. 10. *Bow their backes alwayes. Psal. 69. 23.*

Backe parts] So much of Gods glory, as in this life wee are able to see, Exod 33. 23. *Thou shalt see my backe parts, but my face thou shalt not see*; that is, (saith *Luther*:) Here we behold God in his words, and in his creatures, and in the face of Christ Iesus our Mediatour: *But when this body is dissolved by death, then we shal see him face to face, & know him as we are known* 1 Cor. 13. 9. 10. 12.

Backebiters] They which by false, or true reports, hurt the credite of their Neighbour in his absence, and behinde his backe, Rom. 1, 30. *Back-biters. Bad, see evill.*

Bagges which wax not old.[Heavenly creatures, which perish not as earthly goods doe, but endure alwayes, Luke 12. 33.

To put Wages in broken Bags.] To be unable to keepe what one earnes or gettes, no more than one can keepe what he puts in a bag which wants a bottome, or is full of rents and holes, Hag. 1. 6. *Yee put your wages in a broken Bag.* It is a proverbiall speech, to signifie, that ones substance wasteth sodainly, in a moment.

Banquet.] Gen. 23. and 29. 22. It is a word which cometh of drinking, both in Hebrew and Greeke, because large drinke is vsed in Banquets. Hereupon, it is called, *the Banquet of Wine*, Ester chap. 5. vers. 5. and chap. 7. verse. 7. *And the King and Haman came to drinke with Queene Hester*, that is, to Banquet, Ester chap. 7. verse. 1. and Chap. 3. verse 15. Such we call a Bride-ale: a marriage is sometime used for a banquet or feast, Luk. 14. 8. so *Syriak* turneth it.

To be baptized with the holy Ghost.] To receive the gifts of

of the holy Ghoſt, which ſomtime were in a viſible manner beſtowed in the Primitive Church, before or after baptiſme, *Acts* 1.5. *Acts.* 10.44. and 19.5.

To Baptize] To dip into water, or to plunge one into the water.

2 To plunge into afflictions or dangers (as it were into deepe waters.) Matth. 20.22. *Can ye be baptized with the Baptiſme wherewith I am baptized?* that is; Can yee ſuffer afflictions?

3. To ſprinkle or waſh ones body Sacramentally. Thus the Miniſter baptizeth. Matth. 3.11. *I baptize you with water*, that is, outward Sacramentall waſhing.

4 To waſh the Conſcience ſpiritually, purging it from the guilt and corruption of ſinne, by Iuſtification and Sanctification, that it neither reigne nor be imputed. Thus Chriſt baptized, Matth. 3.11. *Chriſt ſhall baptize you with the holy Ghoſt, and with fire.* This is inward ſpiritual waſhing.

Note. Chriſt is ſaid to baptize with the holy Ghoſt generally, becauſe Baptiſme is made effectuall by his holy Spirit: but more ſpecially theſe two waies both by the extraordinary gifts of his Spirit, which hee miraculouſly in a viſible manner powred downe upon his Diſciples on the day of Pentecoſt, *Acts* 2.2.3.4. and upon others, as *Acts* 10. on *Cornelius*. and *Acts* 19. Alſo by effectuall regeneration of the Spirit in the ordinary Miniſtery of the Church, whereby the Father and the Sonne, by the Spirit, which proceedeth from them both, doth worke effectually to the ſalvation of the elect.

Note. The Miniſter baptiſeth by ſprinkling with water, GOD baptiſeth by beſtowing the gifs of his Spirit. The baptiſme of *Iohn* and Chriſt were all one for Ceremony, Action, Subſtance, and effect: difference was in the perſons; Chriſt being man and God, who could from himſelfe give the thing betokened in baptiſme; ſo could not *Iohn*, to whom did appertaine the adminiſtration of the outward ſigne.

Note. Where the word is truely preached, and baptiſme purely adminiſtred, wee may be ſure there is a Church; there is alſo Chriſt, remiſſion of ſinnes, the holy Ghoſt, and eternall life; and none of all theſe be where the purity of the word and Sacraments be not: for Chriſt and his things are no where to bee ſought or found, but where hee doth manifeſt himſelfe in his word and Sacraments. To ſay there is no Church where theſe

be received, is to say, it is not day where Sun shineth, or no man where the body is quickned with a soule. For baptisme is a Symbole and pledge of Christ and his benefits, remission of sinnes, regeneration, and eternall life, *Marke* 1.4. Therefore *Iohn* saith, that hee *came baptizing, to manifest Christ to Israel*, viz. to the lost sheepe of Israel. Ioh. 1.31.

To be Baptized for dead.] Not for the dead, or over the graves of the dead, but as dead even to destroy & mortifie sin, which is the true end of Baptisme, and necessarily proveth the hope of the resurrection; for it were lost labour to crucifie sinne if no resurrection. 1 Cor. 15.29. *Which are baptized for dead.*

Theodoret. Beza.

There is another signification, as if washing or ablution of dead bodies were heere meant: it is certaine that baptizing is put generally for washing, Mark. 7.4. And that mortuall ablution was common to Iewes, out of charity and hope of resurrection, and Gentiles out of superstition; yea, and that it was already received of Christians, *Act.* 9.37. Now if no resurrection, this ceremony and labour had been in vaine. The opinion of Baptisme over the graves of Martyres: also that it is understood of such as were baptized at the point of death, or instead of the dead; or upon profession of the article of the resurrection of the dead, be not to be liked of; lesse for mortall sinnes, or prayer for the dead.

Luther. Epiphan. Ambrose. Aquinas. Sapleton.

To be Baptized into the death of Christ] To receive Baptisme as a Testimony of mortification, and as an instrument of the Holy-ghost, for the extinguishing, and the killing of sinne by the death of Christ. Rom. 6.3. *Have beene Baptized into his death.*

Baptisme] Is to bee two wayes considered, either as it is the seale of Iustification and remission of sinnes, *Acts* 2.38. or of sanctification and inherent righteousnesse, Rom. 6.3. 4. but our whole Sanctification is given in this place of Paul, not to Baptisme, which is but the seale of it, but to the death and resurrection of Christ.

Baptisme, what it is] The Sacrament of our Initiation or first entrance into the Covenant of grace: not that then we first begin to be of the Covenant, but our being in it, is thereby sealed and assured, Ro. 4.11. *Circumcision as a seale of the righteousnesse of faith.* It is an errour in Popery, to hold, that in Baptisme wee are first made partakers of the Covenant, or that naturall concupiscence is taken

taken away, not onely touching guilt, but touching corruption too, to be no sinne.

More fully thus: it is the solemne dipping into, or washing in water at the commandement of Christ, in the name of the blessed Trinitie; by this outward signe of washing with water, to assure us of our entrance into fellowship with Christ, for our Iustification and Sanctification by his death and spirit, unto eternall salvation in heaven, Rom. 6. 23. 1 Corinth. 12, 13.

Baptisme without faith in the party baptized, doth not worke Grace, Act. 8. 36. 37. Neither doth it become effectuall by any vertue inherent in the signe, or action, or Minister, but by the power of Christ who is made all things to the true beleevers, even without Baptisme as well as by baptisme; for Christ being a most free agent, is not tied necessarily to his owne ordinance, which we have need of, and may not contemne upon paine of damnation, but he may give grace by it or without it, as he pleaseth.

Baptisme.] Dipping into water, or washing with water, 1 Pet. 3. 21. *Whereof Baptisme, &c.*

2 Powring out, or shedding abroad the gifts of the Spirit, Act. 11. 16. *Ye shall be baptized with the holy Ghost.* Mat. 3. 11. Acts 1. 5. To baptize with the Spirit, is to bestow the graces of the Spirit.

3 Ministery and doctrine of *Iohn*, Act. 19. 3. *Vnto Iohns Baptisme.*

To bee Baptized in the Cloud, and in the Sea.] Their communion with Christ, sealed to the Israelites, by that extraordinary Sacrament of being under the Cloud, and passing through the Sea, as the same grace is sealed to Christians by Baptisme, 1 Cor. 10. 1. 2. &c. See Exod. 13. 21. 22. Num. 9. 19. 20. 21. 22.

Barbarian.] One rude and unlearned, Rom. 1. 14. *To the Greecians and Barbarians.*

2 One which so speaketh, as he is not understood, 1 Cor. 14. 11. *Shall be a Barbarian to me.*

Barren.] Either a woman which hath no husband, nor child: or a forsaken Citie without a Prince and inhabitant: or the Church of the Iewes, being lesse fruitfull in begetting children to God, than the Church of the Gentiles, Gal. 4. 27. Esay 54. 1.

B. *E.*

To be.] To bee made. Mat. 19. 5 *Shall be one flesh*, Ier. 32. *They shall be my people.*

2 To

2 To be knowne and apparantly seene, 1 Cor. 15. 28. *That God may be all in all*, Luke 6, 5. 3. *Ye shall be the children of the most high*: that is, made known to be so, Rom. 14. 9. *Might be*; viz- manifested and knowne to be; then a thing is said to bee, when it is made manifest.

3 To be esteemed and accounted some thing, as not to bee, signifies to be vile, and to be had in no account, 1 Cor. 1. 28. *And things which be not, to bring to nought, things that are, or be.*

4 To worke effectually and immediatly, or to shew his power and presence by working so, 1. Cor. 15, 28.

5 It signifies some thing not to be, but an objectiō, as though it be. So Iohn 20. 17. *I am, &c.* Rom. 6. 16.

6 To continue in the former estate or dignitie, to be remembred: as not to be, is taken for decaied or forgotten, or of no reputation, Deut. 32. 21.

There is to man a being, 1. in the predestination or purpose of God, Rom. 9. 11. before he was borne. 2. in our faith, hope, and desire. So the dead are alive, and they on earth are in heaven, Hebr. 11. 12. Rom. 9. 24. Mat. 6. 21. Phil. 3. 20. 3. in deede. 1. in earth, 2. in heaven.

To be the Lords.] To consecrate or set apart as holy to the Lord, Iudg. 11. 11. So was *Iephthe* his daughter dealt withall, as appeareth by verse 29. and not slaine, which the Law forbad.

To be with one.] To bee present, not onely in generall, but with speciall presence of favour, for assisting and prospering one in the worke of his calling, Iosh. 1. 9. *For I the Lord will be with whithersoever thou goest*, Gen. 39. 2. *The Lord was with Ioseph, and hee prospered.*

That promise of God to *Iacob*, Gen. 28. 15. *I will bee with thee*; it is by *Iacob*, in Gen. 32. 9. understood, I will doe thee good. See Exo. 33. 15. 16. and Gen. 46. 4. Mat. 28. 20.

Be with Christ.] 1. By faith and desire, or mediatly, 2. By sight and immediate presence, Phil. 1. 23. this is personall, and locall.*

Not to be in the wind, earthquake, fire.] Iehova not to have appeared and shewed his presence unto *Eliah* untill the earthquake, wind, and fire, were ceased; to teach that weake men cannot abide the presence God in his full strength and majestie, 1 King. 19. 11. 13. *And Iehovah was not in the fire.*

A Beame.] Either some crime and great sinne; or some lesser

leſſer ſinnes, neglected, often gone over, and long dwelt in, Matt. 7. 4. *And haſt a beame in thine owne eye, firſt caſt out the beame, &c.*

A Beare.] The Kingdome of *Perſia*, called a (a Beare) for the barbarous and ſavage cruelties exerciſed in it; whence it is ſaid to be like ſilver, as being of leſſe eſteeme than the Babyloniſh Monarchy, which is likened to gold, Dan. 2. 32. This kingdome is ſaid to raiſe it ſelfe, Dan. 7 5. becauſe out of ambition and reſtleſſe deſire to rule over others, it united to it ſelfe, firſt the kingdome of the *Medes*, and then of the *Babylonians*, forraging into the three coaſts of the habitable world, as Dan. 8. 4. which are tearmed three ribs, in Dan. 7. 5. *Like to a Beare.*

To beare] To take away ſinnes, by ſuffering the puniſhment of them, 2 Pet. 3. 24. *Hee did beare our ſinnes in his body upon the tree*, Eſay 53. 4 *Hee did beare our infirmities*, Mat. 8. 17.

2 To ſtay and keepe a ſinner from falling, lovingly ſupporting his weakeneſſe by prayers, Counſels, and Exhortations, Gal 6 2. *Beare yee one anothers burden*, Rom. 15. 1. It is a Metaphor or ſpeech borrowed from a burden or weight ſuſtained by pillars or ſupporters.

To beare his Iudgement.] To have puniſhment certainely and juſtly laid on him by God, Gal. 5. 10. Iudgement or puniſhment for ſinne, is often in Scripture compared to a load or burden, heavie and weightie, preſſing downe him that beareth it, as many ſheaves preſſe a Cart, or as a weight preſſeth downe the ballance. See Eſay 13. 1. and 15. 1 and oftentimes alſo *David* in the Pſalmes complaineth thereof, eſpecially, Pſa. 38. 4. The reaſon is, becauſe afflictions being grievous in themſelves, Heb. 12. 11. they alſo draw with them the conſcience and remembrance of ſinne committed, (as in *Ioſephs* brethren) which is an heavier burden than the paine which commeth of it, as Hebrewes 12. 1.

To beare their names before God.] That Chriſt alwaies hath in remembrance his Church and all the members of it, ever appearing for their ſakes before God, Exod. 28 12. Heb. 7. 25. 26. and 9. 24. The ſame thing ſignified by ſetting us as a ſeale on his heart, Can. 7. 11. and by ſetting *Zerubabel* as a ſignet, Hag. 2. 23.

Bearing of children.] See Saved, Through, She.

Beaſt, or beaſts.] All wilde creatures which are upon the land, Pſalme 8. 7. *And the beaſts*

beasts of the field.

2 Some one ravenous or cruell beast, Gen. 37. 33. *Some evill beast hath devoured him.*

3 One of brutish understanding, having no more reason than a beast, Psal. 73. 21. *I was a Beast before thee, &c.*

4 Men of brutish and beastly qualities, like unto beasts for fiercenes, uncleannes, and obstinacy. 1 Cor. 15. 32. *I have fought with beasts at Ephesus.* Some expound this place litterally, that *Paul* for defence of his life, did encounter with wilde beasts, as Beares, Lyons, &c, by the sentence of the Magistrate, to satisfie the cruelty of the people: for under the Romans, as some were cast to beasts naked, *Daniel* by the Persians, *Ignatius* by tyrants; so others were condemned to fight armed with Wolves, &c. Howsoever the Text be taken (figuratively or litterally) it signifieth the extreame difficulties which *Paul* did undergoe for the hope of a blessed resurrection, otherwise he had lost his labour in striving. See Acts 19 9. Titus 1, 12. A Metaphor.

5 Fierce, savage, and unpure heathens and Nations, Psal. 80. 13. *The wilde Beast of the field hath eaten it up.*

6 Civill *Rome*, cruelly persecuting the Saints: also Ecclesiasticall *Rome*, treading in the steps of that barbarous cruelty, Rev. 17, 18. *The Beast which thou hast seene, was, and is not*, Revel. 13, 1. 4. 17. In which place it signifies *Rome*, as it is restored by the Pope, unto the Idolatry and tyranny of the superstitious persecuting Emperours, and made the seate of Antichrist.

7 Empires and kingdomes, raised up and maintained after a beastly manner, with oppression, cruelty, warre and bloodshed, Dan. 7, 3, 17. *And foure great Beasts came up, &c.*

Before God, or in his sight] In his presence, 2 Cor. 5. 10. *We must all appeare before Christ*, *Revel.* 20. 13. *I saw the dead stand before God.* It signifies before the Cloud, a token of Gods presence, Exod. 18. 12. 2 Kings 22, 19. Eph. 1, 4.

2 Sincerely, so as God doth allow of us in mercy, Luke 1, 6. *They were both just before God*: that is, upright, though not perfit, Gen. 7. 1. *Noah an upright man.*

3 Perfectly, so as God may allow of us in his strict Iustice. Psal. 143, 2. *None living shall be justified before thee, or in thy sight* Rom. 3, 20.

4 As God can witnesse. Here it is the forme of an oath. Gal. 1, 20. *Before God, I lye not*; that is, I call God to witnesse, that this

this is truth. **See God.** Gen. 27. verſe 7. it ſignifieth in his preſence, by his authoritie and power, and for ever: and being done a little before his death, it was with more power, care and reverence, and by his laſt Will and Teſtament, Gen. 27. 7. 1 Sam. 26. 19. Deut. 33. 1.

Note: All Teachers which make themſelves or others the doore whereby to to enter into the Church and Kingdome of God, theſe come before Chriſt. Therefore this concerneth not *Moſes* and the Prophets, who made not themſelves the dore, but rather ſhewed to the ſheep Chriſt to be the only doore by whom we have acceſſe and entrance to God.

Before one.] Without him Ioh. 10. 18. *All that come before me are theeves*; that is to ſay, without me, or not by me, who am the onely doore; or without a calling, not ſent of God; alſo in preſence, Dan. 5. 1. alſo one being alive and preſent. Gen. 11. 7. 8.

2 Firſt, in order of time, Ioh. 8. 58. *Before Abraham was, I am.* Rom. 16. 7. *And were in Chriſt before me.*

3 Of greater dignitie and more honourable place, though in time he be after me, Iohn 1. 27. 38. Alſo before one, ſignifieth, with one, as a Leader and Protector, Gen. 24. verſe 7. 40. Alſo free for him to chuſe where he liked, and to poſſeſſe it, Gen. 13. 9. and 20. 35. and 34. 10.

To Beget.] To performe to his childe all things belonging to his education, Gen. 25. 19. *Abraham begat Iſaaake*: See the like in Gen. 50. 23. alſo in Gen. 3. 16. Conception (by a Synecdoche, the part put for the whole) the whole care of a mother in bearing, birth, bringing up, is contained.

Beginning.] The time whence any thing hath his firſt being, Gen. 1. 1. *In the beginning God created the heavens and the earth*, Ioh. 1. 1. that is, not from the firſt point or inſtance of the creation (but) from before the creation, and therefore eternally.

2 That which is chiefe or moſt excellent, as Prov. 1. 7. *The feare of God is the beginning of wiſedome*, Prov. 4. 7. *Wiſedome is the beginning*, that is, their chiefeſt ſtrength.

3 A Principle of Religion, or Catechiſing Doctrine, Heb. 6. 1. *Leaving the beginning of the doctrine of Chriſt*, that is, the plaine familiar manner of teaching Chriſt.

4. An entrance into a thing. Gal. 3. 3. *Are yee ſo fooliſh that after you have begunne in the ſpirit? &c.*

Beginning of my ſtrength.] The

The first effect of the strength of my body, Gen. 46 3. so are all the first-borne called, Deut. 21.17.

In or from the beginning.] Everlastingly, before all time, Iohn 1.11. See Prov. 8.22.23. 24.&c.

2 From the first Creation of man, Ioh. 8.7. for before the time that man was, Satan could not be a man-killer.

3 From the time that marriage was first ordained, Math. 19.8. *From the beginning it was not so.*

This phrase or kinde of speech when it is referred either to Gods ordinances or creatures doth include time, and doth point out the verie point of time when such things did begin, as Math. 19 8. Iohn 8.7. but when it is applied to God, or any person in the Deity, then it doth exclude all moments of time, and leade our thoughts backe unto eternity, beyond the world and all space of time, as Iohn 1.1. 1 Ioh. 1. 1. which places are by *Paul* and *Peter* expounded, to note everlastingnesse, Ephes. 1.4. 1. Pet. 1.20. Therefore *Servetus*, *Arius*, and other Heretickes, which appoint unto Christ a beginning in time, and will not have him to bee eternall, or more ancient than the world, or than *Mary* (as *Ebion* and *Cerinthus* thought) they doe great wrong to the Sonne of God, who was, and had a being, ere he did appeare in his worke of creation, or was manifested in the wombe of his mother; he was alwayes (*Intus*) in the Divinitie (as in a bosome) Iohn 1. 18. before he shewed himselfe (*Extra*) in his operations or Incarnation.

Behind.] To come after one, also that which is done already, Phil. 3.13.14.

To Behold.] To looke upon a thing with our fleshly or bodily eye, this is the proper signification.

2 To thinke upon a thing, with consideration and due regard, Rom. 11. 22. *Behold therefore the bountifulnesse and severitie of God.* Looke (See).

Behold.] A wonder worthy the beholding (as some thinke) or (as others thinke) a thing commonly knowne, well may bee, or should bee knowne, Psal. 51.5. *Behold, I was borne, &c.*

To behold.] To consider diligently: and is referred either to God or men, Romanes 11. verse 22. Psalme 10. verse 14.

To beleeve.] To know the Scriptures to be true, barely and speculatively, Iam. 2.19. *the Diuels beleeve and tremble,*

Exod.

Exod. 4. 31. Thus the Divils beleeve.

Alſo it ſignifieth to know a thing experimentally, Iohn 17. 21 23.

2 To aſſent willingly, and with ſome kinde of loy to the truth of the Scripture, when we reade or heare it, becauſe it comes from God, and brings glad tidings, Act. 8. 13. *He beleeved and did cleave unto Philip.* Act. 28. 27. Math. 13. 20. *They received the word with joy.* Thus Hypocrites beleeve.

3 To put confidence in the Doctrine which we know and aſſent unto, making application of it unto our ſelves. Marke 16. 16. *He that beleeveth ſhall be ſaved,* Ioh. 3. 18. *He that beleeveth in the Sonne, ſhall never be condemned.* Thus the regenerate beleeve, Gal. 2. 20. *Chriſt loved me, and gave himſelfe for me.* Papiſts deny application of the doctrine, to be any part of beleefe in God.

In holy Scripture, true beleefe or faith is put two wayes; firſt, abſolutely as it is occupied about the word of God in generall; or in particular (excepting the word of promiſe, touching forgiveneſſe of ſinnes for the merit of Chriſt:) and being conſidered as it is abſolute, ſo there are three things belonging unto it. 1 Knowledge. 2 Aſſent. 3 Perſwaſion, and certainty, as appeareth by Rom. 14. where that which is called beleeving, in verſe 2. *One beleeveth, &c.* is in the verſe 14. of the ſame Chapter, expounded by theſe two words, of (knowledge and perſwaſion) *I know and am perſwaded.* Therefore in the language of the Apoſtle, ſuch doe truely beleeve as unto knowledge of the thing beleeved, doe joyne aſſent with perſwaſion.

Secondly, true beleefe or faith is put and uſed with relation to the promiſe of ſalvation by Chriſt, as in the Epiſtle to the Romanes, Chap. 3. 4. and 5. and often elſewhere; and then it is by Divines called Iuſtifying faith, which beſide the three former, hath a fourth thing belonging unto it, and that is confidence (*Pepoitheſis*) Eph. 3. 12. Hereof it is plaine, that corrupt and falſe is that definition of *Bellarm. lib. 1. cap. 5. de Iuſtif.* defining faith to bee an aſſent only to the word written, (and to the word unwritten, traditions of the Church) unto Apocryphal word, as well as to Canonicall, denying knowledge and full aſſurance to appertaine to faith; ſo as with Papiſts hee is a beleever which onely aſſenteth to the doctrine of the Church, though he be ignorant of it, whence ariſeth their implicit faith.

To

To beleeve, signifieth either to beginne to beleeve, Rom. 13. 11. or to grow in beleefe. Ioh. 2. 11. Here the increase, not the beginning of faith is meant: and in the former place beginnings of faith be compared with the increasings. So in Iohn 11. 15. that yee may beleeve, i. that your faith may be strengthened and increased, for they were beleevers already.

Belial.] Wicked. Deut. 13. 13. Iud. 19. 22: *Men of Belial, or wicked men.* The word in the Hebrew noteth extreame wickednesse, and most mischievous wicked men: 1 Sam 1. 16. and 25. 25. Nah. 1. 15. It is also applied to speciall sinnes and sinners. Pro. 19. 28,

2 The Divell, that wicked one, 2 Cor. 6. 15. *Christ with Belial.* **With Satan,** saith the Syriacke.

Bel a contract of Behel, which commeth of Baal.] A Lord; it was not onely the particular Idoll of the Babylonians, but a generall name to the Idols in the East, agreeing to all the Idols of the Gentiles, as some write, Ier. 19, 5. 1 Kinges 18 25.

Beloued.] One most deare to God, by a most speciall love, for whose sake others be loved of God also: thus is Christ onely beloved, Mat. 3. 17. 1 Pet. 2. 17. Col. 1. 13. Ephes. 1. 6. Also very deare to his servants, Esay 5. 1.

Belly.] Carnall pleasures, and all lawfull honest pleasures, of life, being inordinately loved, Philip. 3. 19. *Whose belly is their God.* So are all pleasures, when men too much love them and with immoderate affections follow after them, as if all their felicitie were placed in enjoying of them.

2 The heart, as in Psal. 4. ver. 8. also Ioh. 7. ver. 3. 8. Out of his belly shall flow, &c. an Hebraisme.

☞ **To belong, or belonging unto.**] See My, Owne, Your, Peculiar, Proper, God, My God, Power.*

Benevolence.] Good will, or readines of will, to helpe such as we may helpe: 2 Cor. 9. 5. *And come of benevolence, not of nidgardnesse.*

2 The gift or Almes which comes of benevolence, and is freely bestowed. 2 Cor. 9 5. *To finish your benevolence appointed before.*

3 All Conjugall or Marriage duties, but especially bed-company betweene man and wife for just ends, in chaste and sober manner, 1 Cor. 7. 3 *Let the husband give unto the wife due benevolence. &c.*

☞ **Benefit.**] The Commoditie, Profit, Good, Blessing.*

Beside thee.] Not after that forme and manner of government which God had prescribed in mercy and truth; but with cruelty and injustice. Esay 26.13. *Other Lords beside thee have ruled over us.*

Bethel.] The house of God for the religious house of that place at first, Gene. 28. ver. 17. which God himselfe approved of, Gen. 35. 1. afterwards called of the Prophets *Bethaven*, i. the house of iniquity, upon the monument of strange worship set up by *Ieroboam* there, Hos. 4. 15 1 King. 12. 28. 29. 30.

Better.] Lesse sinfull, or morally and actually unconvenient. 1 Cor. 7. 28. *Better to marry than to burne.*

2 Lesse penall, or passively, evill and inconvenient, Matth. 18. 6.

3 More convenient. 1. Cor. 7 38. *He that giveth not his virgin in marriage, doth better.*

4 More good and profitable, Phil. 1. 23. *Having a desire to depart, and to be with Christ, which is much better.*

☞ **To beware.**]. See to take Heed, to Watch, to Keepe, to See, to Looke unto, to Feare, Flee, Avoid, Eschew, Distrust, Watch.

For to beware of men, (Mat. 10. 17.) is not to beleeve but to feare or suspect them; to refuse and not to entertaine their faire but false speeches, gifts, or company.

See Mat, 24. 4. 25. 26. 16. 17.

To Bewitch.) To kill and destroy with the cast of the eye. That some Witches have such force in their eyes to kill, both *Virgil Georgicks* 3. and *Pliny lib. 7. cap. 2.* witnesseth and by example proves.

2 To deceive and beguile the soules of men by cunning, that they should beleeve lies in stead of truth, to their spirituall destruction, Gal. 3. 1. *Who hath bewitched you?*

E. *I.*

Binding on earth.] A solemne denunciation of Iudgement by the Minister, against impenitent sinners, according to the word of God; which is as a binding him in the fetters of his sinnes, Matth. 16. 19. *Whatsoever thou shalt binde on earth, shall bee bound in heaven.* And Matth. 18. 18. Papists by binding, understand not onely censures of the Church, but corporall paines and corrections. the inflicting whereof, belongs not to Ministers, but to Magistrates, Rom. 13. 3.

Binding and loosing.] In Mat 16. and Ioh. 20 A ministeriall power to pronounce those bound or loose whom the Lord before by the preaching of the

word, had bound or looſed. This was given no leſſe to other Apoſtles than to *Peter*, or to other Miniſters, than to the Biſhop of *Rome*, and it is the ſame that the power of the keyes be.

Binding the broken] The whole cure or healing of ſorrowfull ſinners, both by forgiveneſſe of the guiltineſſe, and mortifying their corruption. Eſa. 61. 1. *He hath ſent me to bind up the broken hearted.* In Luke 4. it is called, *The healing of the broken hearted.*

Biſhop, or Biſhops] Any that hath the charge to overſee and provide things neceſſary.

1 **A Surveiour**] It was a name at firſt, given to Clearkes of the Market, to ſuch as were over-ſeers of things to bee bought and ſold; as a learned man writeth. And in this large ſignification is noted any man that hath charge and office for any buſineſſe civill or eccleſiaſticke: the word in Greeke is *Epiſcopos*, in Hebrew, *Pakid*. It is the word which is uſed, Num. 31, 14. 2 Kin. 11. 16. 2 Chr. 34, 12. for civil over-ſeers: ſo among the Prieſts and Levites, Numb. 4, 16. Neh. 11, 9. 14 and 1 Tim. 3, 1. 2.

2 A ſpirituall over-ſeer, or one that hath charge and overſight of ſoules, by the word to inſtruct and rule them. 1 *Tim.* 3, 1. *If any man deſire the office of a Biſhop, he deſires a worthy worke* See Acts 20, 28. The inſpection into, and charge over the flock for Doctrine and manners, doth (by Gods Commandement) belong to a Biſhoppe, whereof the Greek name [*Epiſcopos*] doth admoniſh us. It is the name of a function and office, joyned with care of inſpection and viſiting.

3 Paſtors, Teachers, Elders, even whoſoever had in the primitive Church any Eccleſiaſticall power, either for doctrine or regiment of the Church. Phil. 1, 1. *To the Biſhops and Deacons of Philippi.*

4 Chriſt Ieſus, who becauſe he hath chiefe care, charge, and over-ſight of the Church, for feeding and ruling it, and hee only hath upon him the charge of ſaving ſoules by his mediation, is therefore (by an excellency) called the Biſhop of our Soules, 1 Pet. 2, v. laſt. *Ye are returned to the Biſhop of your ſoules.*

B. *L.*

Blackneſſe] Afflictions, or Perſecutions, which diminiſh the outward beauty and glory of the Church. Cant. 1. 4. *I am blacke O Daughters of Ieruſalem.* **See blackeneſſe in Canticles.**

Blaſphemy] An hurtfull word, or any evill ſpeech. Note.

Albeit the word [**Blaſpheme**] in the uſuall acception of the word

word with approved Greeke Authors, doe ſignifie any evill ſpeech or calumniation, (as *Beza* notes,) yet by a phraſe peculiar unto ſacred writers, the penmen of the holy Ghoſt, it importeth alwayes, an ungodly ſpeech, which though it be uttered againſt men, yet reacheth and is caried to the contumely of God himſelfe, Rom. 14. 16. Matt. 9 3. Tit. 3. 2. and it is twiſe uſed by *Plato* in this Eccleſiaſticall ſenſe, firſt in *Alcibiade poſteriore.* 2. in *lib. de repub. ſecundo.*

Every reproachfull word, tending to the hurt and diſgrace of any other mans name and credit. Tit, 3. 2. *Speake evill of no man.* In the Originall it is, [*Blaſpheme no man.*] Likewiſe in Pet. 4. 4 *Therefore ſpeake they evill of you.* This is blaſpheming of men, Marke 3. 2. *And blaſphemies wherewith they blaſpheme.*

A more ample deſcription of the ſinne againſt the holy Ghoſt, for help of weake tempted Chriſtians.

Blaſphemy againſt the ſpirit, it is ſinne not in deeds and actions, but in a reproachfull word (Mar. 3. 30.) uttered not out of feare, nor other infirmitie, as *Peter* did, and ſike and franticke perſons may doe; but out of a malicious hatefull heart, 1 Cor. 16. 22. & He. 10. 16. 36. Not by one that is ignorant of Chriſt, as *Paul* was being a blind Phariſee; but by one enlightned through the holy Ghoſt with the knowledge of the Goſpell, (Heb. 6. 4.) not of raſhneſſe, but of ſet purpoſe, to diſpite Chriſt his knowne Doctrine and works, Heb. 10. 29. Being accompanied with an Vniverſall defection or falling away from the whole truth of God, Heb. 6. 6. Alſo with a generall pollution and filthineſſe of life, Mat. 12. 45. 2. Pet. 2. 20. Finally being unremiſſible, becauſe ſuch as commit this ſinne, cannot repent, Mat. 12. 32. Heb. 6. 6. How are the Papiſts out of the way touching this point, in that they will have this blaſphemy to have ſixe parts or ſignes? whereof the chiefe is finall impenitency, which doth accompany every ſinne in the wicked. **See their note on Matt. 12, 45.** yea and teach that it may be forgiven.

Note: When the Scripture ſpeaketh of this ſinne, that it is never forgiven, and that it is impoſſible they ſhould repent that commit it; the Papiſts write that it is hardly forgiven and repented of. A moſt abſurd interpretation.

To Bleſſe.] To give thanks or to prayſe God in a ſolemne manner, *Matth.* 26. 26. *And*

when he had blessed, that is, when he had given thankes, as it is in Luke 22.19. 1 Cor. 11.24. And in all places where the Saints are said to blesse God, there it is meant of their thanksgiving, and of speaking well of God.

Wee blesse God when wee praise him. God blesseth us, either when hee sendeth good things unto us, or removeth evill things from us, or turneth all to our good: we blesse one another by our mutuall prayers, Ephe. 1.3. Rom. 12.14

The Papists, by blessing, understand not a solemne blessing, by giving thanks to God, to the cōsecrating or preparing the creatures to an holy action, but an operative blessing of the bread, making it to be the body of Christ substancially and corporally; **See the Annot. on Matthew 26.26.**

This word (Blesse, or Blessing) when it is spoken of God toward men, it signifies a plentifull bestowing of good things earthly or heavenly, Gene. 24.35. Deut. 28.2.3.4 Psal. 31.9. Eph 1.3. Gal. 3.8. But when it is spoken of men towards God it betokeneth praise or thanksgiving by word or deed, Deut. 8.10. Psal. 103.1.2. Luke 1.64. and 2.28. And when it is spoken of men toward men, signifieth sometime salutation, as Ge. 47.7. Sam. 13.10. Sometime a gift or benevolence, as 1 Sam. 25.27. 2 Cor. 9.5. 2. King. 5.15. Sometime a pronouncing (by way of Prayer or Prophesie) of good things in the name of God, as Ge. 14.19.20. Num. 6.23.24. In this signification, the lesse is blessed of the greater, Heb. 7.7. Heb. 11.21. And note further, that the solemne blessing in Num. 6.23.24 &c. did figure that blessing of Christ, and laying on of hands, whereof we reade, Luke Chap. 24. ver. 50.

Gen. 12.2. Ge. 22.17. Heb. 6.14. Where the promise of eternall life is meant. Psal. 5.4.1.

Gen. 24.60

2 To wish and pray for good things to others, Gen. 48.20. *Iacob blessed the sons of Ioseph.* Such was the Priests blessing the people in the Law, and parents blessing their children, even their good prayers to God for their welfare: in Ministers with shewing forth Gods promises. Numb. 6.22. Blessing put for saluting, Gen. 37.7. Num. 6.23,24. for praying and for thanksgiving, Matthew 26.26. Luke 22. ver. 19.

3 To encrease that which is little, and to make it much, as when God is said to have blessed the widdow of *Sarepta* her Oyle and meale in her Cruse. 2 Kin. 17,16. And when Christ blessed the five loaves and two fishes in the Gospell, this blessing was operative indeed, and wrought a sensible multiplication

tion of the Loaves and Fiſhes; ſo was there not a ſenſible mutation of the Bread and Wine, into the body and bloud of Chriſt, by that bleſſing, Matth. 26.

4 To give good things unto us, and to doe us good in proſpering our affaires and labors, Pſalme 67. verſe 1. *God bee mercifull unto us, and bleſſe us:* and verſe 6. Proverbs Chapter 10. verſe 22. *The bleſſing of the Lord maketh rich.* Thus the word *Bleſſe* is taken in good part.

5 To flatter and pleaſe ones ſelfe, and to boaſt of his doings to others, Pſalme 10. verſe 2. *The covetous bleſſeth himſelfe.* Here it is taken in evil part.

6 The contrary; namely, * curſing, an *Euphemiſmos*, when unſeemely things are ſpoken in ſeemely words, Iob 1. 5. *leſt my ſons have bleſſed God,* (ſo it is in the Originall) that is, Blaſphemed, 1 King. 21. 10. *He hath bleſt God and the King* (ſo it is in the Originall) for hee hath blaſphemed. Here alſo it is taken in ill part.

7 To ſalute, or wiſh health unto, Gen. 47. 7. 1 Sam. 13. 10. and 25. 19. In all which places, the Originall hath bleſſe.

8 To endow and furniſh one with an heroicall and valiant ſpirit, alſo with extraordinary bodily ſtrength, Iudg. 13. 24. *The child* (Sampſon) *grew, and the Lord bleſſed him.*

9. To doe one good by filling them with earthly and ſpirituall gifts, as *Abraham* was, Geneſis 12. verſe 2. See Rom. 4. 11. 12. and Gen. 13. 2. and 14. 14. and 24. Chapter, verſe 35.

☞ 10 The worke of God in regenerating or converting men from their naturall and habituall corruptions, Acts 3. 26.*

A Bleſſing.] Alſo a gift, or a bounteous liberality, Gen. 33. 1 Sam. 1. Chapter 25. and 27. and 30. 26.

To bleſſe abundantly.] To heape benefits plentifully upon one, Heb. 6. 14. *Surely I will bleſſe thee.*

Bleſſed.] All them which be in the eſtate of an happy life, which conſiſts in Gods love and favour. Some be ſuch by nature, as *Adam* in Paradiſe had naturall happineſſe: Some are bleſſed by grace, as all the godly, even here in this life. Matth. 5. 2. 3. 4 Some are bleſſed by glory, as the glorified Saints in heaven, Revel. 14. 13.

2 It ſignifieth God, Mar. 14. 61. Mat. 26 63

With my bleſſednesse.] A bleſſed and happy one as I meaning that her child was borne

E 3 with

* This is uſuall in other tongs. as in Greek, *Evonyma*, & *Enmimides*, good Names, for worſe, as *Furies &c.* old Latines for *Nothing* would ſay *Well*; Italians call loathſome diſeaſes Gods diſeaſe.

with her felicitie, Gen. 30. 13. Others counted her blessed.

Blesse and curse not.] Well wishing and speaking. Rom. 12. 14. *Blesse and curse not.* The repetition, of this precept by the contrary shewes that this duty cannot bee done without difficulty; namely to an enemy which shall curse us: and also that it ought to bee done with constancy, not once or twice, or by fits, but alwayes as occasion is offered.

To Blesse themselues.] By faith to apply to themselves the blessednesse promised by Christ *Isaacks* seed, Gen. 22. 18. Gal. 3. 8. 16.

To Blesse the Cup or Bread] Thankesgiving to God for the gift of his Sonne, with a request to blesse the creatures to such end as God ordained them.

Blessednesse or felicity.] The happy condition of such as are in the favour of God, having their sinnes forgiven them by faith in Christ, Rom. 4. 6. *Blessed is the man whose sinnes are forgiven.*

2 The happy estate in which the *Galathians* once tooke and said themselves to be, by the comming and preaching of *Paul* the Apostle, Galat. 4. verse 15.

Blessed of the Lord, was a title of honour in those times used of many. Gen. 24. 31. 26. 39. it noteth the fountaine of blessings and eternall life in heaven, because it is the free benefit of God, it is therefore called blessing in the Psalme 24. 5.

Blessing.] Gods prospering of us, and of our affaires and labours, when all have good successe and turne to our good. Psal. 3 8. *His blessings is upon his people.*

All good things, be they spirituall or bodily, earthly or heavenly: They are in Scripture phrase called Gods blessings, even every good gift from God to men, Ephes. 1. 4 *Blessed be God who hath blessed us with all spirituall blessings.* Deut. 28. 2. *All these blessings shall come upon thee, blessed shalt thou be in thy Cattle, &c.*

3 A gift from man to man. Gen. 33 11. *I pray thee take my blessing.*

Blessing of Abraham.] The redemption from the curse of the Law by forgivenesse of sins, and receiving the promise of the Spirit (or the adoption of children and sanctification) through faith in Christ, Gen. 28. 4 Gal. 3. 13. 14 9. 29. Rom 4. 7. 8. 13. And as *Iacob* is made heire of this blessing, so all true Christians be, 1 Pet. 3. 9.

Spirituall Blessings.] Such gifts as come from the Spirit of God, and doe belong not to this earthly but to our spirituall

all celestiall life, Ephes. 1.3.

To Blesse the seventh day.] To sanctifie and ordaine it to an holy use, even for divine worship, by meditation of his works and words, and by other godly exercises; also by ceassing from servile and sinnefull workes. Gen. 2.3. *God blessed the seventh day and hallowed it.* The sacred rest of a seventh day, both in old and new Testament is of Divine institution. Act. 1.3. and 20.7. 1 Cor. 16.2. Rev. 1.10. Else there were not ten but nine Commandements, if it were but a bare policie, or humane constitution, or Ecclesiastical traditiõ, as Rhemists say.

☞ Because to blesse and sanctifie are severall Acts of God, as Gen. 2.3. and Exod. 20. 11. and to sanctifie is in God to ordaine and dedicate to a holy use, in man to use a thing according to Gods ordinance; we may take Gods blessing of the seventh day to be a bestowing of honour or priviledge upon that day above other dayes, as freed from ordinary works, and dedicated to his service; as also the promise of happinesse to it, and all that shall rightly use it.

Remission Mat. 15. sect. 3.

Cup of Blessing.] Cup of Thanksgiving, which we take with giving of thankes to God for the gift of hie Sonne. 1 Cor. 10.16.

To be a Blessing.] The certaintie of Gods blessing of *Abraham*, that he should surely be blessed and prosper.

The excellency and greatnesse of the blessing in that it is said (so) thou shalt be blessed, but a blessing.

3 A publik forme & example of blessing, as to say, God blesse thee as *Abraham* was blessed.

4 To be the meane and instrument of blessing to others, to whom Gods gifts should come by him, Gen. 12.2.

Blind.] Such as by birth or casualty lack their natural sight.

2 Such as be ignorant and lack knowledge, which is the eye of the minde. Rom. 2. 20. *A guide to the blind.* Mat. 15. 14. *The blind leade the blind.* 2 Pet. 1.9. One which perceiveth earthly things which be neare him, but not heavenly which are out of this world and farre off.

To make blind.] To keepe men from seeing the truth, when the light of it is set before them. Psalm. 69.23. *Let their eyes be blinded.*

3 To increase ignorance for the abuse of former knowledge, as happened to them spoken of, 2 Thes. 2.11. and Esay 6.10.

Blindnesse.] Want of knowledge; or ignorance in matters of Salvation, either in whole, as in all naturall men, Ephes 4,18. *Through the ignorance that is in*

them: or in part, as in men regenerate, who do see and know but in part. 1 Cor. 13. 12. *Wee know in part, we see in a glasse.*

Bloud.] Death or slaughter, Psal. 51. 14. *Deliver me from bloud*, Mat. 27. 24. *I am innocent of the bloud of this man*, Gen. 4. 10 *Will I require his bloud.*

2 Revenge or punishment due for the shedding of bloud. Mat. 27. 25. *His bloud be upon us and upon our children.*

3 Cruelty, Habak. 2. 12. *Woe unto him that buildeth a Citie with bloud*, Es. 1. 5. *Your hands are full of bloud.* It signifies oppression of poore. Es. 4. 4. 1. 15

4 The slaine man. Ios. 20. 5. *If the avenger of bloud pursue after him.*

5. The price of bloud, Act. 1. 13. *The field of bloud that is purchased with the price of bloud.*

6 Cause of their owne destruction, Acts 18. 6. *Your bloud be upon your own heads*, Act. 20. 26

7 The unpure beginnings of our birth and conception, Ioh. 1. 13. *Not of bloud.* Ez. 16. 6. In the place of Ioh 1. 13. it is (bloods) in the plural number; and besides the beginning of our conception, which is uncleane, it reacheth further and importeth the order of nature, or naturall generation, together with the force of stocke and kindred, wherein the Iewes gloried much: especially in their long continued succession, that they could fetch their pedegree from the Patriarks, Matth. 3. Vnto which *Iohn* had respect, when he saith, *We are not borne Gods children of bloods*: as by the wil of flesh and of man hee understandeth whatsoever in nature is most strong and excellent, most desired, or desierable, it no whit conferres or helps to new birth; be it strength, beauty, riches, prudence, morall vertues, good inclinations or good nature (as wee speake) or power of will, our regeneration is not from them in whole or in part; but from God alone: causing it (by his Spirit) according to his good pleasure.

Bloods in the plurall number, sig. slaughter with cruelty, as Gen. 4. 10 Psal 5. 7. & 52. 6. Esd. 26. v. last. Bloudy & fierce slaughter.

Note further, that when, (bloud) is used in the plurall number, it usually noteth murther or slaughter with the guilt following, Gen. 4. 11. 1 Chro. 22. 8. Psal. 9. 13. and 106. 38. and 61. 16. Sometime it signifieth naturall uncleanenesse, as we are borne in sin deserving death, Ezek. 16, 6, 9. as Ioh. 1. 13.

A man of Bloud.] One defiled with much bloud and many slaughters, or given thereto, as 2 Sam. 16 7. Psal. 26. 9. and 55. 24 and 59. 3. and 139. 19.

To sprinkle bloud.] To give force and power to the bloud of Christ from his God-head for purging of sins, Levi. 1. 5. 11. 25. 1 Pet. 1. 2. Act. 20. 28. 2 Cor. 5. 19.

8 The

8 The first man, of whom all men came as of the first stocke: Acts 17.26. *God hath made of ons bloud all mankinde,*

9 The juyce of the Grape, Gen.49.11. *And his (loake in the bloud of Grapes.*

☞ 10. The blood of Christ shed for the salvation of man, and for a satisfaction to God for man. Ephe.1.7. 1 Iohn.5.6.

11. Also that precious humor which maintaines mans life.

12. The life of man, which is preserved by blood.*

To betray innocent blood] To deliver by Treason, an innocent person unto death, Mat. 27. 4. *Betraying the innocent bloud.*

Blood of Christ] The death and whole sufferings of Christ, one part of his sufferings being put for all. Ephe. 1.7. *By whom we have redemption through his bloud.* And often in the *Romanes* and *Hebrewes*, and thoroughout *Pauls* Epistles, is the blood of Christ (one part of his sufferings) put Synecdochically for the whole sufferings visible and invisible. Therefore it is absurd to sticke to the Letter, concluding from thence, that Christs outward visible sufferings were sufficient. For from the Letter of Scripture, it will follow, that if this bloodshedding was enough, therefore his flesh might be spared, and all the paines felt therein; also his soule, with the heavinesse and sorrow thereof, whereof there was as great neede as of the rest. For Christ suffered nothing in vaine, and our soule having sinned, yea, and that principally, it was therefore to be redeemed no lesse than our bodies, even by the proper soule-sufferings of Christ, else the accessary had beene more hardly handled than the principall.

Because the bloody sacrifice of the Iewes figured Christ his death, hence so much mention of blood in the new Testament.

Blood of the Covenant] The bloud of Beasts sacrificed under the Law, as a signe and pledge of the Old Covenant, which was administred in figures, prefiguring or beeing a type of the blood of Christ, wherewith the New Covenant is ratified, Exod.24.8. *Then Moses said, Behold the blood of the Covenant.*

2. The blood of Christ, by which God the father had agreed and promised to save us; and for which we promise ever to serve him. Heb.10.29. as Heb.8.10.& 10.16.*

To Blow upon] To scatter and drive away by a violent winde, Hag. 1, 9. *I did blow upon it.*

B. O.

Body] That part of man which is made of flesh and bones, 1 Cor. 15, 43. *The body is sowne in weakenesse.*

2 The whole man, Rom. 6, 12. *Let not sinne reigne in your mortall bodies*; that is, in your selves which be mortall. A Synecdoche, Rom 12. 1.

3 Pith and substance, Col. 2. 17. *But the body is in Christ.*

4 The unregenerate part of man, 1 Cor. 9, 27. *I beat downe my body*; that is, the Old-man.

☞ 5 Christ, Luke 17. 37.

6 A company or society of persons, united together (as the severall members are in one body) either in one place, or in one kind of faith and profession, or in like affection, or in all or in any of these. 1 Cor. 10. 17. Ephes. 4. 16. Such a body there is.

1 Of good men. Ephes. 4. 12. 16.

2 Of evill men.

3 Of good qualities.

4 Of bad. Rom. 6. 6. &c. Which body of sinne is so called, because 1 It is in the possession of the body. 2. It is nourished by the body materially. 3. It is acted by the body instrumentally. 4. It is it selfe a body exemplarly. Sinne in generall being a corporation or body consisting of many and divers sorts of vices, as a naturall body consisting of many members, and a civill body of many persons, 5. Finally, it tendeth to and endeth in the pleasures of the body, Rom. 13, 13. See Old-man.*

Against the Body] The body not onely to bee the instrument in committing fornication (as it is in theft, robbery, murther, &c) but the object of this sinne; whereas other sinnes have an object without, which is abused, as the theefe abuseth other mens goods, a drunkard, wine; a glutton, meate; a murtherer, the person of another: but a fornicator abuseth his owne body, which also contracteth a blemish and speciall spot by the act of this sinne, 1 Cor. 6, 10. *A fornicater sinneth against his body.* Learned *Paraus* well addeth another cause why fornication is sayd to bee against the body. Because it coupleth the body to an Harlot, as in verse 16. whereas theft doth not couple the stealer to the thing stolen: nor murther joyneth the killer to the person slaine, &c.

☞ The person it selfe that in other sinnes hurteth others but cor-

corporally and himselfe spiritually: in this sinne hurteth himselfe both in soule and in body; and that 1 actually by abusing his body to this sinne which is contrary to health and naturall cleannesse.

2 Passively by admitting or suffering the contagion of another body, which if it bee not naturally and materially, yet morally, and formally is uncleane.*

Without the Body] The object of other sinnes (beside fornication) to be put without or externall; as the good name of another is the object of slander; prosperity, of envy; goods, of theft, &c. 1 Cor. 6. 18.

Bodily] Substantially, or personally, Col. 2, 8. *In him dwelleth the God-head bodily.* Note, God dwelleth in the Saints by the operation of the Spirit, working in them sundry gifts: but in the man Christ, by hypostaticall union of the humane nature unto the divine, to become one Christ.

Body of Christ] The one part of Christs manhood, distinct from his soule, *Heb.* 10. 5. *A body, &c.*

2 Whole Christ with all his good things, Matth. 26. 26. 1. Cor. 10 8. *This is my body*; that is, a Sacramentall signe of mee, and of all that is mine. Christs body is not made of bread, as Romanists dreame.

3 The Sacrament of the Eucharist, which is a signe of the true and very body of Christ, and therefore so called to shew our neere communion of the one with the other Sacramentally, and of the faithfull with Christ himselfe spiritually, Mat. 26. 26. 1 Cor. 10. 16.*

4 His Church, which is his wholemystical body, consisting of the faithful only, Eph. 1, 22. *Head to the Church*, which is his body, Col. 1 18. *He is the Head of the body of the Church.* The wicked are not of this body. Eph. 2. 15. 1 Cor. 12. 27. Ephe. 5. 23. & 4. 12. 16.

5 Also it signifies a visible Congregation which outwardly professe Christ, as 1 Cor. 12 17. Rom. 12. 5.

6 The manhood of Christ onely, 1 Pet. 2, 24. *Who bare our sinnes in his body.*

Note.

Paul according to the common speech of men, calling assemblies of many a body, as a company of Citizens in a City, or Students in a Colledge, or Souldiers in a Campe, or Subjects in a kingdome: in like sort doth he very often call the Church, or company of Christians a body, as 1 Cor. 12. Eph. 4 12, 16. Rom 12. 5. By which cōparison the Apostle admonisheth us of three things: First, that in the Church, the same gifts are not granted to all men,

men, as in the natural body the selfe-same strengths are not granted to every member.

2 That no man ought to thrust himselfe into another mans calling, for no member of the body taketh upon him the office of another member.

3 Whatsoever bodily members doe, they doe it all to the common profit: so Christians must referre their actions to the utility of all.

4. That every member or part of the body hath mutuall respect and benefit of and from the whole body & every part, whereto it hath done or doth any service: & so is recompenced for the good it hath done to others by the good which others do to it. 1 Cor. 12. 26.

The observation of these things in the Church, would have held out all ataxie and confusion, even that Babylonish confusion and Romish tyranny, which grew up to this height by neglect or contempt of these things.

To discerne the Lords body] With reverence to use those most holy signes and pledges, where-with wee are assured of the Lords body, putting difference between common bread and this bread, which by reason of the use and office of assuring is made holy, and so likewise the wine.

Body of death, and body of sin] Sin being (as it were) a body having many lusts as members annexed to it, and a deadly thing, deserving and leading to death such as serve it. Rom. 7. 24. *Who shal deliver me from the body of this death.* Rom. 6. 6. 23. *The wages of sinne is death.*

Body of flesh] The humane nature of Christ. *Col.* 1. 22. *That body of his flesh.*

2 The Old-man and masse of corruption, *Col.* 2. 11. *Putting off that sinfull body of the flesh.*

Same body] The most streit or neere communion and fellowship of beleeving Iewes and Gentiles, which thorough Christ beleeved in, are become not onely sonnes of one Father, joynt heires of one celestial inheritance, but members of one and selfe-same body mysticall, (to wit, the Church of Christ, under him their head) Ephe. 3. 6. *That the Gentiles should be fellow heires of the same body.* This was not revealed to the old Prophets (who did very obscurely fore-tell the vocation of the Gentiles) as touching the time when, the manner how (to wit) without being circumcised; yet to be one body with the circumcised beleeving Iew. In this knowledge, the Apostles and Prophets under the Gospel had the prerogative above the Ancient Prophets.

This

This is my Body.] That in the Supper of the Lord, we are put in remembrance and assured of his body, as it was crucified, and his bloud as it was shed, Matthew, Chapter 26. verse 26.

Booke] The whole Scripture, or some part of it, written together in one Volume. Rev. 22.18. *The booke of this Prophesie*, Luke 4 verse 17. *Hee tooke the Booke*. The Booke of Scriptures.

2 The rehearsall of ones Pedigree, or off-spring, Mat. 1.1 *The Booke of the generation, &c.*

3 Every mans conscience or knowledge that hee hath of his owne doings, good or evill. Revel, 20.12. *Then the Bookes shall be opened.* Booke of conscience.

4 Gods providence, or his fore-appointment of all things. Psal. 139.6. *For in thy Booke were all things written.* Booke of providence.

Booke of Moses] A Booke of the Law of the Lord, by the hand of *Moses*, Marke 12, ver. 26. 2 Chron. 34.14

Booke of life] The decree of Gods election, chusing some men freely to life eternall in Christ. This is called a Booke, because the elect are as certainly knowne to God, as if he had their names written in a Booke Rev. 21.27. *In the Lambs booke of life.* Phil. 4.3. *Booke of Predestination.* Exodus 32. verse 32. Esay. 4.3.

2 The Scriptures, because first the way and meanes of eternall life are shewed and taught therein, and the precepts of that: secondly the rewards of good life are therein promised, and described to be in eternall life.

Booke of Remembrance] A Chronicle or Booke of Story, wherein the names and acts of men are remembred, Esther 6. 1. *The King commanded to bring the Booke of Remembrance, and the Chronicles.*

2 The speciall love and care of God, minding such as feare him, in such sort, as if hee had their names before him in a Booke. Mal. 3,16. *A Booke of Remembrance was written before him.*

Bookes opened] Acts and deedes wrought and done by the fourth beast, brought forth to be knowne, examined and judged of God. Dan. 7.10. *The Bookes were opened*, Rev. 20. 12.

By the Bookes] By the prophesie of *Ieremy*, where the yeares of captivity were mentioned by other Chronicles and Records, Dan. 9,2.

Boldnesse] Courage or liberty of speech or of action. Acts 4.13. *When they saw the boldnesse*

boldneſſe of Peter. Acts 28.31. *With all boldneſſe.*

2 Authority which made *Paul* bold & free to command *Philemon*, verſe 8, of his Epiſtle to *Philemon*.

Bondage] Slavery & thraldome under ſome Tyrant outwardly oppreſſing, Exod. 20.2. *The houſe of bondage*: thus is the land of Egypt called, becauſe there the Iſraelites were intreated cruelly like ſervants and bondmen.

2 Subjection unto the Ceremoniall law, to be oblieged and bound to the obſeruance thereof, is called bondage, as *Paul* termeth the freedome from the ſame, liberty. Gal 2,4. And ſurely it was no ſmall bondage to be tyed (as the Iewes were till the time of the Goſpell) unto Ceremonies and Rites ſo many in number, ſo divers for variety ſo chargeable for coſt, ſo full of painfull labour in performance: but thus it ſeemed good unto God, for wiſe and juſt ends to traine up his people by ſuch meanes, till the time of reformation came, as the Scripture calleth the dayes under Chriſt.

Bonds or bands] The crafty devices and miſchieuous plots of wicked men, wherewith (as with bonds) they hold the righteous. Pſal. 116.16. *Thou haſt broken my bonds aſunder*. Heere it is taken in ill part.

2 Sinne, which is a ſpirituall bond to tye men to Satan. Acts 8.23. *Thou art in the bonds of Iniquity*, that is, held faſt of Iniquity, which is like a Bond. Here it is uſed in euil part alſo.

3 Gods Ordinances and Lawes, which are (as bonds) to tye us to our duties, and to faſten us to God. Pſal. 2.3. *Let us breake their bonds*. It is the ſpeech of Gods enemies, ſcoffingly ſpeaking of Gods Statutes, as of a ſervile and ſhamefull bondage.

Bandes were ſignes of ſubjection, Ieremie Chapter 27. verſe 2.3.6.7. and thus in Pſal. 2. verſe 3. Kings and Nations. ſpeake of Gods Doctrine and Lawes, refuſing to be ſubject unto, & to ſerve Chriſt, though his yoke be eaſie, Matthew 11, verſe 29.30.

4 Gods benefits (which are alſo as Bondes and Cordes of love) to link us to himſelf. *Hoſ.* 11,4. *Even with bonds of love.* Heere it is put in good part.

5 Impriſonment, or other afflictions, ſuffered for the name of Chriſt, Acts 26.29. *Except theſe bonds.* Hebrewes 13.3. *Remember them that are in Bonds.*

☞ Peace and godly agreement, which is as a band to joyne men together, as a veſſell made of many parts, by Bands is kept together, Epheſ. 4.3.

Bone] Kinſeman: Gen. 29. ver.

ver.14. See Iudg.9.2. 1 Chro. 11.1.2. Sam.19.12.13.

☞ See Children, Sonnes, Begoten, Regenerate.

Borne] viz. Firſt of God, ſo are all the gody, 1 Ioh.5.18. Ioh.1.13.

2. Of a woman without man: ſo only Chriſt and that miraculuſly. Math.1.23.25.

3. Of a woman by man, ſo are all men naturally. Iob.14.1.

4. Of the fleſh, ſo all men ſinfully, Ioh.1.12.*

Unto Bonds] So greatly afflicted as he was caſt even into bonds for Chriſt. 2 Tim.2 9. Yet he preached freely to ſuch as were with him and did viſit him.

Bondman] One taken priſoner in warre, or bought with mony, to ſerve and be at the will of him who tooke or bought him: this is the proper ſignification.

2 One caſt out of Gods family and inheritance, being ſlave to Satan and ſinne. Gal.4. 24.25.

Bondwoman] *Agar* who figured the old Teſtament, and her ſonne ſuch as be under the works of the law, Gal.4.29

Bones] A mans chiefe bodily ſtrength, or that wherein his chiefe outward ſtrength lyeth.

2 His inward ſpirituall courage and comfort of mind. *Pſal.* 51.8. *That the Bones which thou haſt broken may rejoyce*: that is to ſay, that ſo much comfort may be reſtored to me, as I have loſt by my fall. Lam.3.4. Prov. 14.13.

Bone of bones] The neareſt conjunction that may be, as of Kinsfolkes, 2 Sam.5.1 Alſo of the husband and the wife, Gene. 2.23. Of Chriſt and Church, Epheſ.5.30. The two former be naturall conjunctions; the third is myſticall.

To be borne or brought up upon the knees] To take little Babes into the boſome, armes, or upon the knees, as the cuſtome and manner of fathers and grandfathers was, out of a delight in the bleſſing of God, Gen.50 23.

Boſome] Lawfull company with a woman, Gen.16.5. 2 Sam.12.8.

In the boſome of the Father] That Chriſt is privy to all Gods ſecrets (not as a peece cut off from the ſubſtance of the Father) but as one that is in the inward part of his Father, or as one in him. Ioh.1.18. *Which is in the boſome of his Father &c. Ioh.* 17.21. *As thou (O Father) art in me, and I in thee.* A threefold moſt neere conjunction of the Father and the Son, is ſignified by this being in his boſome.

First, of persons in one Nature.

Secondly, the infinite love of the Father towards Christ his Sonne.

Thirdly, the communication of his secrets to him: for seeing he doth exist together with his Father in one and the same essence, he must be privy to all his counsels, Mathew 11,27.

Abrahams bosome] The most blessed comfortable life, which they (that die in that faith that *Abraham* did) shall enjoy after this life in heaven, Luk. 16,21. *And was carried by the Angels into Abrahams bosome*; Or it is the society and communion which the faithfull (who beleeve as *Abraham* did) shall have in the kingdome of heaven. A Metaphor or speech, borrowed of the Easterne people, which at their repast leaned each on anothers breast, or bosome, Iohn 13,23.

2 *Abrhams* bolome, is interpreted by Papists in *Rhemes* Testament, to be a part of hell, called *Limbus Patrum*, wherein such as dyed before Christ his time, did rest, feeling no paine, nor yet any ioy and pleasure, (contrary to the 25. ver. of the sixeteenth chap. of *Lukes* Gospell, *Now Lazarus is comforted*) from whence Christ delivered them after his death, when hee went downe into Hell to harrow it, and to pull soules out of it into Heaven; which (they faigne) to be shut against men, during the time of the Old Testament, contrary unto that Scripture, Eccle. 12,9. *The spirit returnes to God who gave it*: and to plaine reason; for such as were beleevers in Christ to come, they had salvation of their soules as the end of their faith.

Bountifulnesse] The infinite clemency of God, and his exceeding great readinesse to pleasure and doe good unto men, Rom. 11,21.

2 The faith of the Elect springing from Gods bounty and goodnesse, and relying thereon: Rom. 11.21. *If thou continue in his bounty*: A Metonimie of the cause.

To bow] To bend the body in token or civill reverence, Gen. 23,12. *Then Abraham bowed himselfe before the people of the Land*. Gen. 18,1.19. that is, *He bowed himself to the ground*.

2 To give eare unto our praiers, by granting that we aske: Psal. 116,2. *He bowed or inclined his eare*.

3 To shew submission and religious reverence, in the offering up of our prayers, Ephe. 3,14. *I bow my knees, &c.* For in prayer or other serving of God the worshippers of God used to bow downe their bodies in signe

ſigne of reverence and honour: Alſo to kneele ſometime is to bend the head and knees, or to proſtrate themſelves.

4 To teſtifie by this outward geſture, our inward piety and worſhipping of God: Exodus 4.31. Or of Idols, Rom. 11.5.

☞ 1. To bow or ſubmit our thoughts and affections to God and his ſervice, as our inward & ſpirituall knees or parts; and as the bodily parts ſuffice not to ſerve God without theſe powers of the Soule, ſo theſe ſuffice not (where the body is able to ſerve) without the body. Yet theſe inward Bowings are the beſt, & ought to be the firſt & moſt herein. Mich. 6.6. Eph. 3.14.*

To bow the backe] To break or diminiſh the ſtrength of the body, minde, and eſtate, Rom. 11.10. Thou ſhalt bow their backes, or thighes, and loynes; the chiefe ſtrength lyeth in the loynes or back; The breaking of the backe is the ſpoyle of all might, that they ſhould not be able to attaine what good things they chooſe and deſire.

To bow under the priſoners] To become more miſerable and ſubmiſſe, than priſoners uſe to be to their Lords and Conquerours, and more vile than dead rotten corps, Eſay 10.4. *They ſhall bow under the Priſoners, & fall under the ſlaine.* Some thinke this fulfilled in 2 Kings 18.4.

To bow himſelfe upon the beds head] That old feeble *Iacob* leaned and ſtayed himſelfe upon the top of his ſtaffe till he might erect and ſettle his body upon his bed more commodiouſly. Gen. 47.31. Thus expounded in Hebr. 11.21. How then dote the Papiſtes, imagining ſome Image at his beddes head, to which he might bow, in favour of their Idolatry?

This bowing of himſelfe to God, was with thankefulneſſe, becauſe after other bleſſings God had given him this aſſurance by *Ioſephs* promiſe and oath, that he ſhould be carryed to *Canaan*, the figure of the Kingdome of heaven: Therefore this particular is reported, Heb. 11.21. as a teſtimony of *Iacobs* faith. *Ioſephs* bowing, Gen. 48.12. was in reverence and thankefulneſſe to his father for adopting his ſonnes.

To bow himſelfe in the houſe of Rimmon] In officious ſort and ciuill dutie, to bend his body that his Lord might leane upon him when hee went into the Temple of the Idoll Rimmon to adore; heereof *Naaman* craveth to be pardoned, of zeal without knowledge, as M. *Iunius* ſaith, it being no ſuch thing

as should trouble his conscience, 2 Kin. 5. 18. Some reade it in the preterperfect tense, *When he had bowed and gone, &c.* It no way favoureth time servers and neutrals.

Bowels] The most secret thoughts and cogitations of the mind, Pro. 20. 27. *The light of the Lord searcheth all the bowels of the belly.* A Metaphor, or speech from the body to the minde.

2 The most feeling compassions of the heart. Col. 3. 12. *Bowels of mercy*, that is, most tender mercies, Luke 1. 78.

3 Inward deepe griefe and heavinesse, Lam. 1. 20. *My Bowels are turned within me.*

A bow] An instrument of warre; and sometime is used to signifie the whole furniture & force of warre, Psal. 44. 6. *I doe not trust in my bow.* Gen. 48.

2 The strength of the wicked, which they use to the hurting of the godly. Psal. 7. 12. *He hath bent his Bow, and made his arrowes ready*, Psal. 11. 2.

3 The tongues of the Ministers, whence proceed words (like arrowes) to strike the very hearts of men, either for their conversion if they bee [*Elect,*] or hardening if they be [*Reprobate*] Rev. 6. 2. *Hee that sate on him had a Bow.*

To breake the bow] To destroy and bring to nothing the greatest strength and power of the enemies of the Church, Ps. 76. 2. *There he brake the bow, the Sword, &c.*

Bow of steele or brasse] Singular and very great strength, Psal. 18. 34. *A bow of brasse is broken with my armes.*

Deceitfull bow] False helpe, which faileth in time of neede; or unfaithfull men, in whom there is no trust, Hos. 7. 16. *They are as a deceitfull Bow.*

To shoot with a bow] To be an Archer, and consequently a Warriour; for shooting with the bow was used in battels with men, Gen. 21. 20. Gen. 49. 23. 24. and 48. 22.

B. *R.*

Brasen serpent] Christ strong, mighty, able perfectly to deliver his, Iohn 3. 14. 15. 16. The lifting up of this Serpent by *Moses*, signified Gods giving of his Sonne to death of the Crosse, as it is expounded, Iohn chapter 12. verse 32. 33. The biting of the Serpent, signifieth the deadly sting of the Divell. And the looking up to the Serpent lift up upon the pearch, signifieth their beleeving in Christ crucified; that so by faith in him, confessing their sinnes, they might be healed to everlasting life.

Branch] A part of a Tree: also

alſo mighty men which are ſtrong and of power, Eſa. 9. 14.

Branch of the Lord] Chriſt, whom the Lord brought forth of the Royall ſtocke almoſt dead, (as a Branch ſpringeth out of a dead root,) Eſay chapter 11. verſe 1. *A branch ſhall grow out of his rootes.* Ieremy chapter 23. verſe 5. and 33. 25. Zacharie chapter 3. 8. and 6. 12. The truth of Chriſts humane Nature budding (as a branch) out of the family of *David*, who was the Sonne of *Ieſſe*.

2 The remainder of the Iewes which ſhould eſcape out of the Babyloniſh captivity and baniſhment, of whom God promiſeth to gather a greene and flouriſhing Church. Eſay 4. 2. *The branch of the Lord ſhall bee beautifull, &c.* Some expound this of Chriſt; but the 4 verſe will not ſuffer that ſenſe.

Branch of righteouſneſſe] Chriſt that juſt one, and juſtifier of the faithfull, which keepeth promiſe with his people, & executeth righteouſnes and judgment. Ier. 33. 15.

Bread] Food made of corne, as of wheat or any other corne to nouriſh this Naturall life. This is materiall bread. In this ſenſe *Manna* is called bread. Exod. 16. 4. Pſal. 78. 10.

Bread is uſed for all meate. Gen 3. 19. and 21. 14

2 All things neceſſary for this life (by a Senecdoche) as in the Lords prayer, & elſewhere very often in Scripture, as Exodus. 23. 25. *I will bleſſe thy Bread.* Which commeth hence, becauſe (of all neceſſaries for life) bread is moſt common & moſt needfull. Mat. 4. 4. Mat. 6. 11. *Give us this day our daily bread,* Pro. 20. 12. Ge. 3. 19. Ge. 28. 20. bread put for food and raiment, which things *Iacob* prayed for, & with which all men ought to be content, 1 Tim. 6. 8. alſo it is uſed for fleſh. Rev. 3. 11. Numb. 28 2. Lev. 3. 11. and 21. 6.

3 Chriſt himſelfe, who to them that eat him by faith, hee is to their ſoules, the ſame that bread is to their bodies; bread being no more needfull to our bodies, than Chriſt is to our ſoules for ſpiritual ſtrength, cõfort, and refreſhing. Ioh. 6. 50. *I am that bread that came downe from heaven.* This may be called celeſtiall and ſpirituall bread. A Metaphor.

Except the bread which hee eate] Either that *Potiphar* cared for nothing but to eate and drinke, leaving all the trouble of his houſe upon *Ioſeph*: or elſe that he excepted his meate and drinke, becauſe the Egyptians would not eate with the Hebrewes, Gen. 39 6. and 43. 32.

Their owne Bread] Bread and other victuals gotten by their own labour, 2 Theſ. 3. 12.

Bread broken] Our Communion or fellowſhippe which

we have with Christ crucified, and with all his merits, 1 Cor. 10.16. *The bread which we break, is it not the Communion of his body?* That is, Doth it not signifie and seale this unto us?

One Bread] The union and society of the faithfull, which partake in one bread, 1 Cor. 10. 17. *Wee that are many, are one Bread.*

Staffe or stay of bread] The strength which the bread hath to feed us, by the blessing of God, Esay 3.2 *Stay or Staffe of bread & water, &c.* This threatned Levit. 26.26. example of it in Hag. 1 6. Mich. 6.14.15

Unleavened bread] Bread which is without mixture of Leaven, or sweet-bread, Ex. 23. 15.

2 Sincerity and truth, without mixture of iniquity and hypocrisie, 1 Cor. 5.8. *Let us keepe the Feast with unleavened bread of sincerity &c.*

Eccl. 10.19 Dan. 5.1. Gen 25. v. 24.

To eat Bread] To celebrate or keep a feast, as was wont to be at offering of Gratulatory Sacrifices, Exod. 18 12. *Came to eate bread with Moses Father in Law.* See 1 Sam. 1. 19. 1 Chro. 16.23.

2 To take meat or eat ordinarily, Acts 2.46.

Common bread] Bread appointed to use of common life, and not to holy use. 1 Samuel 21.5.

Shew-bread] Sacred and holy bread, set forth and shewed upon the Table before the Lord, 1 Sam. 21.7. Marke 2.26. *How he eate the Shew-bread.*

Note. Shew bread or *bread of faces or of proposition*; so named, because xii. Cakes in 2 rowes, were set upon a Table, before the face, or in the presence of God, continually from Sabbath to Sabbath. This Table with the twelue Cakes, signifieth the multitude of the faithfull, presented unto God in his Church; or the spirituall repast which the Church hath from & before God, who feedeth them with Christ the bread of life.

Bread of deceite] Substance or goods gathered by crafte or wile, Pro. 20.17. *The Bread of deceit is sweet to a man.*

Bread of teares] Teares were in stead of bread to feed on Ps. 80.6. *Thou hast fed us with the Bread of Teares.* Ps. 42.3 *Teares have bin our bread to eat.*

Bread of sorrowes] Sustenance & food either got with sorowfull labour, as it is enjoyned, Gen. 3.19. or eaten with griefe, as is the fashion of frugall men and great sparers, which by parsimony and paines looke to grow rich, yet all in vaine without Gods benediction, Psal. 127.2.

To breake in pieces] Vtterly to destroy one without hope of

of recovery (as a veſſel of earth or glaſſe:) which being once broken, cannot be made whole, Pſal. 2.9 *Thou ſhalt breake them in pieces like a Potters veſſell.*

To breake off ſinnes] To repent and change his life by becomming juſt and pittifull, whereas he had beene unrighteous and cruell, Dan. 4 27. ſee chap. 5. 19. Heere is no footing and ſtrength for their Popiſh merits, by almes and workes of mercy, which be the meet fruits of repentance, but not meritorious cauſes of pardon and Gods favour.

Breaking bread] Participation and fellowſhip in the Lords Supper. Acts 2.42. *And breaking of bread.* The Iewes made their bread thin, and therefore they did but breake it.

2 Participation and fellowſhip, in common repaſt, and eating their meat at home. Actes 2.48. *And breaking bread at home, they did eate their meat together, &c.*

To make a breach] To part or cut the kingdom in 2 parts, the one (king of *Syria*) to have the one halfe, and the king of *Iſrael* to have the other halfe, Eſay 7. 6. *Let vs make a breach, &c.*

To breake up the fallow ground] To repent and amend, Ier. 4.3. Mans heart is like to ground untilled and thorny: and repentance is like an Harrow and hooke to grub up.

Breath] A living ſoule by the vertue of the eternal ſpirit, inſpired into an elementary body, to uſe it as inſtrument. Gen. 2.7. Pſal. 150.6. *Whatſoeuer hath breath.* viz. Let every perſon which liveth, praiſe God with the whole ſoule: Wheras in the ſecond of Gen. verſe 7. it is in the Hebrew, the breath of lives in the plurall, it doth intimate one ſpirit or ſoul to be in man, which hath ſundry faculties and operations.

2 The effect of the ſoule, to wit, power to breathe or to draw in winde, and to puffe it out againe, Acts 17.25. *Which giveth life, and breath, and all things.*

3 Infirmity and great weakneſſe of mans life, which is quenched by ſtopping the breath, Eſay 2.22. *Whoſe breath is in his noſtrils.*

4 The great eaſines wherewith Divine power worketh upon his creatures, in water and land, Pſal. 18.15. *At the breath of thy noſtrils*; as if hee ſhould have ſaid, O God: there was no need thou ſhouldeſt command, when thou diddeſt but breathe upon them, it was enough to make the dry land appeare.

Breath of his lips, and rod of his mouth] The word or preaching of the Goſpell, by which

the Spirit of Christ is effectuall and mighty to quicken or convert the elect, and to harden and kill the reprobate with the terrors of the soule; even to consume Antichrist and heresies, Esay 11 5. 2 Thess. 2. 8.

Broad way] The way of sinne, or a sinfull course of life, such as most men walk in, Mat. 7, 13. *Broad is the way that leadeth to destruction.*

Bruite] Rumour, fame, or report of a matter. Matthew 9. 26. *This bruite, &c.* verte 31.

Bride] The Church or company of true beleevers, spiritually joyned in marriage with Christ, as a Bridegroome and Husband, Revel. 21 9. *I will shew the Bride the Lambes wife.* Revel. 22 27. John 3. 29 *He that hath the Bride, is the Bridegroome.*

Bridegroome] Christ betroathed spiritually, and joyned to the Church, as to his Bride or Spouse, Mat. 25. 5. Marke 2. 20. *While the Bridegroome is with them.*

Bridegroomes friend] One who is joyned with the Bridegroome, to see that all be well done at the keeping of the wedding. Judg. 14, 11. Such were *Sampsons* Companions.

2 *John Baptist*, who by his Ministery and life did greatly further the spirituall wedding or conjunction between Christ and his Church, John 3. 23. *The friend of the Bridegroome reioyceth greatly, &c.* See Luke 1. 16. 17. Every faithfull Minister which helpeth forward this mysticall marriage, is the Bride-groomes friend

Broken or loosed] Violated, made voide, or false, as Matth. 5. 17 19. John 10. 35 or destroyed, as John 7 23.

Brother] One who is borne of the same parents, as *James* the brother of *John*, Mat. 10 2. This is a naturall brother.

2 One which marrieth our Sister, or our wives Sister: thus was *Isaac Labans* brother, Gen. 24 29. This is a legall brother.

3 A neere kinsman, Gen. 13. 8. *Let us not strive, for we are brethren.* Rom. 9. 3. *For my brethren that are my Kinsmen according to the flesh.* Thus Nephews and Cozen-germaines are called brethren. Thus Christs kinsmen are called his brethren, Mat. 12. 47 Gen. 29. 5.

4 Every one that knoweth and professeth together with us the same Christian Religion, holding the same God for their Father, and the same Church for their mother, Rom. 12. 1. *beseech you Brethren.* And in most places where Christians are called brethren. This is a Christan Brother.

Brother

☞ Brother is either 1. by nature or kindred.

2. By Law or affinity. 1. neere, as Gen. 24.29. 2. farre off, or

3. By Nation. Rom. 9.3.

4. By profession, either

1. Civill.

2 Religious.

Brethren] Sonnes of the same Father or Mother, as *Reuben* and *Iudah*, *Isaac* and *Ismael*, *Iacob* and *Esau*.

2 True beleevers, they that be such indeed, & before God, not in name and profession only; even Christs whole spirituall kindred, which are knit to him by the bond of Faith, and amongst themselves with unfained love, Heb. 2, 11. *Therefore he is not ashamed to call them Brethren.* Col. 4.9 Mat. 12.50. Romans 8,29. This is an inward spirituall Brotherhood.

3 Ministers of the word, who for their common function and work sake, are called brethren, 2 Corinth. 8,23. and else-where often.

4 Such as with one minde agree together in any act, good or evill, Gen. 49.5. *Simeon* and *Levi*, Brethren. They were so called heere, not for their common parents sake, but for that they did consent in an evill act, the killing and spoiling of the *Sichemites*. They were companions in a wicked worke: and so brethren in condtions and in nature.

5 Such as partake with us in common Nature, being men as we are, Gen. 29 4. *My brethren, whence be ye?*

Brotherly kindnesse] That inward affection of love, whereby wee embrace the Christian Brethren, more neerely than we do all others, 2 Pet. 1.7. *And unto love ioyne brotherly kindnes.* Note. Love reacheth to all men to whom it may do good, but brotherly kindnesse onely to Christian brethren. Love is as the Hall, whereinto all commers are received; but brotherly kindnes is as the Parlor, whereinto more neere friends & speciall acquaintance are received and admitted.

Brotherly Fellowship] The society which the Brethren have amongst themselves, communicating their gifts for mutuall strength & comfort, 1 Pet. 2.17. *Love brotherly fellowship.*

Brotherly fellowship, is the Communion of brethren, when all Gods blessings, both inward and outward, as occasion and need requireth, are communicated by charity, all to the mutuall help one of another. It cōsists not onely in reioycing and being merry together (though in a religious manner,) much lesse in such worldly mirth as they delight in, which are com-

Brotherly Fellowship What it is.

monly called good fellowes: but in the right use of all good gifts, being applied to the good of the brethren absent from us, as well as present with us, according to our opportunities and meanes.

Separate from his brethren] A choyce and chiefe man separated of God unto excellency above his brethren, Gen 49, 26. The Hebrew hath a *Nasarite* from his brethren, for a *Nazarite* hath his name of separation, Num. 6. verse 2.

Bryers and Thornes] Malicious and wicked deedes, such as offend and displease God, as Bryers doe sting and pricke those which touch them, Esay, 27,4. *Who would set Bryers and Thornes against me, &c.* Esay, chapter 5, verse 6. and chap. 9, verse 18.

2 Also it signifies the *Assyrians* pricking the *Israelites* like thornes, Esay chapter 10. verse 17.

☞ 3 The inordinate or excessive care and love of the world it selfe, and vanityes of it, are unto the growth of godlinesse the same that thornes are in the growth of corne. *Mat.* 13,7,22.

Bricks, hewen stones] Houses made of Bricke or hewen stone, of Sycomore tree, and houses of Cedar: thus the wicked Iewes boast against God; We will restore our ruines, and what God hath wasted, we will even in despight of him repaire it, and that more magnificently than before, Esay 9, 10. *Brickes are fallen downe, &c.* Compare it with Mal. 1,4.

B. *U.*

Buckler] A weapon for defence, in time of fight.

2 The mighty defence of God which is a Buckler to them that trust in him, Psalme 28, 1. *Thou art my Buckler (or Shield.)*

Bud] Christ, in respect of his meane estate amongst men. Esay 11, 1. *A graft, or a Bud shall grow out of his roote.*

2 The Church of Christ, springing up out of the remnant of *Israel*, as a Bud out of the earth, Esay 4,2. *In that day the bud of the Lord shall be beautifull and glorious.*

3 It signifieth the people of Israel with their whole glory and prosperity: it shall bee for their sinnes as a slender Bud, or leafe which vanisheth in the ayre, Esay 5.24

Buffeting] Some shamefull temptatio inward or outward, as a buffeting to abase us, 2 Cor. 12,7. *The Messenger of Satan to buffet me.*

Buggery] Vncleannesse against nature about generation, 1 Cor. 6,10, Levit. 18.23.

Buil-

Building.] Making, framing, Gen. 2. 23. *He built woman of a Rib.* 2. Cor. 5. 1.

2 Teaching and instructing: hence Ministers called builders, 1 Cor. 3. 10. *How he buildeth.*

To build the house.] To maintaine the family, with encrease of the good estate of it, Prov. 14. 1. *A wise woman buildeth her house.*

2 To encrease the family in number of children and largenesse of issue, Ruth. 4. 11. *Thus men build the house.* Gen. 16. 2, and 30. 3. So *Rachel* and *Leah* are said to build the house of Israel, by bearing children: and God promised a seed to *David*, under the similitude of building an house, 2 Samuel, Chapter 7. verse 11. 12. 27.

To preserve and prosper all affaires private and publike, of family and kingdome, Psal. 127. 1. *Except God build the house*: this is the building of the house of God.

Built together.] Christians knit together by the Spirit, and laid as living stones upon Christ the head-corner stone to bee an habitation of God, Ephe. 2. 22. *In whom ye are built together.*

Burden.] Some heavy thing, which doth loade or grieve us with the weight of it, Ier. 17. 27. It signifies labour and servitude, Exod. 2. 11.

2 The Doctrine or Commandements of Christ, Mat. 11. 30. *My burden is light.* So it is to the regenerate, to whom the commandements of Christ are not grievous, because they are led by the Spirit, and have their sinnes forgiven them; but to the unregenerate, they are as a grievous burden.

3 Prophesies, and fore-telling of grievous calamities (as it were) heavy burdens to come upon a people for sinne, Esa. 13. 1. *The burden of Babell.* The burden of *Egypt.*

4 All heavy and hard things Psal 55 24. *Cast thy burden upon the Lord*, Esay 9 4. Mat. 23. 4. Act. 15. 28.

5 Imperfections and wants which appeare in our duties, Gal. 6. 4 *Beare ye one anothers burden*; that is, seeing ye are all subject to infirmities, support and uphold one another through love. All sins are burdens, Psal. 38. 4. *For with their weight they presse us downe.* Heb. 12 1. and are grievous and burdensome to others which know and dislike them.

6. Every trouble or griefe, even to the least, Eccles. 12. 5. *Grashoppers shall be a burden.*

To bee burnt without the Campe.] That Christ should suffer without the Citie, bearing his reproach as unworthy to live in the company of men, Heb.

Heb. 13,10. 11,22. The bodies of beasts were burnt without the campe: wherefore even Iesus suffered without the gate.

2 That Christians must bee ready to beare their reproach, willing for his cause to be cast out of their earthly dwellings, seeking an heavenly and better. Heb. 13,13. 14. *Let us therefore goe out of the Campe bearing his reproach, for we have heere no continuing City.*

To beare his owne burden] To give account to God of his owne deedes. Gal. 6,5. It behoveth every one to bee much more carefull to get his owne workes approved of God, than condemne others: because every man must reckon for his owne deeds.

Deut. 32. 24. Basan was Ogs Country, and became the Iewes by Conquest. Deut. 3. 1. 2.

Buls of Basan] Properly, fat buls, strong, powerfull, and cruell enemies, Psa. 22. 12. *Many young buls have encompassed me.* Bashan of excellent pasture

Burial] The putting of a Corpes into the grave, to bee covered with earth, which is the proceeding of natural death Acts 8,2. 1 Cor. 15. 2,3. *Dead buried*: also preparation of the corps for burall, Ioh. 12, ver. 7.

2 The wasting of sinne by mortification, as a dead corpes wasteth in the grave Rom. 6. 3. *We are buried with him.* This is the proceeding to the death of sinne, which is one part of our sanctification, and is effected by the vertue of Christ buried.

[To be buried with Christ] To be partaker of Christ his death and buriall, for a further mortification of sinne. Col. 2. 12. *In that ye are buried with him.*

Bush burning, and not, consumed] The Church of Israel afflicted in Egypt, yet not destroyed, thorow the good will of God who dwelt in the bush, Exod. 3. 2. Deut. 33. 26. See Gods promise to Israel, Esay, 43. 2. It agreeth with the vision, Gen. 15, 15, 17.

Burning] Earnest desire and lust after sexe, which is, when one hath an unconquarable army of unruly and unchast desires and thoughts in him, dishonouring him and his body, 1 Cor. 7. 9. *It were better marry than burne.* Rom. 1, 27

Burnt offering] A Sacrifice wholly given up to God by fire; therefore by the Greekes called (*Holocaustoma*) that is, an hole burnt offering, Lev. 1, 7. 9. 13. It commeth of an Hebrew word which signifieth an Ascension, because it went all up in fire burned upon the altar, Gen. 22, 2.

Spirit of burning] An hostile and angry mind, desirous to take out of the way and consume the enemies, sinnes and persons, which hurt the salvation of Gods Elect, and sought

to

to hinder the glory of his mercie. Esa. 4.4. *By the spirit of burning.* This is it which elsewhere is called the zeale of the Lord, and the indignation of God, his iealousie, &c. Or an operation of the spirit (as fire) burning up and taking away the wicked out of the Church, and sinnes out of the Elect. See Malac. 3. verse 23. Esay 1.25. Matthew 3. 11.

To build] To set up or make an house where none was before, Mat. 7. 26.

2 To encrease, or to enlarge a family and stocke by multitude of children, Ruth 4. verse 11. *Rachel and Leah did build the house of Israel.*

3 To strengthen and encrease others in the knowledge and faith of Christ, 1. Corinth. 3. 10. *I have laid the foundation, and another buildeth thereon.* Iude 20.

4 To prosper and blesse the Governour and governement of a family, Psalme 127. verse 1. *Vnlesse the Lord build the house, &c.*

Building.] A materiall house set up with hands.

2 The Church and people of God here on earth, 1 Cor. 3 9. *Ye are Gods building.*

3 A place of eternall blisse and glory, 2 Cor 5. 1. *We have a building of God.*

To be builded] To have children by whom the family is conserved and propagated, Deut 25.9. Ruth 4, 11. 2 Sam. 7. 11. 12. 27. Gen. 16. 2.

Builder.] One which of nothing maketh something to be, Heb. 11. 10. *Whose builder is God.*

2 A faithfull Minister of the Gospell, who doth lay the elect upon Christ (as builders do lay one stone upon another) 1. Cor. 3. 10. *As a skilfull master builder.*

3 Any Governour of Citty or family, Psal. 127 1. *The builder buildeth in vaine.*

Wise builder.] One who laieth a sure foundation; that is, one who beleeving the promise concerning Christ, endevoreth to doe his commandements, Mat 7. 24

Foolish builder.] One who neglecteth a good foundation, having the knowledge and profession of Christ, without faith and repentance, Mat. 7. 16.

To Buy.] To get some commodity, by giving the due price of it, Gen. 49. 30. Ruth 4. 5.

2 To obraine, or get a thing by our endevour, prayer, or other good meanes. Prov. 2. 23. *Buy the truth.* Esay 55. 1. *Come and buy without money.*

By which] After or according to which, Iames 2. 7. *That worthy name by which ye are called.* As wives are called after the

the names of their husbands, and children beare the names of their fathers, Gen. 48. 16. Esay 4. 1. So Christians beare the name of Christ.

But.] Opposition of things contrary in that sense in the which things are opposed. Ioh. 6. 27. Mat. 6. 19. 20. Ephes. 5. 17. 18.

Butter and hony.] Not only such kinds of meate, but all other kindes within the place where Esay lived, were accustomed foode wherewith children were usually nourished and educated. Esay 7. verse 14. *Immanuel* the sonne of the Virgin (*Mary*, daughter of *Abraham* and *David*) is proved to bee a very man like us, by three signes or properties of humane nature. 1. his like education: 2. like ignorance for a time; the 3. like discretion after the time of infancy was over. See Luke 1. 80. and Chap. 2. 42. and 52.

☞ **Burden.**] See to beare his Iudgement.

By.] See Thought. *

C. A.

C. A.

To Call.] TO invite sinners unto Repentance, by the outward preaching of the Word, or otherwise by afflictions and benefits, Mat 20.16. *Many called, few chosen*, Prov. 1. 24. *I have called, but ye have refused.* A common and outward calling, Gal. 5.13.

☞ There is a diverse calling, 1. in respect of the callers or causes, 1. by God inwardly. 2. by man outwardly. 2. In respect of matter, 1. to temporall businesse. 2 to spirituall offices in this life. 1. generall of godlinesse, Luke 19. 13. 2. particular, of Apostleship, &c. 3. to judgement or account in the end of our life, or of the world, Luke 19.15.

4 To glory after death in heaven, Mat.25.34.

3. In respect. of manner, 1. outward. 2. inward.

4 In respect of successe. 1. ineffectuall onely by the outward, 2. effectuall, by both together, this is perfect. *

2. To draw effectually the elect unto Christ to beleeve in him, by the inward worke of the Spirit, through the Word, Rom. 8. 28. *To them that are called of his purpose.* An inward and speciall calling, 2 Thes. 2 vers. 14.

3 To appoint and chuse unto some worke, and to give fitnesse thereunto, Exod. 31.2.

Inward calling what it is.

A speciall and free worke of Gods Spirit, singling and drawing the elect from among the Reprobates, making them to become that which before they were not, even true beleevers, members of Christ, Saints, Sonnes and Heires of GOD, Rom. 8.30. *Whom he predestinate, them he called*, 1 Cor. 1.2. *Saints by calling*, Rom. 4. 17. *God calleth those things which be not, as though they were.*

Called a Nazarene.] Christ so to be named, not of the rite and order of *Nazarites*, and by vow after the Law, but of the City *Nazareth* where he dwelled for a time, Mat. 2.23. *He shall be called a Nazarene.* If Christ had beene thus called of the rite, then should it have bin written by (*Zayn*) whereas it is in the *Siriack* written by *Tsadi*. There is a double *Nazarite*, one by

by vow, as *Sampſon* the tipe: another by perfect holineſſe, as Chriſt the truth of the tipe, and not the tipe it ſelfe; as it muſt be, had he by the order beene a *Nazarite*.

To call upon God.] Sometime both to pray to God and to praiſe; and the whole worſhip of God is contained under the phraſe, becauſe no duty of godlineſſe is more pleaſing to God, nor any ſacrifice taken in better part than prayer, Gen. 4. 26. Alſo 12. 7. 8. See Pſalm. 50. 23. and 51. 19.

☞ **To call to witneſſe.**] See to Adjure, to Witneſſe, to Teſtifie.

To call to mind.] See to Remember.

To call his Son out of Egypt.] That God in the perſon of the Meſſias had now the ſecond time begotten a Church: for out of Egypt the Church came in her head Chriſt; as the whole body tofore, thence brought forth and delivered. Hoſea 11. 1. Mat. 2. 15.

Calling.] A lawfull and warrantable eſtate of life. 1 Cor. 7. 10. *Let every man abide in his calling.*

☞ See Office, Magiſtracy, Miniſtry, Man, Vocation.

There is a threefold calling of the Apoſtles by Chriſt, 1. To the knowledge or hearing of him, ſo all wee are. 2. To the ſervice or attendance of him, Matth. 4. 18. both in bodily and ſpirituall duties 3. To the office of preaching, &c. Matth. 10. 1.*

2 The eſtate and condition of Chriſtianity, Ephe. 4. 1. *Walke worthy of your calling*: alſo the glory of heaven to which wee are called, 2 Theſ. 1. 11.

3 The Action of God tranſlating men into this eſtate, 2 Pet. 1. 10. *Make your calling ſure.*

Calling upon the name of Jeſus.] Either the whole worſhip of God by a Synecdoche of the part for the whole; or elſe it ſignifies prayer unto Chriſt, for neceſſary graces, Act 9. 14. *To binde all that call on thy name.* Acts 7. 50. *Stephen* called on and ſaid; *Lord Jeſus receive my ſpirit.*

Gen 12. 7. 8.
Gen 12. 4. 13. and 26. 29. Calling put for prayer.

To call upon the name of Jehovah.] Publikely and ſolemnely (not privately as before in the family of *Adam*) but in open aſſemblies, after the birth of *Sheth*: Geneſis 4 26. *Then began men to call upon the Name of the Lord.* Some (as *Luther*) reade, by the name of the Lord they began to be called: but it is all one in ſenſe and ſcope, which is, that *Adam* obſerving the manners of the world, corrupted much by *Cains* poſterity, & the worſhip of God alſo, from that time

time began to gather the godly into a Church (as into a fold) and collected men thither by preaching the word, holy prayers and exercises of religion, to preserve them unspotted of common and grosse corruptions of the world; thereby getting to themselves the name and appellation of the Sonnes of God, Gen. 6, 1. Such as translate, The name of God, began to be prophaned, doe erre from the nature of the phrase: see Gen. 12, 8. and 13, 4. And consider not, that not a Nowne but a Verbe followes the Hebrew Particle.

Cannot] Either not to bee able for want of power: or may not in right and equity, Gen. 29, 8. and in the later sense it is used, Gen. 34, 14, and 43, 32, and 44, 26.

Called] As much as named, or one knowne by such a name, as Christ called *Peter*, *Cephas*: and Luke 1, 60. *He shall be called Iohn.*

2 One partaker of an effectuall vocation, when the mighty God (as it were) by the speaking of a word, doth make one to be that, which he is named and called, (to wit) a Saint, and holy, as God the caller is holy. Rom. 1, 7. *Called to be Saints.*

3 To bee that indeed and truth which one is sayd and named to be, Esay 1. 26. *Thou shalt be called a faithfull City.* Luke 1, 33. *He shall be called the Sonne of the most High*; that is, be so indeed, and declared to the world to bee so, Romanes 9. 25, 26.

Canaan] ~~Either a~~ man so named, Gen. 10, 16. or his posterity the *Canaanites*, Gen. 9. v. 22, 25.

2 Canaan a Land so called of the first inhabitant, Gen. 10. after named *Israel* of *Iacob*, til the division of the ten tribes: and then the two other tribes, the kingdome of *Iuda*, after the captivity named *Iewes*, now *Israelites*.

☞ 2 **Can**] See Able, Power, Free-will.*

Candle] A materiall light, shining in the darkenesse of the night, Luke 15. 8.

2 The light of knowledge, or the word of God rightly knowne, serving as a Candle to shew us our duties & our sins, and to direct both our selves and others, Mat. 5, 15. *No man lighteth a Candle to put it under a Bushell, but on a Candlesticke.*

3 Gladnesse and ioy, by benefits or deliverances out of trouble. Psal. 18. 28. *God will light my candle.* Prov. 13, 9.

☞ 4 The Eye, Mat. 6. 22.

5 The Soule, Prov. 20. 27.

6. Christ himselfe, 1 King. 1. 36,

and

and 15. 4. Revel. 21. 23.

7 Any thing that may cheere our hearts, 1 King, 11, verſe 36.

The Word and Scripture of God is the onely and all-ſufficient Candle and Candle-light of the Church. 2 Tim. 3, 16, 17. It teacheth all truth of ſalvation, it convicts all errour, it enſtructs in all righteous works, it reprooves all ſinnes. The Church and Doctors are but the Candleſticke, nor that neyther, except they beare out this light.

Candleſticke] A frame of wood, Iron, or Braſſe, or other mettall, wherein to ſticke a Candle being lighted, to give light to them who are in the houſe.

2 Some particular Churches or company of men, profeſſing Chriſt, and bearing out the truth of the Goſpell in their Doctrine and lives, as the Candle is ſet forth and ſhewed by the Candleſticke, Revel. 1, 20. *The ſeaven Candleſtickes which thou ſaweſt, are the ſeaven Churches:* the Church holds foorth the Lanthorne of the word, as Pſal. 119. verſe 105.

Twelve Cakes, [Exod. 25. 30.] And repreſenteth the twelve tribes, that is, all beleevers preſented pure to God in Chriſt.

Captive] One taken Priſoner and held in bonds. Captivity is the eſtate of ſuch perſons, 1 King. 8, 26, 47, 48. *In the Land of their enemies, which led them away captive.*

2 One who is bound or become priſoner to Sathan and ſinne. So are the regenerate in part, and the unregenerate wholy. Rom. 7, 23. 2 Tim. 2, 26. *In which they are held captives at his pleaſure.*

Captivity Captive] A multitude of priſoners, which in *David* the type, were the Philiſtims and other enemies of the people of Iſrael: but in the time of Chriſt (the truth of that type) they were ſinne, death, grave, divell, hell, and damnation (ſpirituall enemies) which held others captives, and by Chriſt, themſelves are ſubdued, Pſal. 68, 18. (how captivitie is put for captives, ſee pſal. 14, 7.) It ſetteth forth *David* his victories by foure effects: 1 Demonſtration of divine Majeſty. 2 Captivation of his conquered enemies. 3 Spoyling of them. 4 The collection of Rebels to the people of God: ſee the application of this to Chriſt, Eph. 4. 11. Where the Apoſtle changing the words, retaineth the ſenſe, putting *giving of gifts* for *receiving*; becauſe Chriſt received gifts to this end, to give them to his members, See Iohn

1,v.16. Captivity is put for a company of captives, Num. 21,1.Deut.21,10.

Captivity of Syon] The Church and people of God, (meant by Syon the moſt eminent place in Ieruſalem, where the temple was built, and God worſhipped) being Captives and priſoners in Babylon, Pſal. 126.1. *When the Lord turned againe the captivity of Syon.*

Care] A taking thought to pleaſe God in our owne perſons, by doing his will,2 Cor. 7,11. *Yea, what care?*

2 A thought-taking,and ſtudy for the welfare of others,2 Cor.8.6. *The ſame care for you,* Phil.2,20.*Who will care for your matters.*

3 A taking thought for the things of this life. Which whē it is moderate without diſtruſt of God, it is good and commendable; if it be otherwiſe,it is evill,and forbid, Mat.6.34. *Care not for to morrow.*

☞ 4 An eſtimation or thinking worthily of a perſon or a matter,Act.18.17.*

5 A taking heavily or grievouſly or a matter, as if it were a great evill.1 Cor.7.21. Act. 18.17.

Carnall] A fraile and tranſitory thing, which vaniſheth at the comming of Chriſt. Heb.7.16. *After the Law of the carnall commandement.* Thus he calleth the Leviticall Law.

2 One wholly infected with ſin.Iohn 3,6.*That which is borne of the fleſh, is fleſh, or carnall;* that is, fleſhly and ſinfull.

3 One, who hath more ſin than grace; more fleſh than ſpirit, 1 Cor. 3, 1. *But as unto carnall, even, as unto Babes. &c.*

4 One who is put in part corrupted by ſin, yet having more grace than ſin,Rom.7.14. *The law is ſpirituall, but I am carnall.*

Cart-rope] See Cords.

☞ **To Caſt off**] Referred to God. See to Deliver up, to Forſake, to Depart: to Reprobate, to Harden.

To Caſt thy Burden] Pſal. 55.22. or care,1 Pet.5.7. Signifieth:

1 To truſt or depend on God,Pſal.37.3.

2 To delight in God.

3 To commit our cauſe to God by prayer.

4 To uſe all lawfull meanes of our good, or to doe good.

5 To be thankefull for the meanes that God ſends.

6 To waite with patience and hope on God for good ſucceſſe.

7 To forbeare to offend God by any ill courſe and to doe all that may pleaſe him.

See Pſal.37.3,4,&c.*

Not to cast out.] To holde most deare, to regard and embrace lovingly as for his owne for ever. Iohn 6.37. His speciall love, and perseverance in the same by the faithfull, is noted in this phrase.

Catholicke.] Signifieth Vniversall or generall; that which concernes not one person, or place, or people, but reacheth unto all people of all places, times, ages, sexe, and conditions. Thus the Church of Christ in our Creed, is intituled (*Catholike.*) And the Epistles of *Iames*, *Peter* and *Iohn* be so called, (*The Epistle Catholike of Iames, &c.*) Because they were sent not to one Church, as that to *Corinth*, to *Philippi*, *&c.* or to one person, as to *Philemon*, to *Titus*, *&c.* but to all Iewes beleevers, every where dispersed: or to all (beleeving) both *Iewes* and *Gentiles*, in the world. How this Title can agree with the *Romane* Church, being but a particular Church (if she were as sound as she is rotten) let reasonable men judge. To say, the *Romish* Catholike Church, is, asmuch as to say, the whole English-British Nation, which were an absurd speech.

Cavillation forged or false accusation] False and unjust accusation, a malicious invention to trouble a man, Luke 19, 8. *If I have taken from any man by forged Cavillation.* Zacheus being a Publican, or Collector of Tribute, and having wroged many, under pretence and colour of the Weale publick; did therefore charge al such for enemies unto the Commonwealth, whosoever found fault with his robberies and harmes. This was his forged Cavillatiō. A speech borrowed from such as told out, who transported Figs from *Athens* (contrary to a Law made in that behalfe) to scrape some mony from such as (being accused by them) were found guilty.

Cause] Suite, action, controversie. Esay 1,23. *The widdows Cause comes not before them.* Ps. 43,1.

2 The matter or crime wherwith one is charged. Actes 25, 27. *And not to shew the Causes which are laid against him.*

☞ **To cause one to sinne.**] See Offence, Offend, Sin.*

Castle] Dwelling houses, so named of being faire & high, built in a row or order, Ge. 25. v. 16.

C. E.

Centurion] A Captaine, set over an hundred souldiors, Act. 10,

10, 1 Mat. 8, 5.

Cephas] A Stone or Rock, Iohn 1, 42. Note that the Hebrew (*Cephas*) and the Greeke (*Petros*) and (*Rupes* or *Saxum*) in Latine, bee all one in signification: Also that this name was put upon *Peter* the Apostle, not for this cause to teach that *Peter* should bee the rocke and foundation on which the Christian Church must be builded; as the Papists grosly suppose, who to that end expound those words in Matthew 16. 18. *And I say also unto thee that thou art Peter, and upon this rocke will I build my Church, and the gates of hell shall not prevaile against it*: Of the person of *Peter*, which are necessarily to bee understood of his worthy confession of faith which hee had made, vpon which the Church indeede was to bee founded, even upon Christ whome hee confessed; there being laid of God, none other fundamentall Stone than he. 1 Corinthians 3.11, But hee was called (*Cephas*) therefore, that by this new name (as a token) Christ might seale and assure unto him the better that promise which is hidde and couched under the imposition of this name, to wit, that hee should bee stable and firme in faith, like a Rocke which cānot be removed out of his place; which promise was in part fulfilled before, but more fully after Christ his death and Ascention into heaven. See Act. 9.8.9.

☞ **Certaine.**] First, assured or true, stedfast.

2 An indefinite terme.

3 One parabolicallly set forth, without name, to signifie many others named.

4 One propheſied or foretold.

Certaintie.] See Assurance, Faith, Sure, Knowledge.

1 Of persons, this certainty is all one with our faith.

2 Of things, this is all one with Truth, or the true existence and being of them.

Ceremonies.] See Bondage, Law, Indifferent, Figure, Ordinance, Day, Abrogate.*

C. H.

Chaffe. A reprobate, like to Chaffe for his vilenesse, unconstancy, and barrennesse, Mat. 3. 12. *Whose fanne is in his hand, and hee will thorowly purge his floore, &c.*

2 False Prophets, with their false Doctrine, Ier. 23. 28. *What is the chaffe, &c.*

Chaine.] A coller of Silver or Iron, to weare about ones necke, either for ornament or punishment.

2 The grace of heavenly wisdome, which is as a Chaine, to decke and adorne one withall, Prov. 1. 9.

3 The crosse or afflictions for the Gospell. 2 Tim. 1. 16. *Hee was not ashamed of my chaine.* Whereof one end was tied to the right hand of the prisoner, and the other to the left of a Souldier.

☞ 4 Pride of the wicked, which they weare as their chiefe ornament, Psalme, 73. 6.

To binde in chaines.] Victory and dominion which the Church should get over the greatest enemies, even Kinges and Princes, not by a temporall sword (as some thinke) but by force of that Spirituall sword ruling both high and low, according to the word, without adding or taking away, as in Psal. 149. verse 8. *To binde their Kings in Chaines, &c.* The lawes of Christs kingdome are like Bands, Fettars, and Chaines, to subdue and hold in his obedience.

Everlasting Chaines.] The power of GOD holding downe the wicked Angels and men.

2 Their owne guilty consciences vexing and tormenting as heavy Chaines: which are called (Everlasting) because of their torment there shall never bee any end, nor their tormentors (divels and consciences) shall neuer be weary, Iude 6. *Reserved in everlasting chaines under darkenesse.*

Chamber.] Some secret place in an house, Mat. 6. 6. *Enter into thy Chamber.*

2 The protection of God, Esay 26. 20. *Enter into thy Chamber*, viz. rest quietly on Gods promises by faith, and in his gracious protection.

Chambering.] Vncleane and wanton behaviour, Rom. 13. 13.; *Not in chambering and wantonnesse.*

Chaire of Moses.] The doctrine which God delivered to *Moses*, and was taught by them that succeeded him in the office of teaching, Mat. 23. 1. *The Scribes and Pharisies sit in Moses Chaire, heare them:* that is to say, so long as they teach *Moses* Doctrine, obey them. Papists are herein deceived, interpreting this, of place and succession of persons, and not of truth of Doctrine.

Note: *Moses* Chaire signifieth *Moses* doctrine, as *Peters* Rocke signifieth *Peters* Faith and Confession.

To be Changed.] To bee transflated from mortality and corruption, to immortality and incorruption on a sudden, 1. Cor. 15. 51.

To change times & seasons.] Either to distinguish moneths, dayes, and yeares ordinarily, or extraordinarily to turne Winter into Sommer, and Sommer into Winter: or to alter times contrary to the course of nature, as to cause the Sunne to stand or goe backe, as in *Iosuah* and *Hezekiahs* time: or to dispose of mans age and life, in generall, shortning mans life after the flood: or particularly, as *Moses* and *Iosia*. Dan. 7. verse 25.

This word, Chance.] Such occurrences and events as doe fall out to men beyond their skill and counsell, through Gods providence, but to us by happe or chance, Luke 10. verse 31.

Charge.] Commandement, Mat. 9. ver. 30. *Iesus gave them charge.* 2 Tim. 4. 1. Gen. 26. 11. Cost. 2. Thess. 2. 8. *Because wee would not be chargeable to others.*

3 Government or function, 1 Kings Chap. 2. 3. *And take heede to the charge of the Lord thy God.*

Charity.] That affection of love which moves us to hold our neighboures deare, and to desire and seeke their good in every thing which is deare unto them, and that for Christ his sake, according to the will of God. 1 Cor. Chap. 13. verses 4 5. 6. 7. where you have the properties of Charity at large described.

The habite of Charity infused, is not the justification of a sinner before God: first because one vertue cannot be our whole righteousnesse: secondly, because, it is a fruit of justification. Note this against the Papists.

Whereas Charity is said, Ro. 13. 10. to be the fulfilling of the Law, it is to be understood of perfect and compleat Charity, which is contained in all parts and precepts of the Law, as appeareth by Rom. 13 9. but it will not follow in any good consequence, that because perfect Charity is commanded in the whole Law, therefore it is performed perfectly by the Saints: for as our knowledge is in part, so is our Charity: we can love no further than wee know. Note.

Note also that Charity is put not alwayes for the affection of love, but for the actions and duties of love, as 1. Tim. 1. 5. according to that in 1 Iohn 3. *Let us love not in word, but in deede and truth*: See also Iam. 2. 15. 16.

A Chariot.] A carriage wherein were fighting men of warre. Iudge 1. 19 *Because they had Chariots of Iron.*

3 Captaines and strength, 2 Kin. 2. 22. *Chariots of Israel.*

3 Angels. 2 Kings 6. 17. *Mountaine was ful of Charlots.* Here of Angels be called Cherubins, betweene which and the Hebrew word which signifies Chariot there is great affinity, Pſalme, 104. 3. 1 Chron. 28. 18.

Chaſte.] One borne with ſome naturall impediment. This is naturall Chaſtity.

2 One gelded or made chaſte by the art of man. This is artificiall Chaſtity.

3 One fitted by God, for the gift of continency. This is Chriſtian Charity, Matth. 19. 22. **See Geld.**

To Chaſten.] To correct in love for our profite, as a father doth his child, Heb. 12. 6. *Whom the Lord loves, he chaſtiſeth.*

Alſo it ſignifies to beate or ſtrike on the face to the making of a bloudy wound: as Wreſtlers uſed to doe to maſter their mates: Laſtly, to maſter and keep under the body of ſinne within us by beating and wounding it through abſtinence from thoſe things which it naturally deſired, 1 Cor. 9. 17

Chaſtity.] An abſtinence and forbearing, not from marriage, but from all ſtrange and roving luſts, abut the deſire of Sexe. Tit. 2. 5. *To be wiſe, chaſte, &c.*

Cheerefulneſſe.] A readines and willingneſſe of minde, in the doing of any good thing. Rom. 12. 8. *Hee that ſheweth mercy with cheerefulneſſe.* 2 Cor. 9. 7. *God loves a cheerfull giver.*

Cheerefulneſſe in giving either generally by all Chriſtians, as 2 Cor. 9. 7. or particularly by Deacons (the ſtewards of the common almes of the Church, as Rom. 12. 8) doth containe hilarity or gladneſſe of heart, gentleneſſe in wordes, pleaſantneſſe in countenance; alſo it ariſeth from reſpect of God, who loveth a cheefull giver. 2 Of the poore, who being afflicted, have neede of being heartened by cheerefull giving, the contrary adding griefe to griefe. 3 Of the common condition of mankinde, all being ſubject to the ſame miſeries, and as we would bee done to, ſo muſt wee doe to others. Laſtly, of our ſelves, whoſe workes of mercy cannot pleaſe God, nor profit us, if they be ſevered from willing cheerefulneſſe. Note.

Cherubins] Properly Images of men with wings and comely faces, ſo as young men have; or any figure of man, oxe, or bird: ſee Ezek. 1. 9. 10. But improperly it noteth Angels repreſented by ſuch winged ſhapes at the Arke of the Covenant, whereunto *Moſes* had relation, Gen. 3. 24. *And he placed Cherubins*: for theſe were knowne to the people, but inui-

ſible

ſible Angels were not.

Chiefeſt of theſe three] Charity to excell faith and hope in three reſpects: 1 For continuance, becauſe it remaineth in heaven, where the other two graces depart; ſeeing there the things beleeved and hoped for, are fully enjoyed. Thus *Chryſ.* 1 Cor. *Hom.* 34. Faith and Hope paſſe away at the end of life, Charity continueth, therefore is greateſt. So *Auguſt. de doct. Chriſt. Lib.* 1. *Chap.* 39. Charity ſhall continue in heaven more encreaſed, and more certaine. Secondly, the fruit of Charity reacheth to the Saints with whom we live; but the benefit of faith and hope reſteth in the beleeving and hoping perſon; thus M. *Beza.* Thirdly, the object of Charity is larger, even God, Chriſt, Angels, Saintes; whereas our Faith and Hope lookes onely to God in Chriſt. In theſe reſpects it is chiefeſt; and not as Papiſts affirme, becauſe it juſtifieth us before God as well, or rather than faith: whereas faith it ſelfe juſtifieth not, but in regard of Chriſt our Iuſtice, whom it apprehendeth: and ſo cannot love, which being a conſequence and fruit of Iuſtification, cannot be any cauſe thereof, it ſurely ſerveth as a ſigne onely to know a juſtified perſon, as 1 *Ioh.* 3. v. 14. *Hereby we know we live becauſe we love the Brethren.* Thus is *Iames* to be underſtood, chapt. 2, 24. *By workes a man is iuſtified.* viz. declared to be juſt before men.

Children] Young ones, as Infants or others which bee of tender yeares. Marke 10, 13. *Forbid not children to come unto me.* Alſo men who be unskilfull and ignorant, like children, Eſay 3, 4. and Eccle. 10, 16. 1 Cor. 14, 20.

2 All inferiors, which love and obey their ſuperiours, as Fatners. Prov. 4, 1. *My children hearken.* Thus in Hebrew their ſervants were called children. Gen. 18, 7. And often elſewhere.

3 All truly humbled Chriſtians, Mat. 18, 3, 4. *And become as children.*

4 Such as take themſelves to be very weake and unable to doe great things, Ieremy 1, verſe 6

5 Rude as yet, and weake in underſtanding: Galatians, 4. 3.

6 Such as deſcend and come of the Kings Linage and ſtocke, and belong to his family, Mat. 17, 27.

7 A Preacher and Miniſter of the Goſpell like a childe, being weake, ſimple and unarmed, farre from worldly wiſedome and power, Ier. 1, 6.

☞ Magiſtrates and Rulers,

appointed of God and being the images of his power, Psal. 82.

9 The godly, as first, begotten of the Word and Grace of God, and bearing the image of his holinesse, Luke 6. 35. Secondly, as unable, unwilling, and unskilfull to hurt.

10 Christ is the child of God, Act. 4. 27. 30. so called, first, for his eternall descent from his Father as God. Secondly, for his humane nature. 1. as united to the Divine. 2. as full of grace and goodnesse like to God. 3. for the lovelinesse and tractabilitie, meeknesse, and humblenesse, and harmelesnesse.

11 The Iewish Nation, Esay 1. 1. Matth. 8, 12.

12 The wicked, as children of the Divell, deriving their wickednesse from him, and therein resembling him, Matth. 13. 38. *

Child.] A young man, Gen. 21. 14.

☞ Child is a word that signifieth. First, the nature or kindred of man. Secondly; the age of the person.

A Child.] may bee taken diversly. *viz.* for one,

First, young in yeares, so infants.

Secondly, Young in Grace, so all newly regenerated, 1 Pet. 2. 2.

Thirdly, Young in understanding, so fooles, 1 Coriath. 14. 20.

Fourthly, Young in strength, so are old men and decrepite.

5 Young in pride, malice, envy, or hurtfulnesse, 1 Cor. 14. 20. Matth. 18. 20. Mat. 18. 34. So are the godly. *

Children of God.] The Elect before their new birth, because God hath purposed to make them his children, which by Nature are not so; they are therefore called his children, as if they were already; as in Iohn, Chapter 10. verse 16. They are called Sheepe, whom God before appointed to call to the fold. Ioh. 11. 52. *To gather together into one fold, the children of God.* Children by grace of Election.

2 Such Elect, as being begotten anew by the immortall seed of the Word, doe beare Gods Image in holinesse, endevouring in all things to doe their Fathers will. Luke 6. 24. *And you shall bee the children of the most Highest*, Ephe. 4. 24. 1 Pet. 1. 14. 15. Children by grace of regeneration.

3 The Holy and Elect Angels, which are the children of God by creation, Iob 1. 6. *The children of God came*

an

and ſtood before the Lord.

Note: Some underſtand *Iob* to ſpeak of the children of God aſſembled to heare the word, not without ſhew of reaſon, becauſe ſuch an unholy creature as Satan could not enter into heaven where the Angels ſtand and miniſter to God.

There be children of God by vocation onely, Eſay 1,2. alſo by divine election and regeneration, Iohn 1.12. Rom. 1. 16. 17.

Againe, the word children or ſonnes, is put ſometime for the elect onely, as in Iohn 8. *The Sonne abideth in the houſe for ever.* Sometime for the whole body of the Church, conſiſting of good and evill, as Exod. 4. *Iſrael is my firſt borne childe.* And ſometime for the wicked alone, and hypocrites, which be the greater number, as in Eſay 1,2. and in Mat. 8. *The children of the kingdome ſhall be caſt out.*

Generation of Gods Children] The ſucceſſion and race of the godly, continuing ſucceſſively from age to age, by the mercifull providence of God preſerving them. Pſal. 73. 15.

Children of wiſedome] Wiſe children; that is, all the godly which are taught, having wiſedome from above, and are ſtudious of that true wiſedome revealed in the word, loving and practiſing it. Luke 7, 35. *Wiſedome is juſtified of her children.*

Children of the day, and of the light] All ſuch as are enlightned by the Spirit, to the ſound and diſtinct knowledge of God in Chriſt, through the Goſpell, 1 Theſ. 5,5. *Yee are the children of the light, and of the day*; that is, ſuch as know God ſoundly.

Children of Abraham] Them that came of *Abrahams* loynes, though they did not beleeve. Iohn 8,37. Mat. 3.9. *To raiſe up children unto Abraham.*

2 Them that beleeve and live as *Abraham* did, treading in the ſteps of his faith and love; ſuch be the children of *Abraham*, though they be no Iewes, but Gentiles, Galat. 3,7. *They which are of faith, the ſame are the Children of Abraham.* Iohn 8, 37. *If you were Abrahams Children, ye would doe the workes of Abraham*, Rom. 4. v. 11. 12.

☞ Theſe are of 3. ſorts.

1 Some followed him in deſcent or kinred, but not in goodnes, as Iohn 8. 37.

2 Some in his faith or goodneſſe, not in kinred, Mat. 3,9. Gal. 3, 7.

3 Some in both, as Iohn 1.47. alſo *Iſaac, Iacob, David.*

4 Some in neither, as the heathen and all wicked people.

Chil-

Children in Malicioufnes] Such as be like little Children void of malice, and unharmful, 1 Corinth. 14 20. *But as concerning malicioufneſſe be ye children.*

Children of the Eaſt] Eaſterne people dwelling in *Meſopotamia*, which lave Eaſtward from *Canaan*, Geneſis 29. verſe 1. Iob 1. 3.

Little Children] Lowly perſons, which be little in their owne eyes, like unto children. Matth. 18. 4 *Whoſoever ſhall receive one ſuch little child.*

Children of Iſrael] The *Iſraelites*, which ſprung & came out of *Iacob*, who was called *Iſrael*, Exod. 14. 1. *Speake to the children of Iſrael.*

☞ Bearing of Children] ſee Saved, Through Children holy] ſee Holy.*

Child of promiſe] One that is born by vertue of Gods promiſe, & not by ordinary courſe of generation, as *Iſaac* was, Rom. 9. 8. *The children of the promiſe are counted for the ſeede.* [*Note*] That all the elect which be borne anew by faith, in the promiſe of grace, they are the children of the promiſe, to whom alone belongeth the promiſe of Chriſt, Gal. 4. 28.

Children of the fleſh] Such as are borne by naturall generation, as *Iſmael* was of *Abraham*, Rom. 9. 8. *Which are the children of the fleſh.*

Children of the Divell] Such as beare the image of the Divel and reſemble him in malice and ſubtilty, as children do their father, in all things doing his wil. Ioh. 8. 44. *Ye are of your father the Divell, and his will ye will doe.* Acts 13. 10. *O thou child of the devell, full of all ſubtilty.*

Children of Diſobedience] Diſobedient children, which are given to diſobedience. Eph. 5. 6. *The wrath of God commeth upon the children of diſobedience.*

Children of the night, and of darkenes] Such as remaine in ignorance and ſinne, 1 Theſ. 5. 5. *Yee are not children of the night, neither of darkneſſe.*

Chidren of Fornication] Eyther Baſtards, to wit, children begotten in fornication; or Idolaters; which imitate others in falſe worſhip, Hoſea 2. 4. *They are the children of fornication.*

Childe of perdition] A loſt perſon, appointed to deſtruction, and running headlong thereunto. So is *Iudas* called, in Ioh. 17, 12. *None of them is loſt but the child of perdition:* ſee Acts 1. 16. and 4. 27. 28. *Iudas* not only deſtroyed, but ordained to deſtruction in Gods eternal counſell.

Childe of wrath, of death, of hell] One guilty of, and through deſert of ſinne, ſubject to wrath, death, and hell, Ephe

2. 3.

2.3. 2 Sam. 2.5. Mat. 23. 15.

Choise] The best, th: faireſt; becauſe men uſe to chooſe the beſt things. Geneſis chap. 23. 6. v.

Christ] One annoynted with materiall Oyle, by the Commandement of God: as the High-prieſtes, Prophets, and ſome Kings were under the Law. 1 Sam. 16. 13.

2 One annointed of GOD with the holy-Ghoſt, and power; that is, with ſpeciall gifts above meaſure, and authority, to execute for us men the Office of a perfect Mediator with God: that is, of a Prieſt, Prophet, and King. Act. 10. 38. *Him hath God annointed with the Holy-Ghoſt, and with power.* And ver. 36. Papiſts robbe him of all his Offices, eſpecially of his Prieſthood, by the abhominable order of Sacrificing Prieſts, and Prieſthoode; as of his Kingly Office, by giving Lawes which ſhould binde the Conſcience, and of his Prophetſhip, by unwritten Traditions. Chriſt alſo ſignifieth the Doctrine concerning Chriſt. Epheſ. 4. 9. Acts 8. 35.

3 The whole myſticall body of the Church, comprehending both head and elect members. 1 Cor. 12. 12. *As all the body is one, and hath many members, even ſo is Chriſt.* Here (Chriſt) by a Synecdoche of the chiefe part for the whole, is put to ſignifie the holy Ca holicke Church, that myſticall body, conſiſting of head and members, whether Iewes or beleeving Gentiles, as Gal 3. Alſo the viſible Church. Iohn 15. v. 6.

4 ☞ Chriſt in his Meſſengers and Miniſters, or any of his true members, that is any true Chriſtian or godly perſon. Mark. 9. 41. Math. 10 40. 41. &c. and 25 40. 45. Act. 9. 5. Revel. 11. 8. Luk. 10. 16. Epheſ. 4. 21.

5 Some falſe Prophet or teacher, either uſurping and taking on him the name of Chriſt Ieſus. Math. 24. 24. Or elſe comming in the name & under the title thereof. Math. 24. 5.

6 Chriſtianity or the Doctrine concerning Chriſt Act. 8. 35. Eph. 4. 20.

7 The example of Chriſt, as Rom. 13. 14. Chriſtianity and the profeſſion of Chriſt. Rom. 16. 9. 1 Cor. 4. 15. Gal. 6. 15.

8 The Spirit and ſpirituall graces & gifts of Chriſt. Rom. 8. 10. 1 Cor. 13. 3. 5. Gal. 2 20 & 4. 19.

9 The name or fame and honor of Chriſt gotten by his reſurrection: for that day was Chriſts new honor begotten, not his perſon or nature. Act. 13. 33. 3. 16. Epheſ. 1. 23.*

To put on Christ] To bee through faith ſpiritually cloa-

thed

thed and covered with Christ his perfect Innocency and Holinesse of nature and actions, (as with a garment) to become holy and unblamable before God, without spot or wrinkle. as Eph. 5.27. Of this our most neere mysticall conjunction with Christ, Baptisme is a Sacrament or pledge, not to work it by force of the Sacramentall action, but to confirme, encrease, and continue it according to the ordinance and promise of Christ, faith being the inward instrument to knit vnto Christ. Gal. 3.27. *All yee that are baptized into Christ, have put on Christ.*

Note.

2 Not onely our incorporation into, and possession of Christ, to be covered with the long white robe of his righteousnesse, but to be decked and adorned also with the gifts and fruits of Sanctification, as with rich Iewels & ornaments, such as be reckoned up, Gal. 5. 22. 23. Colos. 3. 10. 11. especially with charity, sobriety, chastity, and peace. Rom. 13. 14. *Put on the Lord Iesus Christ.* This place would rather be expounded of the workes of Sanctification, (because of the opposition betweene the vices named in ver. 13. and the putting on of Christ) than of putting on Christ to Iustification, whereof *Paul* doth not purposely intreate heere, but of sanctity and holynesse of life.

Note.

As Christ Iesus] In stead and place of Christ, whose Minister and Ambassadour *Paul* was, Gal. 4. 14.

[Christs things, not their own] The glory of Christ, not their own glory & gaine, Phil. 2. 21.

Worke of Christ] The duty which was done to Christ being bound and poore in the person of *Paul*. Phil. 2. 30. and 4. 18. which expounds the former Text.

Christians] Persons spiritually annointed to be members and worshippers of Christ, Acts 11. 26. *The Disciples of Antioch, were first called Christians.* 1 Iohn 2. 20. *Yet have an oyntment.* This is the best and ancient name, Iames 2. 7. The Iesuites renounce the name of Christ, as they do the doctrine of Christ.

What a Christian is.

A Christian is one, who being sometime both most base and prophane, a vassall to Satan, and servant to sin, through *Adams* sinne, and his owne: Ephes. 2. 3. *Children of wrath*; is annointed now, and endowed through Grace, with faith and the holy Ghost, that hee may become a Priest, and a King unto God, to serve him in righteousnesse and true holinesse all his dayes, a a person dedicate to Christ, Rom. 5. 6. 7. 8.

7.8. 1 Pet. 2.9. *Yee are a royall Priesthood* Or thus: A Christian is one whom Christ hath loved and washed in his blood, making him a king and Priest unto God. Revel. 1.5.

☞ A man hath Passive Christianity by his Baptisme in the name of Christ; Rom. 6.3.4. verball, by professing Christ; Luk. 6.4,6. but active reall and true Christianity onely by beleeving in Christ for salvation Act. 11.26. and living to and for Christ by sanctification, and to the praise of God and profit of mankind after the rule and example of Christ. Math. 7.23. Luk. 6.46. 2 Cor. 5.17. Which kind of Imitation hath alwayes beene the reason of Denomination given to Professions in Law, Physicke, warre &c. I.B. See to Follow. Faith.*

Christ to be made to us, wisedome, righteousnesse, sanctification, and redemption] Christ to be given to the faithfull, not empty, but with most large treasures of wisedome, wiping out and curing our foolishnes: which floweth out of his Propheticall function, of righteousnesse and sanctification, by justifying us through his obedience active and passive, and by sanctifying us to a new life through his Spirit: which benefits spring from his Sacerdotall office: lastly of redemption by a perfect freedome from all sinne and misery, and restoring to life eternall, which commeth from his regall office, and is named last because it is in the last place conferred after all the rest.

☞ *Master Downam* in his Summe of Sacred Divinity, the 2 Booke the 9. Chapter, understandeth by wisedome, our Illumination in the knowledge and faith of God by the word preached, 2. By Righteousnesse, our Iustification or Acceptation before God by Christs Righteousnesse imputed. 3. By Sanctification, Regeneration or Holinesse of life by the holy Spirit infused into us. 4. By Redemption, our totall and perfect happinesse both privative and positive, conferred on us.

Or thus, Christ is by his grace in us the Author to us:

1. Of our Regeneration, or Reformation againe into the image of God. Ephes. 4.24. Which in a generall word is called Holinesse.

1. In the minde and mouth, wisedome.

2. In the heart and life.

1. Toward men; Righteousnesse.

2. Towards God, Sanctification or Piety.

2. Of our Redemption from all enemies and evills. Luke 1.

74. This is our happineſſe by Chriſt.

Chronicles] A briefe note: of things done, with the time expreſſed, 2 Kings 14.5. *Are they not written in the Booke of Chronicles?*

Church] A company of men, ſelected, gathered, and called out of the world, by the Doctrine of the Goſpel, to know & worſhip the true God in Chriſt according to his word, 1 Cor. 1.2. *To the Church of GOD at Corinth.* Revel. 2.3. *Heare what the Spirit ſaith to the Churches.* This is the viſible Church, which is not alwayes eminent and glorious to the eyes of fleſh, as our Papiſts do avouch too confidently; the Church being like the Moone ſubject to mutations, Revelations 12. verſe 1,

Of this Church, underſtand theſe following places, Cant. 4. 12. Rev. 3. 12. Heb. 11 10. Revel. 12.27. Can. 5.2. & 6,8. 2 Cor. 6,16 Mat 7.25, & 16.18. 1 Tim. 3.15 Rom. 1.7 1 Cor. 1,2. & 9,10.

2 The whole company of the elect, which in all ages and places, have, or doe, or ſhall beleeve in Chriſt, through the calling of God the Father, by the operation of the holy Spirite. This is the inviſible Catholicke Church, Col. 1.18. *He is the head of the body of the Church*: which comprehends the faithfull of all times, countries, conditions, yeares, and ſexe. How then can the Romiſh Church, which began but ſince Chriſts time, be the Catholicke?

3 The faithfull of ſome one family, Philem. 2. *And to the Church that is in thy houſe.*

4 The lawfull governours of the Church, to whom the cenſures of the Church doe of right belong. Mat. 18.17. *If hee will not heare them, tell it to the Church.* This is the Church repreſentative.

5 A materiall Temple, 1 Cor. 14.34. *Let women keepe ſilence in the Churches,* 1 Cor. 11.18.

Before the Church] In the ſight, preſence, and knowledge of that Church and company of Chriſtian profeſſors, where *Iohn* the Apoſtle then lived, when he wrote this Epiſtle, 3. Iohn 6. *Which have witneſſed thy love before the Church.*

C. I.

To Circumciſe] To cut off, or to pare away the fore-skinne of the fleſh, to witneſſe thereby an entrance into the Covenant of mercy with God, for forgiveneſſe of ſinne, and newneſſe of life, Geneſ. 17.10.11. This is to Circumciſe Sacramentally.

2 To mortifie and ſubdue the fleſh, with the luſts thereof. Iere. 4.4. *Be circumciſed to the Lord, and take away the fore-skin of your hearts.* This is to circumciſe ſpiritually; and thus much is meant in all places where

where circumciſió of the heart is called for: even a correcting of ſinfull nature, and the corrupt deſires thereof.

3 To have the fore-skin of the fleſh cut or pared away, with this opinion of obtaining righteouſneſſe and eternall life, by circumciſion, being yet in force as ſome Iewes thought. Gal. 5.2. *If yee be circumciſed, Chriſt ſhall profit you nothing.* There be two reaſons given in Scripture, why circumciſion could not juſtifie ſinners: one becauſe Chriſt is the end of the Law for righteouſneſſe to the beleevers. Rom. 10.5. The ſecond becauſe *Abraham* was in order of time juſtified, long before he was circumciſed, Rom. 4.10.11. And theſe reaſons are ſtrong againſt Iuſtification by al works of the law univerſall; for a man muſt firſt be juſtified ere he can doe a good worke: alſo the perfect righteouſneſſe commanded in the Law, is no where inherent or ſubjective, but in the manhood of Chriſt, who imputeth it to all ſuch as beleeve in him, without any workes required thereunto, but only that faith which worketh by love, Gal. 5.6.

Men of Circumciſed eares, lips, and hearts] Such as have the inward ſpirituall effect and grace of circumciſion, together with the ſigne: as on the other ſide, uncircumciſed lips, eares, and heart, be affirmed of ſuch as have the outward ſigne onely, without the ſignified grace, Acts 7.51.

Circumciſion] A perſon circumciſed, for a Iew; as uncircumciſion ſignifieth a perſon uncircumciſed, a Gentile, Rom. 2.28. and Rom. 15.8. Where Chriſt is called the Miniſter of circumciſion: that is, of a people circumciſed, and in Covenant with God; to wit, of the Iewes, Gal. 2.7.9 Tit. 1.10.

4 The whole legall ceremonies worſhip of God, by a Synecdoche of the part for the whole, Acts 15.1. *Except yee be circumciſed yee cannot be ſaved*, Gal. 5.2.

5 Thoſe which bee truely godly perſons, ſpiritually circumciſed in their heart, forſaking their own corrupt reaſon and will, Phil. 3.3. *We are the circumciſion, which worſhip God in the Spirit.* This is *circumciſion made without hands, of the heart, and in the Spirit, not in the Letter.* Romanes, chap. 2. verſe 29.

Circumciſion aſſured to the Iewes (as Baptiſme doth to vs) their engrafting into Chriſt, and therefore the forgiveneſſe of the guilt, fault, and puniſhment of their ſinnes, yea the putting off the ſinfull body of the fleſh: at a word, it ſignified and ſealed

Note. As Circumciſion to the Iewes was not their righteouſneſſe, but a ſeale of it: ſo is baptiſme to us.

led their regeneration, justification, and sanctification thorough Christ. See Gen.17.10. Rom.4.11.Col.2.11.Deut.30.6. This Sacrament being set upon the shamefullest part of the body, where lust rageth most, did lively represent the whole naughtinesse of our nature, that it is pardoned throgh Christ: and that by him the Elect are sanctified from their fowlest and most uncleane offence.

Circumcision made without hands] Sanctification or renewing of the minde, which because Christ alone worketh inwardly by his Spirit, thence called Circumcision of Christ, and without hands, as Iewish Circumcision was not, Col.2.11.

Circumcision what it is.

It is a Sacrament of the olde Testament, signifying and sealing up to the people of the Iews their entrance into Covenant with God, for the remission of their sinnes, and mortification of their lusts, by faith in Christ to come, Rom.4.11. *He receiued the signe of Circumcision* Ge.17.10.11.12.

City] A place compassed with wals for people to dwell in, Matth.9.25. *And Iesus went to all Cities and Townes*, Gen.19.25. *And ouerthrew those Cities and Inhabitants.*

2 The people which dwell in such a place, Acts 19.29. *And the whole Citie was full of Confusion.* A Metonymie. Esay 14,31.

3 The Church of God upon earth, Cant. 3,2.3. *The Watchmen which went about the City.*

4 Heaven, Heb.11.16. *He hath prepared for them a City.* Eph.2.19. A Metaphor.

5 Publike administration and government. Psal.127.1.

A City of righteousnesse] A people which loveth & practiseth righteous and faithful dealing in administration of iustice doing that which is just, and in commerce or bargaines imbracing fidelity and equity with incorruption, Es.1.26. *A City of righteousnesse, a faithfull City.*

City of God] Ierusalem, whither the people of God, citizens of Gods Church came to worship him, according to his law. Ps.46.4. *Whose streams make glad the City of God.* Psal.48.1.8. Hence, called the City of the great King, viz. of God, who was solemnly worshipped there: and holy City, because it was the seate (as it were) of divine worship, Mat.5.35. and 27.53.

City of the liuing God] The Church or Company of the Elect, beleevers which live not after the lawes, manners, customes

stomes of this wherein they be sojournours: but after the lawes and ordinances of God set downe in his word. Heb. 12, verse 22.

They cannot goe into the City] Such extreme folly to be in some inconsiderate persons (whose danger hee shewed in v. 8 6.10,11. by foure excellent similitudes) as they cannot rightly moove one foote, or direct themselves the high way into their owne Citty, Eccles. 10, ver. 15.

C. L.

To Clap hands] To rejoyce and be glad, whereof clapping of hands is a signe. Psalm. 98, 8. *Let the floods clap their hands, and let the hills rejoyce.* Prosopopeia.

Myry Clay] Great distresse and dangers which must presse a man, as Clay and myre which be waighty, and sticke fast to one, Psal. 40, 2. *He brought me out of the miry Clay.*

To Cleanse] To pronounce one cleane, from legall pollution, Levit. 13. v. 7. *And cleanse him:* Thus Priests cleansed.

2 To take away guilt and corruption of sinne, the one by his passion and merit; other by his grace and spirit. 1 Iohn 1, 7. Thus Christ cleanseth.

Cleansing] Outward ceremonious washing of things or persons, as a Type of the inward, Marke 1, 40, 41. *Be thou cleane.*

☞ Corporal cleansing or cleanesse, whereof one sort is naturall.

Another artificiall, Luk. 11. 39.

Another miraculous. Mark 1, 40. 41. Luke 17, 14.*

2 Spirituall and inward holinesse, when the heart is kept cleane from the spot of sinne. Mat. 22, 26. Iames 4. 8. Of this cleansing the Spirit is Author, the word is the Instrument, Iohn 15, 3 *Ye are cleane thorough the word.*

3 Forgivenesse of sinnes, by the imputatiō of Christs blood to the believer. Psal. 51. v. 2. *And cleanse me from my sinne.*

Vessels and other things under the Law, being legally uncleane, must be broken, if earthen vessels; or be cleansed by putting in water till the evening. Levit. 11, 32, 33. Which figured that we must cast from us all instruments and provocations of sinne, and to have speciall care that they doe not defile us: whereunto belongs that in Iude, verse 23. and in Mat. 5 29, 30.

Cleane] One who is holy and pure, free from the power of sinne by the grace of sanctification, Ioh. 13, verse 10. *Ye are cleane.*

2 One free from the guilt and curse of sinne, by the grace of Iustification. Psal. 51, verse 7. *Purge me with hyssope, and I shall be cleane.*

3 That which is lawfull to use, Tit. 1, 5. That meate which is in it owne nature cleane, becommeth uncleane two wayes: first by errour, whereby meate is thought to be unlawfull. Secondly, by offence to the weake conscience of our brethren.

4 That which is without any such drosse as may make it lesse durable, and hath a power to mundify and cleanse others: thus the word is cleane, Psal. 19, 9.

To Cleave] To sticke fast, and be neerely and straightly knit unto God by the affections of the heart, Deut. 11, verse 22.

2 To bee glued unto one, or joyned together most straightly, as man and wife. Mat. 19, 5. *And cleave to his wife.* 1 Cor. 6 16. Rom. 12, 9.

3 To continue with one. Act. 11. 23. Acts 8. ver. 13. *And did cleave to Philip.*

Cleare] Innocent and so discharged of the oath, Genes. 24, 8.

Cloake of Covetousnesse] The doing of something out of Covetousnesse, with a desire of lucre, yet setting a faire shew and face upon that Covetousnesse to cloake and dissemble it. 1 Thessalonians, Chapter 2, verse 5, *Neyther did we ever use a Cloake of Covetousnesse, or colored Covetousnesse.*

Cloake of Maliciousnesse] A pretence or colour (by the liberty which the Gospell taught) to hide and cover sinne and wickednesse, 1 Peter, chapter 2, verse 16. *Not having your liberty as a Cloake of Maliciousnesse.*

To be Cloathed upon] That if wee begin reformation and sanctification in this life, we shall be fully renewed and reformed in the life to come. 2 Cor. 5, 2.

Cloude of witnesses] An heape or great number of witnesses, or holy examples. Heb. 12, 2.

Heere is an allusion to the Cloud that did in the day time guide Israel through the Wildernesse. As that bright Cloud did leade them to the land of *Canaan*, so should the examples of the faithfull, leade us to the heavenly *Canaan*: and this honour we confesse to belong to the Saints departed, as *Augustine* saith, *Honorandi propter imitationem, non adorandi propter religionem.* Not to be religiously adored, but godlily imitated. They also are reverently to be esteemed & remembred, and God is to bee praysed for them

them, but no prayers to bee made unto them to be our Intercessors to God; for they doe not know our desires and affaires particularly. Esay, chap. 63. verse 16. Iob, chapter 14, verse 20. 2 Kings 22, 20. *Si tanti Patriarchæ, & rex tam pius fuerunt ignari nostrarum rerum, quanto magis cæteri mortui?* saith *August. in lib. de cura pro mortuis.* That they generally pray for our deliverance, wee have warrant for it in Revel. 6, v. 10. also that they thanke God for their owne and our redemption, Revelation, Chapter 4, ver. 9. 10, and chapter 5. verses 9. 12, 13, 14.

Clouds without water] Hypocrites, which make a fayre shew, and yet are empty and barren of all goodnesse, Iude 12.

Cloud covered the Tent] Exod. 40, v. 34. Gods presence with approbation, and liking to dwell in his Tent amongst his people: but when Gods presence was with displeasure for sinnes, it was signified by smoake filling the Temple, Esay chapter 6. verse 4. Revelation Chapter 15. verse 8. Smoak was a signe of anger.

C. O.

☞ **Comfort**] God and he:
1 The Father, 2 Cor. 1. 3. 4.
2 The Sonne, Ioh. 14. 16. 1 Iohn 2. 1. 2.
3 The holy Ghost, Ioh. 14. 16. 26. and 16. 7.

2 Man:
1 A good comforter. 2 Corinthians 1. 4. 1 Thess. 4. 18.
2 A bad one, Iob. 13. 4.

Command] To enjoyne, require, appoint, and send with power and authority, Psal. 42, 8, and 148, 5. Acts 1, 2. Forbidden by commandement. Gen. 2, 16.

2 To order, decree, execute, as Esay 10, ver. 6. 2 Sam. 16. v. 11. Ier. 34, v. 22. God commandeth something by his manifest will revealed in his word, eyther universall to all, or singularly pertaining to some; or by his hidden will and secret providence. Also to command is effectually to procure a thing to be done, Gen, 50, 16.

To command a blessing] The sending it effectually, Gen. 50, 16. Lev. 25, 21. Deut. 28. 33.

Commandement] Something given in charge: or the knowledge of the Law: or the doctrine of Christ, Rom. 7, 8. 9. Iohn 12, 50. Or the whole word, whereof no part but eithe directly or indirectly requireth something, which is not in our choyce to doe, or not to doe, Psal. 19, 8.

Note that there be two sorts

of Commandements, one common to all, as to love God, and to practise righteousnesse, &c. another particular to some only, according to some particular gift and calling of God, as to sell all, and to give to the poore, and to live unmarried, &c. This latter the Fathers call a counsell being indeed a precept.

To Commend] To prayse another for vertue, and commit them of trust to be pleasured, Rom. 16. 1.

Cold] Such as be scarce indifferent, but meere carelesse in matters of God, and of their owne salvation. Revel. 3, 15. *I would ye were either hot or cold.*

Comming of Christ to us] The presence of his Spirit to convert us, that our hearts may be made his dwelling place. Revel. 3, 20. *I will come in to him* Ephe. 3. 17. also the time of his comming, 1 Thes. 2, 13.

2 Giving new tokens of his spirituall presence, by comforting and strengthening us, and encreasing his grace in us, Ioh. 14, 18. *I will not leave you Fatherlesse, but will come unto you.* Also verses 23, 28. This is a comming in mercy and favour.

3 Executing his Iudgements against sinne and sinners, Revel. 2, 15. *Repent, or I will come unto thee, and fight against them.* This is a comming in wrath.

☞ Comming of Christ to us is 3 fold.

1 In nature as Man; or God incarnate.

2 In grace, as the Saviour of Men.

3 In glory as the judge of men

4 The manifestation of him and his comming. Mat. 10. 23. Or his comming with wisdome to teach, power to worke, and mercy to redeeme.

Note that Christs comming is

1 In shadowes or ceremonies of the Law, and types of the Fathers, but not in the shape assumed.

2 In shape of a man assumpted, but not in person, Iosh. 5, 13. Exod. 3. 2, Dan. 3. 25.

3 In the person of another man, not his owne nature humaine, 1 Pet. 3. 19.

4 In substance of his owne taken of the Virgin Mary. Ioh. 1, 11, 15. 1 Iohn 5, 20. or to be incarnate.

Christs comming to us is distinguished by the manner thereof, or by 3 figures or parts of his journey from heaven.

First he was in Leo (s) in the Law, thundring as a Lyon that none could endure his voyce, Exod. 20. 10. then a lawgiver or Counsel er.

2 In Virgo or in his incarnation or birth of the Virgin Mary, Matthew 1, verse 25.

Spea-

Speaking to us mildly, and by the way of mercy entreating us, and his Father for us, here he was a Mediator.

3 In *Libra*, to weigh our workes as in a ballance, at the last day, Dan. 5. 27, and 7. 13. 14. here he will be a Iudge, or according to the times:

1 past, 2 present, 3. to come or according to the ends and fashions of the ends. 1. *ad homines*, 2. *in homines*, 3. *contra homines*, *Bern. Ser. 3 de Advent. Dom.* that is:

1 *Ad homines per sui incarnationem, & nostri redemptionem.*

2 *In homines per Spiritus S. infusionem, & nostram regenerationẽ.*

3 *Contra homines, per gloriæ & potestatis suæ demonstrationem, per bonorum glorificationem & malorum condemnationem.**

Comming of Christ from the Father] Christ his being borne man, that he might live here, and doe the worke of a Mediatour, by his obeying of the Law, and suffering the shamefull death of the Crosse. *Iohn* 15, 27, 28. *I am come out from the Father.* 1 Tim. 1, 15. This is a comming in infirmity and weakenesse.

He Commeth] Hee shall come, after the manner of the Prophets, which for certainty use the present time when they speak of things to come, Iu. 14.

Comming of Christ to the Father] His leaving the world and going up to his Father, Ioh. 17, 13. *And now Father I come to thee.* This is a comming in glory; as also his comming at the last day will be glorious.

Comming of his kingdome] The erecting, enlarging, establishing, and continuing of Gods kingdome here on earth, Mat. 6. 10.

Our comming to Christ] Our beleeving in him. Iohn 6. 36. *He that commeth to me, shall never hunger, &c.* Faith, as it is the mouth, hand, and eye; so it is also the foote of the soule, whereby we come unto Christ. ☞ We come to God the Father by repentance of our sins, and to God the Son by faith in him for the remission of sins. Marke 1. 15. Act. 20. 21. Mat. 11. 28, 29. M. *Downam* in his Spirituall warfare.*

Comming of Satan] His seting upon Christ with great power and subtilty, Ioh. 14, 30. *The Prince of this world comes, and hath nought in me.*

Comming of Antichrist] His effectuall and mighty presence & working, for some great hurt unto others. 1 Ioh. 2, 18. *Ye have heard that Antichrist shall come.*

Note. Gods comming to men is to be taken according to the sense of men, when they perceive his divine presence and majesty, so as they plainly know

they have to doe with God, and are not deceived by their owne fancies, or Satans deluſions, Gen. 20, 3.

Comming up to Heaven] The following of ſinnes one after another, and ariſing one of another in ſuch ſort, that they at length grow to ſuch an heape, that they come up even to Heaven, Rev. 18. 5. *Her ſins are come up to heaven.* Ionas 1, verſe 2.

To Come] To uſe, or to be wont to come, Eph 5. 6.

2 To returne as Ieſus did to *Iohn*, after Satan had tempted him, Iohn 1, 29.

To come out] To forſake all feſlowſhip with the ungodly, in their wicked manners, but eſpecially with Idolaters, and Idolatry, 2 Cor. 6, 17. *Come out from amongſt them, and ſeparate your ſelves.* Rev. 18, 4. *Come out of her my people.* This is a ſpirituall ſeparation onely, when the bodily and locall ſeparation cannot be had.

To come into the world] To be borne of a woman, and by naturall birth from his mother to enter into this world. Iohn 1, 9. thus expounded by Chriſt in Iohn 18, 37. *For this cauſe was I borne, and for this cauſe came I into the world.*

That which is committed to one] A gage, ſtake, or pledge put in truſt to be kept ſure and ſafe, eyther on Gods part to men: thus is the Doctrine of the Goſpell committed to the credite and truſt of Paſtors. 1 Tim. 6, 20. 2 Tim. 1. 14. 2 On our part to God, as the Saints by faith and hope, truſt God with their ſalvation, 2 Tim. 1. 13. *Hee is able to keepe what I have committed to him.*

☞ The ſoules and bodyes of men, the naturall gifts and the artificiall qualities and ſpirituall graces thereof, are commited by God to men, to keepe them for the ſervice of God.*

To Commit the Goſpell] By authority and commandement to charge and enjoyne the preaching and publiſhing of the Goſpell to Iewes and Gentiles two ſeverall people, but one Goſpell to be declared to both, Gal. 2. 7. *The Goſpell of uncircumſion was committed to mee.* 1 Tim. 6; 20. *The doctrine of Chriſt, as a gage, or pledge, is delivered to Miniſters.*

Comelineſſe] That which hath in it gravity and modeſty, and ſtirreth up to godlineſſe, 1 Corinthians 14. verſe 40. *Let all things be done in comelineſſe.*

Common] That which is common for the uſe of it, and not in poſſeſſion, Acts 4. 34. *They had all things common, and gave*

gave to every man as he had need.

2 Vncleane, polluted, unholy, and prophane, Mat. 15. 11. Acts 10. 14. The word in the original Text, is *Coinon*, & *coinoun. common* or to *make common.* Meates forbid by Leviticall Law, be therefore called common, because the prophane Gentiles commonly eate those meates which the Iewes being an holy people might not eate.

Common-wealth] Civill society ruled by the same laws, and one common governement tending to the weale and good of all the members of that body politicke.

2 The Church and people of *Israel* set apart for God by an holy covenant, Eph. 2. 12.

Common hands] Vnwashen hands, Marke 7, 2.

Common salvation] That safety and freedome from sinne and eternall death, purchased by Christ: which is called, *common Salvation*, because all the faithfull have equall interest in it, Iude 2. *To write unto you of the common Salvation*: that is, (saith the Bible note) of the things which belong unto the salvation of us all.

☞ **To Communicate**] See Saints necessity, Almes, to Give, Bountifulnesse.

To commune] To talke together of some matter, Gen. 34. 6. *To commune with him.*

Communion] A fellowship or agreement, when divers joyne and partake together in one thing, 2 Cor. 6, 14. 16. *What communion? what fellowship? what agreement?*

2 A Sacrament or Sacred signe of our spirituall Fellowship with Christ, 1 Cor. 10, 16. It is a Sacramentall *Metonimie.*

Communion with Christ] Our fellowship and partaking spiritually, and indeed, with Christ himselfe, and all his merites, by faith, unto salvation. 1 Cor. 10 16. *The bread which we breake, is it not the Communion of his body?* No wicked have communion with Christ (whatsoever our Papists affirme:) otherwise than Sacramentally, by profession, or in the opinion of the Church.

☞ We have communion with Christ.

1 By Election in him.

2 By our kindred with his humanity.

3 By our participation of his spirit.*

Communion with God] God being one with him, or being united to him, as a childe to the Father, 1 Iohn 1 3. *If ye walke in the light, ye have communion with God.*

☞ Our Communion with God is:

1 To see him in his workes.

2 To heare him in his word.

3 To ſpeake to him in prayer and prayſe.

4 To walke with him in meditation of his preſence.*

Communion of the Spirit] The fellowſhip which the faithfull have in the ſame graces and workes of the Spirit, Phil. 2. 1. *If any fellowſhip of the ſpirit*, 2 Cor. 13, 13. *The communion of the holy Ghoſt bee with you all.*

☞ 2 The fellowſhip which all the godly have by meanes of the ſame graces of the Spirit, with God the Father, and the Father and the Sonne, and ſo conſequently with the Spirit. as 1 Cor. 6. 17. Ioh. 17. 21, 22, 23. 1 Cor. 12, 27, & 6. 15, 17, 19. 1 Iohn 1. and 2 Cor. 13. 13. Where the fellowſhip of the holy Ghoſt with the godly (not the fellowſhip of him with the Father and the Son, nor of one godly man with another) is meant: for 1. It is ſayd [be with you. 2, Becauſe the grace of Chriſt and love of the Father is with them.*

Communion of Saints] The fellowſhip which the Saints have with Chriſt and al his benefits by faith, & among themſelves by love, which makes all their gifts touching the uſe, common to every one. 1 Iohn 1, 4. *That ye may have communion with us, and that alſo our communion may bee with the Father, and with his Son Ieſus Chriſt.* The Papiſts doe untruely reſtraine this communion to ſociety with their Church, which is no true Church.

☞ This communion is both Active and Paſſive, that is, it conſiſteth both of doing good, and againe receiving good one to and from another.

There be diverſe ſorts of it, of which ſee ſome, Act 4 32.

1 In doctrine or beleefe, Gal. 2. 9. Act. 2. 42. Phil. 3. 16. Rom. 15, 5, 6. 1 Cor. 1. 10.

2 In exhortation. He. 10. 24. 25

3 In conſolation. Eph. 5. 19. 1 Theſſ. 4. 18.

4 In humility or ſubmiſſion, Rom. 12, 10. Eph. 5. 21.

5 In love, Rom. 12, 10. Col. 2, 14.

6 In pitty, Rom. 12. 16,

7 In prayer, Eph. 6. 18. 19. Iam. 5. 14. 16.

8 In helping and relieving one another, Act. 2. 42, and 4. 32. 34, 35. Rom. 15. 26. 2 Cor. 8. 4. Gal. 6. 10. Heb. 13. 16.*

Communication] Speech or talke, whereby wee make our private thoughts common to others, Eph. 4, 29. Good communication ſignifies ſuch talke as is wholeſome and bringeth benefits to others.

A Woman ſhall compaſſe a man] Eyther that the Church of God (which is compared to a woman or barren widdow

as

as Eſay 54.1.) though ſhe were ſpoyled of her owne children for her rebellions, yet as a widdow or barren woman ſhould compaſſe a man, and have ſons and daughters elſewhere: Or elſe that a Virgine ſhould conceive and beare a man in her womb, which is a ſtrange thing in earth, one to bee borne of a woman without a man. Ier. 31, 22. See *Genevas* notes & *Trem.*

Compariſon] The putting or ſetting together in one ſentence, two equal or like things; by the one, to manifeſt and make plaine the other. Marke 4,30. *With what compariſon, &c.*

2 Applying the words to the matter, that things taught, and the kinde of teaching may be like. 1 Cor. 2,13, *Comparing ſpirituall things, &c.*

Compaſſion] Suffering together, when two or three feele the ſame griefe: and properly, it is that motherly compaſſion, pittifulneſſe, feeling, and grieving for the miſery of her child. Eſa. 49,15. This is naturall compaſſion.

2 *Being referred to God*] The mercifull nature of God, infinitely inclined to pitty and ſuccour the miſeries of his creature, namely of his Elect. *Pſal.* 103,13. *The Lord hath compaſſion on them that feare him*, 2 Cor. 1, 4. *God of all compaſſions.* This is divine compaſſion.

3 *Being referred to Men.*] The mutuall pitty, or fellow-feeling which Chriſtians have of each others miſery, as if they ſuffered together. Luk. 10,33. *When he ſaw him, he had compaſſion on him.* Heb. 13. 2. *Remember them that are in bonds, as if your ſelves were in bonds.* This is Chriſtian compaſſion.

To Compell] To enforce or offer bodily violence, Luke 14, 23. *Compell them to come in.*

2 With vehement and earneſt perſwaſions to overcome one, Luke 24,29. *They compelled him, ſaying.*

3 By ones credite and authority to draw others to doe as he doth, Gal. 2, 14. *Why compelleſt thou the Gentiles.*

4 By pretext of publike authority and power to drive and conſtraine ſome to doe ſomewhat which is not equall and reaſonable. Mat. 5.41. *If any compell thee to go a mile, &c.* Of the originall word (*Angareuo*) came the Latine word (*Angari*) who among the Perſians (as *Eraſmus* and *Budæus* noteth) were ſuch as Poſtes bee here in England; ſaving that the Perſian *Angari* were not limited to ſtates and ſtations as ours be; alſo they might take either men or ſhippes, or horſes for diſpatch of publike buſineſſe, to beare burdens, or to runne in haſt about errands and meſ-

ſages

sages. These under colour of their office, and in the name of the Prince, would wreng and vex men; whereupon by a Synecdoche, any unjust vexation by shew of authority, is heere meant.

Compleate] Full, whole, or perfect, Ephes 6,11. *Put on the compleate or whole Armor, &c.*

To Comprehend] To reach unto a thing, to lay hold on it, to perceive, or acknowledge. Iohn 1.5, 10. *They comprehended it not.* Phil,3,12, *That I may comprehend that, &c.*

2 To containe or hold all, this is the primary signif.

To bee comprehended of Christ] To be layd hold on by Christ, shewing us the way to heaven, and giving strength to walke in it, Phil. 3, 12. *I am comprehended of Christ.*

Concord] Agreement of heart and affections, when being many, we have one heart, and the same love, 2 Cor.6.17. *What Concord, &c.* 1 Cor.1,10.

Conceived in sinne] That his sinne (to wit, originall sinne) was conceived and borne with him. Psal.52,7. Eph. 2.3.

Concision] Those false teachers (whom hee called Dogs for barking against the truth of the Gospell) to bee of the circumcised Iewes, who boasting of circumcision, and the law, made a Concision, or a rent and schisme, cutting themselves and others from the Church, whilest they ascribed salvation unto Circumcision and workes of *Moses* Law. Phil. 3,2. *Beware of Dogs, beware of Concision. Paul* writeth thus by an elegant allusion unto Circumcision.

Concubines] Women, which were a it were halfe wives, as the Hebrew word signifies. 1 King. 11.3. And 300. Concubines.

Note. The Hebrew *Pilegesh*, in Greeke *Pallakis*, *Pellex* in Latine, signifieth a Concubine which is an halfe wife, she was a wife for the bed, and therein differing from a whore; but not for honour and government of the family, as *Salomons* wives were Princesses, but his concubines not so, 1 Kings 11,3. Also children of Concubines had ordinarily no inheritance, but gift of their father, as Gen. 25,5,6. Such were *Agar*, *Keturah*: *Bilhah Zilpha* and others.

Concupiscence] The pravity or naughtinesse of our nature lusting after things forbidden of God. Iam. 1,14 *But every man is tempted when he is drawn away by his owne concupiscence.* This is our originall Concupiscence, which is the fountaine and roote of all wicked lustes and desires, and of all sinnes whatsoever, being it selfe also

2 Actuall. 1 Vnvoluntary. 2 Voluntary.

so a sinne properly, even after Baptisme, in the regenerate; contrary to the Papists, who deny this. See Rom. 7, 7. Also Rom. 7, 14, 15, 16, 17, &c.

2 Evill desires and motions, springing from the roote of this naturall concupiscence, whether they be consented to, or not. Rom. 7, 8. *Wrought in me all manner of Concupiscence.* This is Actuall concupiscence which is eyther unvoluntary, as the first motions before consent of will; or voluntary, when consent of will commeth to the motion. Both the one and the other, be properly sinne, because they bee the transgression of the Law, hindering that perfect love of God and of our Neighbour, commanded in the Law, and drawing us to things contrary to the Law, Rom. 7. 15, 16, 17. 22, 23, &c.

Condemnation, or condemning] The pronouncing of the sentence of punishment upon any malefactor by some Iudge, Iohn 8, 10. *Hath no man condemned thee?* This may bee done either justly or unjustly, Prov. 17. 15.

Note. Christ being no civill Iudge would not condemne the woman (taken in adultery) to civill punishment. But if she had beene for her adultery condemned, he would not have acquitted her, because therein he should have beene contrary to his Father; and others by impunity of the offendour might have beene drawne to like leudnesse.

2 A pronouncing of sinners guilty, and adjudging them to punishment upon the conviction of a fault. Rom. 8, 34 *God justifieth, who shall condemne?* Rom. 8. 1. *There is no condemnation to them which are in Christ*; that is, they are freed from the damnatory sentence of the Law, pronouncing a curse to every sinne: Also the cause and matter of damnation. Ioh. 3, 19.

3 The punishment it selfe, whereunto one is adjudged and condemned, 1 Cor. 11. 32. *Because we should not be condemned with the world.*

4 The abolishing a thing, and utterly taking it away, as if it were not. Rom. 8, 3. *Condemned sinne in the flesh.* 1 Pet. 4. verse 6.

5 Pronouncing of a sentence or censure, uncharitably, or rashly, of other mens persons and doings. Luke 6: 37. *Condemne not, and ye shall not be condemned*, Rom. 14. 4.

6 The convicting or reproose of ones wickednesse and fault, by the good example of another, or by words. Thus the *Ninivites* shall condemne the obstinate Iewes, Mat. 12, 41, 42.

Rom.

Rom. 2,27. *Shall condemne thee, &c.* Thus *Paul* condemned not *Peters* perſon eternally, but his ſinfull fact in diſſembling. Gal. 2, 11.

Great condemnation] More ſevere puniſhment to belong to ſevere arrogant cenſurers of other mens faults, neglecting their owne, Iames 3, 1. *We ſhall receive great condemnation.* Marke heere that there is difference of puniſhments as there is an inequality of faults. Secondly, whereas he takes himſelfe into the number of proud reprehenders: (*Wee*) It is firſt to ſhew, that he would not ſet a Law to others, to which hee would not binde himſelfe: and ſecondly, becauſe no man is wholly free from this diſeaſe of judging others: unto whoſe arrogancy the Apoſtle in verſe 13. oppoſeth meekneſſee of wiſedome.

To confeſſe] To acknowledge us as his owne; Thus Chriſt will confeſſe the faithfull at the day of judgement. Luke 12; 8. *Him ſhall the Son of man confeſſe before the Angels.*

2 To teſtifie, or beare witneſſe of one, plainely and ſincerely, Ioh. 1, 10. *Iohn confeſſed and denyed not, ſaying, I am not that Chriſt.* Luke 12, 8. *He that confeſſeth me before men.* Thus we confeſſe Chriſt.

3 To utter and ſpeake forth ones prayſe, or to give thankes. Heb. 13, 15. *Offer to God the Calves of your lips, confeſſing his Name*; that is, acknowledge his benefits and give him thankes for them. And in the Pſalmes very often, to confeſſe God, is put for to prayſe God, Pſal. 6, 5. Eſay 12, 1.

This duty of confeſſing God, was figured by the ſhaking (of things offered) too and fro before the Lord, which ſignified the ſhaking of our lips in confeſſing and giving of thankes; as appeareth by the words of *Hoſhea*, and by Hebrewes 13, 15. 16.

4 Frankely and boldly to tell foorth what wee hold and beleeve in matter of Religion, Rom. 10. 10. *With the mouth, man confeſſeth to Salvation.*

5 To lay open our ſins and offences, eyther unto God in private or publike confeſſions; or to our Neighbor whom we have wronged; or to ſome godly perſons, at whoſe hands we looke to receive comfort, being caſt downe by ſome greevous ſinne; or finally, to the whole Congregation, when our fault is publicke, 1 Iohn 1, 9. *We confeſſe our ſinnes. Pſalme* 32, 5. *I ſayd I will confeſſe my ſins. Matthew* 3. *ver.* 6. *Iames* 5. *verſe* 16.

6 To acknowledge a crime before

before a Iudge. Iosh. 7, 19. *Confesse what thou hast done.*

Touching popish confessing of our particular sins, distinctly for number and circumstances every yeare, in the eares of a Masse-Priest, upon necessity of salvation, there is no one word in all the Booke of God. For it is a meere device, invented for advancement of the apostaticall See of *Rome*.

2 Confession of evill things viz. our sinnes.

1 To God, as him whom we have offended, knoweth our sinnes, can pardon us, or else will punish us if wee refuse to confesse. Psal. 32, 5. & 1 Ioh. 1, 9.

2 To our neighbour hurt by us, who else complayning to God, shall have him to revenge his quarrel: and thus man can and must forgive so much of the offence as is done against him, if his adversary repent and confesse and seeke pardon, Luke 17, 4. Mat. 5, 23, 24.

3 To the minister of God, or to some godly person that pitying the sinners case can & will give him spirituall advice against his sinne, pray for him and by his authority pronounce absolution to him. For if the Physitien be sought for health, and the lawyer consulted with for wealth, shall the Minister be neglected in case of salvation? Iob. 33, 23, &c.*

To confesse Iudah] To praise him. Gen 49, 8. Meaning that his breth en should acknowledge the dignity of the first borne in respect of government, and that Christ the King should c me of him, 1 Chron. 5, v. 2. Hebrewes 7, verse 14.

Confederacy] A league or agreement betweene persons or peopl.: it is eyther of peace for traffick sake, or of amity; also for mutuall offence and defence: the former may bee made even with Infidels, and those of a contrary religion, as betweene *Abraham* and *Abimelech*, betweene *Israelites* and *Kenites*: the latter may not bee contracted, bnt with Christian Princes. Obad. 7. *The men of thy confederacy.* Esay 8. 18.

Confession] Profession, or declaration either of the truth of Doctrine, or of the Innocency of his person. 1 Tim. 6. 13. *Who before Pontius Pilate witnessed a good confession.*

2 Invocation or prayer unto God by Christ, and all other workes of Religion. Rom. 10, 10. *With the mouth man confesseth to salvation.* This is expounded of prayer, v. 13.

To confesse and deny not] To make a most plaine and sincere confession, Iohn 1, 20. The affirming of a thing joyned with a contrary negation, and

and a repetition (as it is heere) argueth the ingenuitie and evidence of the speaker, to teach us that in maintenance of the truth, especially when Gods glory is called into question, whether it appertaine to us, wee cannot deale too plainely.

Confirme] To strengthen or make strong. 1 Pet. 5. 10. *Confirme and strengthen you.*

2 To perfect or finish a thing. Psal. 68, 28. *Confirme (O God) the thing that thou hast wrought in us.*

3 To performe some word or promise. 1 Cor. 1, 6. *The Testimony of Iesus hath beene confirmed in you*, that is, truely performed unto you, by bestowing the gifts of the Holy-Ghost which were promised before.

To confirme the promises of God] To make it evidently appeare unto men, that GOD who promised to send his Son unto the Iewes, was faithfull and true, because in fulnesse of time he did send him. Rom. 15. 8. The promises of God are in themselves most firme and stable, as heaven and earth, so they be unmooveable and constant: they are sayd to be confirmed in respect of men, whose faith being weake and full of doubts, had need to be holpen and strengthened; not Gods promises but mens unbeleefe is feeble: Also note further, that the utmost and remote end of Christ his comming into the world, in respect of God is to have the glory of his truth; but the neerest end in regard of men, is their salvation.

Confident] Bold in an holy assurance of Gods love in Christ, promised in the Gospel, 2 Corinth. 5. 6, 8. *Wee are alwayes confident.*

A worke of the Spirit, strengthening faint and weake minds in faith and obedience unto the end. 1 Pet. 5, 10. *The God of all grace confirme and strengthen you.* God confirmeth, as Author or efficient cause of strength: the Word, Sacraments, and Ministers confirme as Instruments and helpes. Luke 22, 32. *Being converted, confirme thy Brethren.* A man confirmes himselfe, when he takes hart to him in a good cause, upon hope of Gods helpe. 1 Cor. 16. 13. Example in *David.* 1 Sam. 17, 34. 45. No ground in Scripture for the popish Sacrament of Confirmation, which is a device of their owne braine.

Confirmation, or Corroboration, what it is.

To Confound] To put one unto shame by some publike punishment, & sometimes quite and utterly to destroy and root one out. Psal. 31, 1. *I have put my trust in thee, let me not be confounded.* Psal. 22, 5. *They trusted*

ſted in thee, and were not confounded; that is, they were not forſaken and put to utter rebuke and ſhame before men.

Confuſion] Affection of ſhame, which appeares in the countenance, by bluſhing or changing of the color. Dan. 9. 7. *Vnto us confuſion of face, or open ſhame &c.*

2 The caſting downe of the conſcience before God and man for ſome ſinne. Pſal. 119, 6. *Then ſhall no confuſion come unto me.*

3 Perverting of order and peace: or diſorder. 1 Cor. 14. 33. *God is not the Author of confuſion.*

What Conſcience is.

Note. Conſcience it is a particular knowledge which wee have with us of our owne deedes good or evill, ariſing out of the generall knowledge of the mind which ſhewes us what is good or evill, and Conſcience telleth us when we have done the one or the other.

It is a faculty of mans ſoule, taking knowledge, and bearing witneſſe of a mans thoghts, words and workes, excuſing them when they bee good, and accuſing them when they bee evill. Romans 2, 15 *Their Conſcience bearing them witneſſe, and their thoughts accuſing or excuſing.* If the Conſcience be not deceived, but beare a true witneſſe, then it is no erronious Conſcience, yet may bee an evill Conſcience if it bee not ſanctified, as well as enlightened.

Of Conſcience] 1 The knowledge of our duties, Rom. 2, 15.

2 The knowledge of our owne doings whether good or evill; or the witneſſes of our owne mindes and ſoules, either for or againſt our ſelves, Act. 23, 1. Heb 13, 18.

3 The peace of conſcience or a godly courſe of life leading thereunto, Acts 24, 16.

The guilt and terrour of conſcience ſummoning men over to the day of judgement to anſwere for our ſinnes and to receive puniſhment for them. Heb. 10, 18.*

Pure Conſcience] A Conſcience not troubled and polluted with notorious and groſſe crimes, 2 Tim. 1, 3.

2 A Conſcience purged and made free from the guilt and horror of death, by faith in the blood of Chriſt. Heb. 9, 14. *Purge your Conſcience from dead workes.* Acts 15, 9. *Your hearts purified by faith.* Out of faith and ſerious purpoſe of living godlily, and pleaſing God, doth ſpring a pure conſeience.

For Conſcience ſake] For feare of God, leſt by diſobedience to authority in good things, or reſiſting them in evill things commanded by them, we offend God, and ſo hurt our conſcience; which being wounded, proves as an hangman or tor-

tormenter, Rom. 13. 5, *Not only for wrath, but for conscience sake.* Some expound this (as *Chrysostome* and others) of the Conscience which wee ought to make not onely of Gods Commandement charging us to be subject to higher powers, but of the good benefits which we reape by our Governours, towards whom wee are bound in Conscience to be thankefull, seeing it is a matter of conscience, not to greeve or despise our benefactors. Both these interpretations may well (as subordinate) stand together. They are deceived, which conclude from hence, that men or their civill constitutions doe simply and of themselves binde the Conscience, (which is Gods owne prerogative, being the onely law-giver, who obligeth Conscience absolutely upon paine of eternall wrath:) much more erronious is that opinion of Popish Divines, that decrees and traditions humaine in ecclesiasticall things, tye Conscience as Gods Word doth. To obey lawfull Magistrates, we are bound by a double necessity: (for it is no indifferent matter as if we might choose) one is, to avoide the punishments both of Rulers and God, for stubbornesse and contempt; the other is to preserve our Conscience unspotted and unwounded: for wee cannot rebell against authority, and be refractary and seditious, but there will a double care, or torture rather, afflict the conscience: the first is because we cast away Gods ordinance, even the government appointed by him, which is as much as Gyant-like to fight against heaven. The second is, for that we have with great ingratitude and injustice striven against that power which deserveth well at the hands of all mankinde.

Seared or burned Conscience] A Conscience quite extinct and cut off, or utterly hardened. 1 Tim. 4 2. *And have their Consciences burned with an hot Iron;* that is, having lost all sense and feeling of conscience, as a tooth or other part of the body, that is, seared with an hot Iron, to dead it.

Cleare Conscience] A Conscience kept without offence and spot. Acts, Chapter 24. v. 6. *To have a cleare Conscience.*

Good Conscience] A Conscience, which obeyeth such light and direction, as it doth hinke and take to bee true and sound light and direction. Acts 23, 1 *In all good Conscience.*

☞ **Consent**] See like minded. Communion. One. Vnion. Agreement.

To Consider] To bend the minde

minde to thinke upon and obſerve any thing. Iob 1.8. *Haſt thou conſidered my ſervant Iob?* Iob.2.3. Pro.31.16. Eſay 5. Math.6.Heb.3,1.

2 To take heed and give care unto, Pſal.66.19 Dan.9.

To conſider himſelfe] To ſet his heart to muſe upon his owne frailty, how eaſily he may fall, being tempted to any ſinne, Galat. 6.1. *Conſidering your ſelves, leſt ye alſo be tempted.*

To conſider one another] Lovingly and mutually to regard and think upon our common infirmities, with care how to cover and cure them by Chriſtian exhortations. Heb. 10.24.

To conſider ones wayes in his heart] To bend their minds very diligently to marke their owne courſe of life, what ſinnes they lived in without repentance, and what corrections for the ſame they had received of God. Hag. 1.5.7. *Conſider your owne wayes in your hearts.*

Conſolation or Comfort] That inward ſpirituall refreſhing and ſtrengthening of the heart, by the conſideration and feeling of Gods mercifull promiſes in Chriſt. Pſal. 119.50. *Thy promiſes have comforted mee in my troubles*, 2 Corinth. 1.4. *God comforteth us in all our troubles*: and verſe 5. *Our Conſolation abounds through Chriſt.* Rom. 1.11.12. Where conſolation and ſtrengthening, are put the one for the other. The Holy Ghoſt being the worker of cõfort, is therefore called the comforter, by an excellency. The promiſes of the word, are the grounds of comfort, our beleeving hearts are the ſeates of comfort: Godly Miniſters and the faithfull, are the helpers of our comforts, Iohn 16.7. *I will ſend the comforter.* 1 Theſſ.4.18. *Comfort your ſelves one another with theſe words.* 2 Corinth. 7.7.

To conſecrate] To ſanctifie, to dedicate unto God, or to ſeparate and ſet one apart to execute ſome holy function, (of *Prieſt, Levite, Nazarite,*) Exodus 29.1. *When thou conſecrateſt them to my Prieſtes, thus thou ſhalt doe.* Numb.6.18. and 8.13. The Conſecration is by doing ſome Ceremonies appointed of God for ſuch a purpoſe as to fit him for a ſacred function.

It ſignifieth primarily to fill the hand Exo 28.v. 41. or to profit.

[Conſecration of Bread and Wine, is a ſacred action of the Church, wherein by rehearſing and expounding the inſtitution of Chriſt, alſo by ſolemne prayers and thankſgiving, the creatures are changed from a common uſe, into a Sacrament of Chriſt his body and blood: a mutation in quality and uſe,

without any change of ſubſtances.

Conſtancy.] Continuance in a good thing to the end. Pſ. 8.3, Epheſ. 6.18. *With all conſtancy or perſeverance.*

Conſumption decreed.] Not onely a thing leſſened, cut off, and diminiſhed, but withall, a thing definitely appointed and determined before, as the ſentence were already given, Eſay 10.22.23. *The conſumption decreed, ſhall over-flow with righteouſneſſe.* So Rom. 9.27.28.

Note. The meaning of *Eſay* firſt, and afterward of *Paul*, is all one, though the words ſomewhat differ; *Paul* following the verſion of the Septuagint, namely to declare that the diminiſhing and rejection of the Iewes, which God would bring to paſſe both temporally in *Chaldea*, and ſpiritually under Chriſt, (whom few Iewes received,) did depend upon the purpoſe and predeſtination of God; not that the Iewes had not through their ſinnes deſerved to bee extenuated and rejected, but becauſe all theſe things were appointed by the decree, or ſentence of election & reprobation. For it is a ſure rule, that God doth nothing in time which was not decreed to be ſo done before all time, therfore they greevouſly erre which rent the decree of God, and his execution aſunder, and make his Antecedent & Conſequent will (which are ſubordinate) to be repugnant.

☞ **To Contemne.**] See to Deſpiſe, to Kick, Not to heare. There is a difference betweene Contemning, and thinking ill of one.

We contemne things not as they be bad or wicked or hurtfull, but as they be baſe, low, unworthy of our love, unable either to doe good to us, or to hurt us, becauſe they are weake We thinke ill of them, hate them, feare them, & ſhun them, not as they be weake and unable to helpe or harme, but as they be wicked and ſo willing, and apt or able to hurt us.[a]

To be content] To be well pleaſed & apaide, with the conditiō of life, & portion of goods which we have. Heb. 13.5 *Bee content with thoſe things ye have.* 1 Tim. 6.6.8. When the minde is pleaſed with ſuch things as God hath thought fit & meete for us, this is contentment; ſo as withall, we be ready to undergo a meaner & hard eſtate, if God will, ever judging our preſent condition beſt for us. The word in the originall ſig. a ſufficiency of good.

Continually.] Moſt conſtantly and with an invincible minde. Dan. 6.20.

a Vpon all neceſſities and iuſt

iust occasions, 1 Thes. 5. 17. *Rom.* 12. 12. And *without fainting or wearinesse.* Luke 18. 1.

3 ☞ Every day once or twise, though not every houre of the day, as Numb. 28. 4. 6. 1 Thes. 5. 17.

4 Without ceassing any day or houre, or minute, Gen. 6. 5.*

To contend earnestly for the Faith.] To maintaine the Apostolicall doctrine with all their might, withstanding hereticks which would impugne and corrupt it, by sound teaching, and example of godly living, Iude, verse 3. *That you should earnestly cõtend, &c.* This *Iude* speakes to the Church, and not to Magistrates, which then were averse from Christ. So as heere is no colour for seditious or tumultuous courses by weapons and armour, (other then that mentioned, Eph. 6.) to fight and strive with others.

Continency, what it is.

It is a speciall gift of God, wherby one is enabled to keep himselfe chaste, without the helpe of marriage. 1 Cor. 7. 5. Incontinency is the contrary.

Espousing, Contract, or Betrothing, what it is.

A free promise and mutuall agreement of lawfull marriage by consent of Parents, before meet witnesses, betweene one man and one woman, in words of the present time, Mat. 1. 18. *Mary was betrothed to Ioseph.* This is no Ceremoniall, but a Morall duty: for the very * Heathens by light of Nature knew and practised it; whereof came the difference amongst them betweene *Sponsalia* and *Nuptiæ*, that is, Espousals, and Marriages. Such also is the proceeding betweene Christ and his Church; first they are espoused in earth, then married in heaven. See Exod. 22. 16. Deut. 21. 23. 2 Sam. 3. 14. Hosea 2. 19.

* *Despondi. hic Nuptiis dictus est dies, Teren.*

Contrition] The bruising of a sinners heart (as it were) to dust and powder, through unfained and deepe griefe, conceived of Gods displeasure for sinne. Psal. 51. 17. *A broken and contrite heart, thou wilt not despise.* This is Evangelicall Contrition, and is a work of grace, the beginning of renewed Repentance, as 2 Cor. 7. 10. *Godly sorrow causeth Repentance unto Salvation.* Papists erre, in teaching Legall Contrition or sorrow, stirred up by the threatenings of the Law, to bee a worke of grace and part of repentance; whereas rather it is a part of the torment of hell: yet accidently turneth to the

good of the Elect, by making them more fit to receive grace, being humbled by the Law.

Converſation] Not one worke, or two, or a few Actions, but the whole courſe of our life, with every degree and ſtep of it, from the time of our effectuall calling, and ſo forwards unto the ende of our race. This courſe is tearmed an honeſt Converſation. 1 Pet. 2.12. *Have your Converſation honeſt.* But our courſe from the time of our birth, untill the time of ſuch calling, it is tearmed a vaine converſation, 1 Pet 1:18. *Redeemed from your vaine Converſation.*

2 Manners, outward behaviour towards men, Heb. 13.5. Phil. 3.20.

Converſion] The turning, or totall change of an elect ſinner from ſinne to God: and in this ſignification is comprehended, both faith and repentance, even the whole work of grace, Pſal. 51.14. *And ſinners ſhall be converted to thee.* This is Paſſive Converſion, wherein we ſuffer God to worke upon us, but our ſelves by our Naturall power, worke nothing, unleſſe it be to hinder the worke of Grace, what we may.

2 A turning from ſome particular ſinne or ſinnes, whereby we have offended God or man, Luke 22.32. *When thou art converted.* Ierem. 31.18. *Convert thou me, and I ſhall be converted.* This is an Active Converſion, performed by men already regenerate, who being already renewed by grace, doe worke together with his Grace; Converting grace being accompanied with aſſiſting and ſupporting grace.

God converteth a Sinner by putting grace of repentance into his ſoule. A Sinner converteth himſelfe, when hee endevoureth his owne converſion, diligently and conſtantly uſing all good meanes, publike and private. *Note.*

Corban] A gift, or an offering, Marke 7.11. *If a man ſay to his Parents, Corban,* that is, *By the gift which is offered by me, &c.*

Cords] Authority, Rule, Government, good Lawes, and Commandements. Pſ. 2.3. *And caſt their Cords from us*; that is, the Doctrine and Diſcipline of Chriſt, whereby he ties us to him

2 The Doctrine of Faith, Repentance, Mortification, denyall of our ſelves, and bearing the croſſe, be theſe Cords.

3 Strength, might and pollicy, whereby the wicked tye the godly, as Oxen are tyed with Cords and bands. Pſalme 129 *The Lord hath cut the cords of the wicked.* Alſo vaine and lying

lying excuſes and pretences.

[**Cords of Vanity**] ☞ Worldly vanities of pleaſures, profit, preferment, by which as by cords the Devill faſtning them on mens mindes and affections, withdraweth them from God and his lawes & the way to heaven (to which elſe they would betake themſelves) and draweth them along pleaſantly in the way of wickedneſſe to a place of wretchedneſſe. See Prov. 7. 21. 22. & 2 Tim. 2. 26.

For this word (*Of*) is here expoſitive, and is no more but (*As*) in theſe words, Vanity as Cords.*

Deceitfull Allurements provocations, and occaſions of ſinning. Eſay 5. 18. *Woe unto them that draw Iniquity with cords of vanity.* The ſame is alſo meant by *Cart-ropes*, viz. ſuch idle pretences as the more men draw on ſin, the more it is excuſed, as in *Adam*, Gen. 3. 8. 9 10.

Note. Strong and efficacious excuſes to entiſe men to ſinne, and to detaine them in it: ſome are drawne of ſinne, which offend of weakeneſſe and ignorance. Others do draw ſinne to them, as ropes draw a cart after, which ſin of purpoſe and malicious obſtinacy.

Cords of man, and bands of Love] Moſt ſingular and ſweete clemency and kindneſſe of God, to pull us peaceably to our duty. Hoſea. 11. 4. *I led them with cords of a man. &c.*

Corner-ſtone] Properly the Head or maine ſtone, which ſuſtaines the building; and figuratively Chriſt, on whom the Church relyeth and ſtayeth, being the ſtrength and foundation of it. As the houſes both of *Judah* and *Iſrael* were united in *David* the King, as a type, ſo the Church of Iewes and Gentiles is built on Chriſt, as as houſe leaneth on the Corner-ſtone. Pſal. 118. 22. *The Stone refuſed of the builders, is made the Head or Corner-ſtone.*

Corruption] Rottenneſſe, ſuch as the body feeles in the grave. Pſal. 16. 10. *Thou wilt not ſuffer thy holy One to ſee corruption.* 1 Cor. 15. 42. *It is ſowne in corruption*, or a body ſubject to Corruption. 1 Cor. 15. 50.

2 That vicious and naughty quality of ſinne, ſpiritually waſting the ſoule, being contrary unto that Integrity and ſoundneſſe in which wee were created. Epheſ. 4 22. *Caſt off the Old-man, which is corrupt through luſt.*

3 Alſo it ſignifieth a pitte wherein bodies doe corrupt. Pſ. 55. 23. and 57. 6. and 94 13.

Corrupt] Fooliſh, unwiſe, Pſal. 14. 3. *They are all corrupt,*

that is, they have not understanding to perceive the things which God offereth, and doth to them.

2 Rotten and unsavoury. Eph. 4.29. *No corrupt communication*: that is, filthy in it selfe, and hurtfull to others.

Note. Corrupt or rotten talke: in this phrase, there is a Metaphor or similitude: That as the mouth abhorreth rotten and filthy meate: so the eare of a good man loatheth lewde and wicked words.

To corrupt] To live otherwise than we should, by doing any manner of sinne, or leaving undone good duties. Deu. 4. 14. *That yee corrupt not your selves.* Ps. 14, 1. Also to deale deceitfully with a thing. 2 Corinthians chap. 2. 27.

2 To defile, or destroy. 1 Cor 15. 33. *Evill words corrupt good manners.*

Note. Man corrupteth himselfe by sinne, Gen. 6. v. 12. and God corrupteth man by destroying for sinne. Gen. cha. 19. v. 13. 14. The word Englished, destroying, in the originall signifieth corrupting.

Corrupt Children] Such as know nothing but how to corrupt themselves, their wayes, their life and actions, their neighbours, by evill counsell & examples, waxing every day worse than other, being corrupt more and more, and corrupting all the formerly mentioned persons & things, Esa. 1. 4 *Children corrupt*, or *corrupters.*

Covenant] A League or agreement betweene two or more parties, being at variance Gen. 21. 32. *Thus made they a covenant at Beersheba.* This is a civil Covenant. The word (Covenant) is called in Hebrewe (*Birth*) which hath the signification of friendly parting, and of explayning the conditions of agreement: For at the making of solemne Covenants, beasts were killed and parted asunder, and the covenant makers went betweene the parts. Gen. 15. 9. 10. 17, Ier. 34. 18. Hereupon is the phrase of cutting a covenant. Psal 50. 5 and 83. 6. and 89. 4. The Apostles in Greeke call it (*Diathekee*) a Testament, a testamentall Covenant, or disposing of things by wil at ones death. Heb. 7. 8. Ier. 31. 31. 1 Cor. 11. 25. *Note.*

2 Our promise made unto God, for our yeelding obedience to his will. Nehe 9. 38. *We make a sure covenant.* Or for performing duties to men. 1 Sam. 18. 3.

3 A League or agreement which God hath made with men for Salvation. Ier. 32. 40. *I will make an everlasting covenant with them.* This is a Religious covenant.

4 The

4 The word of God, which containes the Articles of our covenant and agreement betweene God and man. Pſal. 25.10.14. *To ſuch as keepe his covenants, and his Teſtimonies.* Exodus, 19.5. *And keepe my covenant.*

5 The promiſe whereby maried perſons bind themſelves each unto others, for the pure uſe of wedlock, Mal.2.14. *This is called the Covenant of God*, Pro.2.17. Becauſe God is the Author of it: it is alſo made in his preſence, and by Invocation of his name, to performe duties commanded by him. This is marriage Covenant. A mixt covenant; partly civill, and partly Religious.

6 Circumciſion, which is the ſigne of the covenant. Gen.17.13. *My covenant ſhall be in your fleſh*; that is, the ſigne of the covenant, verſe 10.

7 The Tables of the Covenant, Rom. 9.4. *And the covenants*: that is, the Tables wherein the articles of the covenant were contained.

Againſt the holy Covenant] That the minde of *Antiochus Epiphanes* ſhall bee exaſperated againſt God, againſt his people, againſt the Tables of the covenant, againſt the Law and the whole worſhip of God. Dan.11.28.

Covenant of workes.

Is a league touching the ſaving of ſome, on condition of their perfect obedience. This was made with Angels and *Adam* before their fall: and ſince that time, it is propounded in the Scriptures, to convince us of ſinne, and to prepare us to Chriſt, Rom.3.20. Gal.3.24. *The Law is our Schoolemaſter to Chriſt.* Levit.18.5. *The man that doth theſe things, ſhall live.*

Covenant of Grace.

Is an agreement concerning men, to be freely ſaved through Faith in Chriſt. Gal.3.11. *The juſt ſhall live by faith*, Iohn 3.16. *God ſo loved the world.* Ier.31.33 34. This Covenant, is either Old or New, in divers reſpects and circumſtances, being one for ſubſtance.

Old Covenant.

This was given or publiſhed by *Moſes*, and made with the Iewes only, til Chriſts Reſurrection, being placed in Ceremonies, which in time for Oldneſſe vaniſheth away. Hence called [*Old*] Hebrews, chap.9. verſe 13.

New Covenant.

Is made with Christian people, published by Ghrist most clearely, wherein more persons are renewed, and more Graces bestowed, being alwayes to endure one and the same. Hence it is called [*New*] Hebrewes 9. 13. Ieremy 31. 31. *I will make a new covenant with the house of Israel.*

A mans Covenant] An agreement amongst men, and touching the affaires and matters of men, Gal. 3. 15. *Though it be but a mans covenant* Note if such a Covenant or appointment of men must stand firme & ratified, without abolition, or addition; much lesse ought the covenant and agreement which God hath made, touching giving eternall life freely by his Sonne thorough faith, to be violated and made frustrate by the adding of Circumcision to Baptisme, and righteousnesse by workes, unto the righteousnesse of faith, as a supplement without which no salvation can be had.

Covenant of peace] An agreement which GOD hath made with his Church, to give it reconciliation by Christ, life, happinesse, and all good. Zach. 6. 13.

To confirme the Covenant with many] To strengthen numbers of the elect in the covenant of grace, which Christ did by his Prophetical, Priestly and Kingly office. Daniel 9. 27 *He shal confirme the covenant with many.* See Roman. 5. 15. By the preaching and the mighty works which the Apostles did, there were innumerable both Iewes and Gentiles, thorough Christ his Spirit converted to the faith and stablished therein, as in the History of the Acts is manifest: after which the Sacrifice ceased, thorough the siege of *Vespasian*, which hindered all meanes of oblations, as Daniel Chapter 9. in the latter ende of the 27. verse, foretold.

Covenant of Salt. See Salt]

Covenant breakers] Such as be unmindefull of promises and bargaines. Rom. 1. 30. *covenant breakers.*

Covenant with death and hell] Agreement with them. So doe wicked men imagine, Esay 28. 15.

Covenant of Levi] The agreement which GOD hath made with the *Levites*, to blesse them with peace & life, if their duties be persourmed in their place. *Mala.* Chap. 2 verse. 8. *Ye have broken the covenant of* Levi. verse. 5.

Booke of the Covenant] The Writing which did containe the

the Articles and conditions both on Gods part what hee promiſed to doe to the people, and on the peoples part, what duties they were to performe to God, according to the tenour of the Covenant, Exodus Chapter 24 and verſe 7. *After he tooke the Booke of the Covenant and read it.*

Covering. The roofe of an houſe, a Veile, or ought elſe, which ſerves foridefence, or keeping cloſe.

2 The husband who is called the Covering of his Wife, in reſpect of his duty towards her, by protecting her, and of his Authority over her, in governing her: For the Veile and covering which women did weare, was a ſigne of their ſubjection, 1 Cor. 11.6.7. Gen. 20. 16.

3 Stopping or making dumbe and ſilent, Prov. 12. 6. *Iniquitie ſhall cover the mouth of the wicked.*

☞ 4 The Ceremonies of the Law, which being too much reſpected, doe hinder us from Chriſt himſelfe. Eſay 25. 7. 2 Cor. 3. 16.

5 The ignorance of mens mindes, Eſa. 25. 7. 2 Cor. 3. 16.*

Covering for the Tent.] Properly a certaine large cloathing made of Rammes and Badgers skinnes ſowed together, to hide and preſerve the Tabernacle and things within it, againſt all injurie of the weather: but Typically it figured the ſafety of the whole Church and every member ſitting under the ſhadow and protection of the moſt high, as *David* ſingeth, Pſal. 27. 5. And as *Eſay* alluding to this Ceremony, ſaith, Eſa. 4. 5. 6. Exod. 26. 14. *Thou ſhalt make a covering for the Tent, &c.* The board of pillars to uphold the Tabernacle, Exod. 26. 15. 19. ſignifieth that the Church for the miniſtry of it, is the pillar of truth, 1 Tim. 3. 17. and all the gifts of all members in the Church, are for the upholding of the whole body. 1 Cor. 12. 4. 5. The Tabernacle having a covering both without and within, Exod. 26. 14. and 27. 7. This ſignified the outward and inward condition of Gods Church, as *Salomon* doth reſemble it Canticles 1. verſe 5.

Note. This covering with Rammes skins, beſides the ſafetie of the Church covered and hid from the injuries of the world, doth ſignifie the heavenly graces wherewith Chriſt, and his Church in him are adorned; alſo their uniting together by the Spirit thorow faith and love.

Covering of ſinnes] The forgiveneſſe of ſinnes for the death of Chriſt, which is as a mantle

to

to cover them from the eye of Gods justice, Psal. 32.1. *Blessed is the man whose sinnes are. &c.*

2 Concealing, keeping close or secret, when we doe not tell a thing abroad, Prove. 10. 12. *Love covereth a multitude of sinnes*, which by a charitable private reproofe are hid and covered from the punishment of God, and shame of men.

To destroy the covering and the veile.] To take away from the Iewes the hardnesse of their stubborne heart, their ignorance and blindnesse of minde, which was as a covering and veile before their face, that they could not see Christ, the end of the Law. Esa. 25.7. 2 Cor. 3.16.

To cover the feete.] To doe ones easment, or to go to stoole. Iudges 3.24 *Surely he hath covered his feet.* 1. Sam. 24.4 An unhonest thing, uttered in honest words.

To Covet] To love or desire money or earthly goods (for themselves) either our owne or others, Iosh. 7.21. 1 Tim. 6.9.10. *The desire of money is the roote of all evill.* 10. Commandement.

2 To desire spirituall blessings, or heavenly glory, 1 Cor. 12.31. *Covet after the best things.* Phil. 1.23 *I covet to be loosed and to be. &c.* This is a good covetousnesse, when spirituall blessings, or celestiall blessednesse, is even greedily and eagerly desired. Other things wee may desire, no further or otherwise than as helpes to these.

Covetousnesse.] Desire of having more, or the inordinate love of money, Heb. 13.5. *Let your conversation be without covetousnesse.* This is called Idolatry Col. 3.5. Ephes. 5.5. Because the covetous man not onely preferres his treasure before God, but doth place his life in his substance, Luke 12. 15.16. *&c.*

Counsell.] The wisedome and direction of Gods Spirit and word, governing our course of life, Psal. 73.25. *Thou wilt guide mee by thy counsell,* Psal. 16.7.

Counsell, properly is of the inferiour to his Superiour, or of an equall. Superiour, in authority, counsell not, but command. All know that the entreaty of such is a commandement. Therefore God being highest of all, his counsels bee precepts. Popish counsels bee meere forgeries and humane devises.

2 An action of the whole and holy Trinity, deliberating and determining before the world of all things which should be, or not be; especially of the salvation of Angels and men

men. Ephes. 1. 11, *He worketh all things after the counsell of his owne will.* This counsell dependeth upon Gods Will, as the supreame and onely mooving cause, and not upon foreseene faith or workes, Rom. 9. 17. 18. Also a worke decreed in Gods Counsell, Esa. 5. 19.

3 Advice taken about things to be done. Prov. 20. 18. *Establish thy thoughts by counsell. And by counsell make warre.* Exod. 18. 17. This kinde of counsell is either good or evill, subtle or carnall.

4 The beginning and first degree of sinne; to wit, evill lusts and desires: Psal. 1. 1. *Blessed is the man that hath not walked in the counsell of the ungodly.*

5 A company of men assembled into a certaine place, to consult or take advice of publike matters. Act. 22. 30. *And all the counsell to come together.* Act. 23. 1.

6 The place where men are met together for common consultation, Act. 24. 20. *Whiles I stood in the Counsell.*

7 The judgement which stood and consisted of twenty three Iudges, who had the hearing and deciding of the weightiest matters of life and death. Matth 5 22. *Shall be worthy to be punished by the Counsell:* A worke devised by Counsell, Esay 5. 19.

☞ 8 Knowledge or understanding, or thoughts of man. 1 Cor. 4 5. *

Counsell of peace.] The doctrine of reconciliation and peace with God by Christ, being preached both to Iewes and Gentiles. Zach. 6. 13.

☞ **To aske counsell.**] See to enquire of the Priest.*

Counsels of old.] The decrees long ago foretold and uttered by the Prophets, Esay 25. 1. *Thy counsels of old are faithfulnesse & truth:* that is, they be most steddy and constant, taking their due effect.

Counsellor.] One who giveth all sound advice, as Christ doth by the doctrine of Scriptures; which therefore be called our Counsellors, or men of our counsell, Psal. 119. 14 Esay 9 6. *Counsellor.* Christ beareth this name; because he is to counsell us in our doubts, and resolve us in our difficulties.

Christ is called Counsellor, both because by him being his Fathers wisedome, the world was made and ordered, as Prov. 8. 14. And also by the preaching of the Gospell hee giveth counsell and wisdome to the Elect, to perceive and see how to attaine to everlasting life: See Luke 7. 30. Act. 2. 40.

☞ Christ by his authoritie over us, may and doth command

mand us as our Lord, and condemne us as our Iudge: but by his love toward us, and knowledge of what is beſt for us, he doth counſell and adviſe us, Revel. 3. 18.

2 He commandeth things to be done by us as good: but he counſelleth us to receive good things offered to us, Revel. 3. 17. *

Many colours.] An Imbroidered coate, various and manifold in threeds and colours, Gen. 37. 3. Such Kings daughters uſed to weare, 2 Sam. 13. 18. and with ſuch God ſpiritually clotheth his Church. Pſal. 45. 14. 15. Ezeck. 16. 10. 13. and thereby is noted the varietie of wiſedome, and manifold graces given to his people, Ephe. 3. 10. 1 Pet. 4. 10. Cant. 1. 9. 10. And Chriſt had ſuch above his fellowes, Pſal. 45. 8. Heb. 1. 9.

Count. See Imputation.]

Countenance.] Love, liking, favour, or diſ-favour, witneſſed by the countenance, Gen. 31. 5 *I ſee your fathers countenance is not towards mee as it was wont.*

2 Gods favour witneſſed and ſhewed forth in his graces and benefits, Pſal. 4. 6. *Lift up the light of thy countenance.*

3 Gods diſpleaſure, witneſſeth by withdrawing the ſigne of his favor, or by ſending ſome judgements. Pſalm. 13. 1. *How long wilt thou hide thy countenance from me?* Becauſe men by their Countenance bewray their anger or love: hence it is, that being attributed to God, it ſignifies his diſpleaſure, or his gracious favour.

4 The face, or looke of a man, Pſal. 104. 15. *Oyle to make the countenance cheerefull.*

5 Brightneſſe, ſolemnity, feſtivity and alacritie, expreſſed in the entertainement of his gueſts. Dan. 5. 6. *The Kings Countenance was changed.*

Light of Gods Countenance] **See Light.**]

Countrey.] A Region or Land where the people dwell. Heb. 11. 9. *As in a ſtrange Countrey*, verſe 15.

2 A certaine compaſſe of ground without a City. Marke 16. 12. *As they walked into the Countrey.*

3 Heaven, where the Saints ſhall dwell for euer, Heb 11. 16. *They deſired an heavenly Countrey.*

Courage.] Valour and ſtrength of minde, a good heart, being wiſely bold and confident in a good cauſe, Ioſh. 1. 7. 8. *Be of good courage.*

Courſe of nature.] That courſe or race, which after we are borne, is preſcribed us to runne and follow. Iames 3. 6. *It ſetteth on fire the courſe of nature.*

nature. Herein *Iames* seemes to allude unto a wheele, which with his violent swiftnesse and motion, doth conceive and fire, or waxeth wondrous hot.

Court.] The first entrance into an house, an yard, or comming in. 1 King. 7. 12. *The Court-yard, or open places of the Tabernacle and Temple.* There was an inner court, and an outward. 1 King. 7. 12. One for the Priests, another for the people, called the great-court, 2 Chron. 4. 9 2 King. 21. 5.

2 The roomes and places of the Temple, into which Gods people might assemble for publicke worship, and hearing the Law, Psal. 84. 2. *My soule fainteth for the courts of the Lord,* Psal. 116. 19.

3 All those severall spaces and distances of ground which were in the Temple before yee came to the Holy of Holiest, or to the most Holy-place: of these spaces of Courts, there were sixe in number; every Court was twelve steppes, one above another, and of every one there was a severall use: 2 Chron. 4. 9. *And he made the Court of the Priests.* 1 King 6. 36.

4 That space of ground which was within the utmost Rayles, being called the first or the utter Court, Revel. 11 2. *But the Court which is without the Temple, mete it not.* Into this Court, because the Heathen and prophane people might come to see and heare, therefore it signifies in the former Scripture, Revel. 11. 2, *All Infidels and strangers from Christ.*

He could not.] Hee would not, hee could doe no great works there, for their unbeleefe sake, Marke 6 5 6. *He was not able, or it was not in his power.* Ioh. 5. 19. *The Sonne could (or can) doe nothing of himselfe.*

C. R.

Craft.] Trade, or occupation Act. 18 3. *For that was their Craft.* Here it is taken in good part.

2 Deceit, guile, and fraud, Ephes. 4 14. *By the deceit of men, and with craftinesse.* Here it is taken in ill part.

Create.] To make something of nothing. Gen. 1. 1. As the first matter Gen. 1. 2. and the formes of all things. Gen. 1. 21. 27. Also Angels and Soules. *God created heaven and earth.* Heb. 11. 2. *The things we see, were made of things which did not appeare.*

2 To give and worke Grace where it is not, Ephe. 2. 10 *Created in good workes.* Here is an allusion to our first Creation, as 2 Cor. 5. 5.

3 To restore grace, as touching

ching the feling and fruite of it. Psa. 51.10. *Create in me a cleane heart.*

4 To be the Author and worker of a thing. Esa. 45.7. *I make peace, and create evill. I the Lord doe all these things.* To Create, is to produce a thing from no being to a being, which is Proper to God; who calleth things that are not, as if they were, by his Almightinesse.

☞ The Etimologie or reason of this name given to Regeneration, is the likenesse of this to that in many respects, and in this last a greater work than the first, because, 1. It needs more time. 2. Hath more impediments. 3. Hath more meanes. 4. Needed the comming downe of God from heaven.

Faithfull Creator.] God, who safely and faithfully keepeth them whom he hath once made and taken charge of, 1 Pet. 4 19. *As to a faithfull Creator.*

Creature.] The whole frame of heaven and earth made out of nothing, and sometime some particular worke of God. Rom. 8.20. *Because the creature is subjekt to vanity.* Also verse 21. 22. 23. it is put for one particular worke or thing Created. Rom. 8 39.

2 All men, whether Iewes or Gentiles, Mar. 16.15. *Preach the Gospell to every creature.*

☞ 3 All sorts of men.

4 A regenerate person, 2 Cor. 5.17. Ephe. 2.10.

5 Any Office, Authority or emploiment which God hath appointed, 1 Pet. 2. 13. 1 Tim. 4.34.*

The distribution of Creatures is divers; some in Heaven above, some beneath in the earth, and some in the waters under the earth, Exod. 20.4. Againe, Creatures are either visible or invisible, Col. 1. 16. Moreover, some cratures have a being onely; as Heaven and Earth; Meteors in the one, and Mettalls in the other: or a being and life also; as Plants and Beasts, which with life have senses joyned: or Being, Life, Sense, and light of understanding and reason, as Angels and men. Ioh. 1.3.4.5. All these creatures made of nothing, immediately or mediately: also the severall formes of every creature (and not the matter onely) were made by the word of God out of nothing. (*God said*) Gen. 1. 3. And lastly, both matter and forme, bodies simple and compound, were made by Gods Almightinesse, without toole or instrument, passion or motion, or change, and that suddenly and in a moment by his infinite power, as easily as the speaking of a word: which serveth greatly both for establishment of

Prov. 8.24. Rom. 4.17. Heb. 11.3.

Creatio est productio entis ut as Aquinas saith Est productio rei secundum totam substantiam ex nihilo.

of our faith in God, and for amendment of our life. How much are wee bound to truſt and depend upon, and alſo to feare and obey ſuch an omnipotent Creator, ſo full of wiſedome and goodneſſe?

The Hebrew word (*Bara*) which is Engliſhed (Create) beſide the primary and moſt proper ſignification, which is to bring creatures from no being to a being, it is in Scripture applyed unto ſundry other operations of God; as 1 to *Naturall Generation*. Pſa. 104, 29. Eſa, 54. 16. Amos 4. 13. create for procreate. Secondly, Vnto events, good or evill, eſpecially great and univerſal, Ier. 31. 22. Eſa. 4. 5. and 45. 7. and 46. 11. and 59. 19. Create put here for effecting, conſerving or continuing a thing. 3 Vnto regeneration, as Pſal. 51. 12. Ephe. 2, 10. Create for renuing, or continuing in the ſtate of Grace.

To give meanes of defence where none be, or appeare.

New Creature.] That quality of holineſſe, created in the hearts of the Elect at their firſt converſion to God, 2 Cor. 5. 17. *He that is in Chriſt let him be a new Creature.* This is called the New man, and Spirit, and Law of the minde.

2 The Divine action of Creating the heart anew, Gal: 6: 15

Croked.] That which is contrary to ſtraight, or to right, Eccles. 7: 15.

2 All ſwerving from the ſtraight and right line of Gods word, Pſal. 119. 3. *Surely they worke no iniquitie*; or (*crooked thing*) for ſo it is in the original.

Crum.] The leaſt and loweſt degree, or meaſure of Gods grace. Mat. 15. 17. *The whelpes eate the crummes, &c.*

Croſſe.] That Tree or wood whereon Chriſt died, being made in forme of a Croſſe Mat. 27. 32. *They made Simon of Cyrene to beare his Croſſe. Come downe from the Croſſe.* The Papiſts without all reaſon adore the Reliques of it, and attribute vertue to it, being but a Creature, if it were extant.

2 The whole paſſion of Chriſt, from the Cradle to his Death, but eſpecially his ſufferings upon the Tree. Hebr. 12. 3. *Who for the Ioy was ſet before him, endured the Croſſe.* Metonimy, Eph. 2. 16.

3 The Doctrine of the Goſpell, that is, of free ſalvation by Chriſt crucified, 1. Corin. 1. 18. *The preaching of the Croſſe, to us that be ſaved, is the power of God* Alſo verſe 17. Gal. 5: 11. and 6. 12. Where the Doctrine which ſetteth forth righteouſneſſe by Chriſt crucified is called the Croſſe.

4 The preaching of Chriſt crucified; Gal. 6. 11. *They would not ſuffer perſecution for the croſſe of Chriſt.*

5 Every

5 Every grievous or painefull thing sent of God, either to our mindes or bodies. Mat. 19. 19. 38. *Take up thy crosse and follow me.* Metaphor. This is the generall Crosse common to all men, as they be men.

6 Such afflictions as the faithfull suffer for Christ, and for righteousnesse, Gal. 6. 14. *God forbid that I should rejoyce, but in the Crosse of Christ.* This is a speciall Crosse peculiar to Christians.

To take up his Crosse.] Not to beare and suffer (for to malefactors doe) nor to pull the crosse to us which doth not belong to us, to busie medlers doe, and rash-headed Christians: but to undergoe with quietnesse and cheerefulnesse of minde, such afflictions as it pleaseth God by his providence to put upon, and to allot unto every one, Matt. 16.24. *Let him take up his crosse and follow me.*

Crowne.] A round Garland set upon the head, in token of victory: or that which Princes weare upon their head at their Coronation. 2 Tim. 2. 5. *He is not crowned, unlesse he strive lawfully.*

2 Kingly or Royall dignitie and power, Psal. 132. 18. *But on him his Crowne shall flourish.* Metonimie.

3 Whatsoever excellency or glory we have in us, or without, Rev. 4. 10. *They cast their crownes before his Throne,* Lam. 5. 16. *The crowne of our head is fallen,* Iob 19. 9.

4 That which either bringeth or encreaseth our Renowne, Comfort and Glory before men: 1 Thess. 2. 19. 20. *Yee are our Crowne of rejoycing, Ye are our Glory and Joy,* Proverbes 12. 4.

Crowne of pride.] The most proud kingdome of Israel, whose people were puffed up & waxed exceeding proud thorow prosperity and peace, wherewith they were made drunke, as it were forgetting God and themselves, like drunken persons which are fit for nothing. Esay 28. 1. 2. *Woe bee to the crowne of pride, the drunkards of Ephraim.*

Crowne of Righteousnesse] Eternall life, which is given as a free reward to such as leade a righteous life, which the God who is most righteous, hath promised, and will also performe. 2 Tim. 4. 8. *Henceforth there is laid up for me a crowne of righteousnesse.* Rom. 6. 16. 23. *This is also called the crowne of life,* Iam. 1. 12. Revel. 2. 10. Because in the life eternall, there shall be honour and glory unspeakeable; whereunto good workes are the way, but are not the cause. Hence the Papists

Crowne of life.

Papists doe corruptly gather the merit of workes. See their Annotations on the second to Timothy, the 4. Chapter and the 8. verse.

To Crowne with glory and worship.] To exalt and lift up the man Christ into celestiall glory, to be above Angels and men, as head of the Church, full of Majestie, after he had beene a litle time humbled to the death of the Crosse. Psalme 8. verse 5. *And crowned him with glory and worship.* Hebrewes, Chap. 2. verse 7.

Crowne of Glory.] The most excellent glory which the Saints have in heaven for ever, shaddowed unto us by a kingly crowne, which of all earthly things is most glorious. 1 Pet. Chap. 5. and verse 4. *Yee shall receive an incorruptible crowne of glory.*

2 A glorious and honourable thing. Proverb. 16. 31. *Age is a crowne of glory.*

To Crowne the yeare] To make one yeare (for outward blessings) so farre exceede and excell another; as a crowned King excelleth his subjects. Psa. 65. 11. *Thou crownest the yeare of thy goodnesse.*

Crowne of Gold] A most ample and glorious kingdome, such as *David* had over Gods people. Psalme 21. verse 4. *Thou hast set a crowne of Gold upon his head.*

My Crowne] That I *Paul* for your sake shall be crowned of God, with the commendation of faithfulnesse, and rewards of blessednesse, when hee shall say to me: *Thou good and faithfull servant, &c.* 1 Thess. 2. 19.

Crowne of Thornes] A Crowne made of Thornes, set upon Christs head in derision, and to encrease his paine, Mat. 27. 29. *They put a Crowne of Thornes on his head.*

To Crown us with compassion] To make us famous and glorious, by mercifull deliverances, as if he would set a Crowne upon our head. Psalme 103. 4. *Hee crowneth us with compassion.*

To Crucifie] To fasten one to the Crosse, there to languish till death. Mat. 27. 35. *Crucified him.*

2 To mortifie or kill sinfull lusts by little and little. Gala. 5. 24. *Have crucified the flesh.*

3 To lay open Christ unto the scorne and mocke of the world Heb. 6. 6. *Crucifie Christ.*

4 To despise the world, and to be despised and set at nought by the world. Gal 6 14.

To be Crucified with Christ] To obtaine this by faith in Christ, that, that death of his Crosse which hath merited reconciliation, should bee

effectuall to mortifie and subdue the concupiscences of the flesh, Gal. 2. 20. *I am crucified with Christ.*

A Christian by earnest and devout meditation of the death of the Sonne of God joyned with the curse of God, groweth unto an inward true loathing of those his sinnes which were so dearly ransommed with care and watchfulnesse not to offend so gracious a Saviour; which is our being crucified with Christ.

To be crucified among you] Christ crucified, by the most plaine and evident preaching of *Paul*, to be in such sort set forth to the *Galathians*, as if they had seene him die among them; they could not have had a more lively pourtraiture or Image of his death. After this plaine and cleare sort is Christ his Passion represented in the Sacrament of the Supper. Gal. 3. 1. Before whose eyes Iesu hath been crucified among you. Therefore no such obscurity and hardnesse is to bee found in the writings of holy Scriptures, as Romanists pretend: neither ought Papists to trouble themselves with Crucifixes to remember Christ, or prophane persons to scorne plaine and simple preaching, without wisedome of words.

Cry] Most earnest desires in Prayer, arising from the feeling, or feare of some misery. Psal. 40. 1, *Hee heard my cry*, Exod. 14. 25. *Wherefore didst thou cry unto me?*

2 Loud and boisterous speech or roaring, Eph. 4. 31. *Put away crying from you.* Also injuries which cause cries, Esay 5. 7.

3 Weeping and vehement sorrow or mourning, Rev. 21. 4. *There shall bee no more crying.*

4 Grievous and bitter complaints, such as the poore make in their great distresses. Iam. 5. 4 *The cries of them are entred into the yeares of the Lord.**

☞ 5 The voice of any distressed person lifted up to God or man for helpe, Psal. 119. 145.*

Cryer] A publike Minister, appointed and sent to proclaime (as a Cryer) the comming of the *Messiah* to worke our Redemption. Such an one was *Iohn Baptist.* Matt. 3. 3. *The voyce of a Cryer*, Iohn 1. 23.

To Cry] To sigh in prayer, or with great earnestnesse to desire good things, Psal. 22. 2. *O my God I cry by day.* Rom. 8. 15. This is our crying to God: also to utter a cleere and cheerfull voice in the praises of God, Esay 12. 6.

2 To reprove sinne earnestly, and to call sinners to repentance with great vehemency of voyce

voyce, Esay 58. *Cry aloud and spare not.*

3 To crave or demand vengeance from Divine Iustice, Gen. 18.20. *The cry of Sodom is great.* Deut. 24.15. Iames 5.4. Gen. 4.10.

4 To make others cry, by stirring up earnest grones. Gal. 4.6. See Rom. 8 16. 26.

Cup] A kind of Pot, Maser, or Goblet, whereby of old time they did measure a portion of drinke to each person in the family. Luke 22.17. *And he tooke the Cup.*

2 The wine contained in the Cup: also the bloud, whereof the wine was a pledge. Mat. 26. 27. 28. *He tooke the Cup, and said, This is my bloud.*

3 The Crosse or portion of affliction, measured and distributed to every one of the faithfull, Mat. 20.23. *Ye shall indeed drinke of my Cup.* ver. 22.

4 Death joyned with the wrath and curse of God, Matt. 26 36. *Father let this Cup passe from me.* Iohn 18.11.

5 Punishment or paine, inflicted upon sinners in great measure and fearefull manner. Psal. 11.6. *This is the portion of their Cup.* Psal. 75.8. Ier. 25.17. Often in the Prophets and Psalmes it is used for Gods wrath and fury against the wicked: namely, against Romish Rebels, Rev. 16.19.

6 A great portion of joy given to the faithfull, Psalm. 23.5. *And my Cup runneth over.*

7 A Lot, a Condition, or Happy estate. Psal. 16.5. *The Lord is the portion of my Cup.*

Golden Cup] The Iles, of the Catholik Church, of *Peters* Chaire, and Christs Vicar, out of which (as it were) out of a Cup of Gold, Popish Prelates have offered unto Kings and nations their abominable errours and Idolatries. Revel. 17.4. *She had a Cup of Gold in her hand.*

Curse] Every punishment of sinne happening in this life, also death in the end of this life, but especially destruction both of body and soule after this life. Deut. 28. 2. 3. 4. 5. Rom 6.23. *The wages of sinne is death.* Mat. 25 41. *Go ye cursed* Rev. 22.3.

2 A thing accursed, being separate from Christ, and from eternall salvation, to be for ever destroyed. Gal. 2.9. *Let him be a curse,* Rom. 9.3. 1 Cor. 16. 22. Gal. 3. 13.

3 Excommunication or casting out from God and his Church, Gen. 4.12.14.

To Curse] To wish and pray for evill things and execrable, to befall others, or our selves, Matthew 5.44. *Blesse them that curse you* Rom. 3.14. *Whose mouth is full of cursing.* Rom. 12.14.

2 To utter and pronounce curſes upon others. Numbers 22.6.12.

3 To take an oath with execration. Pſal. 10. 6.

4 To make a creature which was amiable by creation, to become moſt odious and contemptible to all men, and all Creatures. Gen. 3.14.

☞ 5 To bleſſe, Iob 2.9.

6 To propheſie ſome evill that God will ſend on the evill, rather than to wiſh that it may come. See Pſal. 109. 9. and compare it with Act. 1.20.

Currant money] Paſſing to, or ſuch money as is allowed of Merchants: the uſe of money is for paſſage or communication, and not to hoord or locke up, Gen. 23. 16.

Cuſtome] The Law, and that that ought to bee done in reaſon and right.

2 Vſe, or that which is wont to be done, being ſometimes contrary to law and reaſon. 1 Samuel. 2. 12 *The Prieſts Cuſtome towards the people was this.* And 8. 9. Iohn 18. 39. *We have a Cuſtome.* Gen. 31. 35. *And ſhe ſaid to her father, Let it not diſpleaſe my Lord, that I cannot riſe up before thee, for the Cuſtome of women is upon me:*

3 The place or Table where the Cuſtome was received, Matth. 9.9. *He ſaw a man ſitting at the Cuſtome.*

4 A paiment made to Princes for their maintenance, and to declare ſubjection, out of Merchandiſe tranſported and imported, as tribute is paide out of goods, Rom. 13. 7. *Render therefore to all their dues, tribute to whom tribute is due, Cuſtome to whom Cuſtome, feare to whom feare, honour to whom honour.*

5 The way of women, to wit, the naturall diſeaſe for which women uſe to be put apart, Gen. 31. 35. Levit. 15. 19. *And if a woman have an iſſue, and her iſſue in her fleſh bee bloud, &c.*

Cutting apeeces] A ſevere puniſhment uſed amongſt the *Romaines* for ſome hainous and groſſe crimes.

2 That moſt fearefull puniſhment which ſhall be given to Hypocrites after this life. Matth. 24 51. *And he will cut them in peeces.*

Cutting off] 3 Temporall outward deſtruction and calamity ſent from God in this life. 1 Sam. 2. 31. 33. *I will cut off thy arme*; Or from Magiſtrates Gods Lievtenants, Pſal. 101. 8. *I will cut off the workers of iniquitie.*

4 Separation from the fellowſhip of the Saints, or a ſhutting out from the people of God, both now and for ever.

Gen.

Gen. 17. 14. *Even that person shall bee cut off from my people.* Mat. 3. 10. *And now also is the axe laid to the roote of the tree: therefore every tree that bringeth not forth good fruit, is hewen downe and cast into the fire.* Ioh. 15. 2. *Every branch in me that beareth not fruit, he taketh away.*

Note. This phrase is understood, not onely of spirituall or eternall death, or separation from the Church by excommunication, but of temporall death, either by the extraordinary hand of God, or the Magistrates sword. See Luk. 17. 10. and 20. verse 3. 5. 6. Exod. 31. Esay 9. 14.

5 To mortifie and subdue some wicked lust and affection, Matt. 5. 30. *If thy right hand offend thee, cut it off.*

6. Suddenly in a moment to be given and lent unto men; when they thought of no such matter. Dan. 2. 45. *The stone was cut off the Mountaine.*

7 Excommunication or casting out from the Society of the Church, and externall exercises of Religion, till repentance, Gal. 5. 12. *I would they were cut off that trouble you.* Here is an allusion to the cutting off, and paring away the fore-skinne of the flesh in circumcision, by the preposterous urging whereof the false Apostles greatly disquieted the Church at *Galatia* and elsewhere.

Messiah cut off.] Christ taken away by the death of the Crosse, which happened in the end of 62. weekes, in the last weeke, to wit, the 70. weeke, 488. yeares after the restoring of the Temple, and 36. afore the destruction by *Titus* and *Vespasian*. Dan. 9. 26. *Messiah shall be cut off*: he is there said (*to have nothing*) becaus most of the Iewes by cruell persecution of *Herod*, Act. 12. and others after him, being wasted; and the remainder of the godly in *Ierusalem* before the war and siege began, warned by divine Oracle to depart, fled to a City called (*Pella*) as *Eusebius* writeth: Christ had none of his in the City, but had utterly refused it, and left it to the desolation, such as the like was never read; see *Iosephus* in his Book of the Iewish wars: it is foretold in the latter end of Dan. 9 26. that a flood of Gods iudgements should overflow in *Ierusalem*, to sweepe & carry all away before it, without difference of sexe, age, or condition.

Cush.] Gen. 10. The *Æthiopians* & *Arabians* are in Scripture knowne by this name. And the *Ægyptians* are usually understood under the name *Mizraim*, as *Chemmis* in *Egypt* came

of *Cham Noahs* ſonne, as the *Medes* of *Madai*, and the *Gracians* or *Iones* of *Iavan*, and *Thogarma* gave the name to *Armenia minor*; the *Cilicians* came of *Tarſhiſh*, which is the name of *Tarſus Pauls* birth-place. The *Cretans* were called *Chelim* and *Cortim* of others; The *Dorians* and *Rhodians* came of *Dodanim*: the *Paphlagonians* called ſometimes the *Raphathai*, came of *Riphah*, as the *Canaanites* of *Canaan*. *Libyans* once named *Puthai* of *Put*. *Elam* the father of the *Elamites*, in the higheſt part of *Aſia*; the *Aſſyrians* came of *Aſhur*: *Caldæans* are aſcribed to *Arphaxad*; as *Lydians* of *Lud*, ſo of *Aram* the *Syrians* or *Aramites*.

D. A.

Damnation.] THe Sentence of Damnation given forth againſt one, Rev.17. *I will ſhew thee the Damnation of the great Whore*, that is, her Damnatory Sentence.

2 Temporall chaſtiſement. 1 Cor.11.25. *They eate their owne Damnation*; that is, by their unreverent eating, they procure unto themſelves temporall corrections, ſuch as are named, verſe 30. *Weakeneſſe, ſickneſſe, &c.* Luke 23.40.

3 Eternall and extreame paines of the Reprobate in hell. Mat.23.14. *And they ſhall have the greater Damnation.* 2 Pet. 2.4.

4 Both temporall puniſhment from the Magiſtrate, and eternall paine from God. Rom. 13.2.

Dancing.] A comely motion of the body, ſtirred up by the inward and ſpirituall joy of the heart, to teſtifie thankfulnes for ſome great benefite, or deliverance from God. 2 Sam.6.16. *David Danced before the Arke.* 1 Sam.18.6. Exod.15. 20. Iud. 11.34. and 21.21. Luke 15.25. This kind of Dancing is lawfull and holy.

2 A motion of the body, ſeemely or unſeemely, ſtirred up by naturall or carnall Ioy, to pleaſe and ſatisfie our ſelves or others. Marke 6.22. *And the daughter of Herodias Danced, and pleaſed Herod, &c.* This kinde of Dancing is unlawfull and wanton, unleſſe it be privately, by the one ſex onely for moderate recreation.

Darkeneſſe.] The abſence, privation, or want of naturall light. Gen.1.4. *God ſeparated light from darkeneſſe.* Mat. 27. 47. This is naturall darkeneſſe.

2 Ignorance and unbeleefe, which is the abſence and want of ſpirituall light. 1 Theſſ.5.4. *Ye are not in darkeneſſe*, Ephe.5. 11. Iohn 3.19. 1 Ioh.2.11. This is ſpirituall darkeneſſe, containing the fearefull eſtate of unbeleevers in this world.

3 The wofull and uncomfortable eſtate of the damned in hell, which is the abſence and want of heavenly light, Mat.22. 13. *Caſt him into utter darkeneſſe.* Mat.8.12. This is eternall darkeneſſe; the ſecond death, 2. Pet.2.4.

Lam 3.2.6. Esa.45.6.

4 Calamity and ſorrow, as light doth ſometime ſignifie deliverance and Ioy. Pſalm. 18. 28. *Thou (O Lord) wilt lighten my darkeneſſe.* i. thou wilt turne my ſorrow into proſperity and joy. Ioel 2.2. *A day of darkeneſſe*, that is, of affliction and ſorrow: and very often in the Prophets and Pſalmes, Eſa. 8.22. *Plentiful and hopeleſſe miſeries.*

5 The minde of all men, ſuch as it is ſince their fall, full of blindneſſe and ſinne. Iohn 1.5. *That light ſhined in the darknes. &c.* Ep. 5.8. *Auxeſis.* It is more to cal them darknes, than to ſay they were darke or blinde.

6 Sinne and wretchedneſſe the wages of ſin. 1 Ioh 1.5, *And in God there is no darkneſſe.*

7 A private and ſecret place, where ſome few perſons onely be preſent. Mat. 10.27. *What I tell you in darkeneſſe*, that is; at home in private, as appeareth by comparing ver. 27. the firſt part of it with the latter.

Chaines of Darkneſſe] Darkneſſe as it were Chaines, bound in moſt miſerable and horrible condition. 2 Pet. 2.4. A *Metaphor* or ſpeech borrowed from condemned malefactors, which lie faſt tied in bonds and cords in the ſtench of the priſon, or ſome ugly loathſome dungeon, till they be thence drawne out to execution: ſo are the Divels held ſurely in tormens moſt grievous till the laſt judgment, when Gods wrath ſhall to the full fall upon them. Whereunto that ſpeech of the uncleane ſpirits in the Goſpell ſeemeth to have relation, *Art thou come to torment us before the time?* The Divels are ſo puniſhed already, as with continuall trembling they do expect more torment, as the malefactor doth which is kept cloſe and ſafe in priſon after his ſentence.

Vtter Darknes] Such darkeneſſe and miſery as is without the kingdome of heaven; for in the kingdome, there is light and happines. Mat. 22.13. It ſignifieth bodily and ſpirituall miſeries, Eſay 9 2.

To be caſt into vtter darkenes] To be excluded from the Cæleſtiall, and live for ever in helliſh miſery, Matth. 22.13.

Land Darkned] A people covered and overwhelmed with calamities and miſeries, as with darkeneſſe, Eſa. 9 19. *The lade is darkened.*

Prince of Darkeneſſe] Satan the Captaine and Ring-Leader of all wicked men, even of the whole helliſh Rowt Eph. 6.12. *The Princes of the darkeneſſe of this world.*

Darknes over all the Land] A miraculous worke of God, Eccliping the Sun at the death of his Son throughout the countrey of *Iudea*; as ſometimes the Iewes

Iewes had light in *Goshen*, when the Egyptians were all covered with darknes. So now light was denyed to the Iewes for three houres, when all the world had it; which was such a wonder as Ethnicks registred it in their publicke records; being the more wondrous because it happened in the full Moone at the Passover. Matth. 27. 45. *There was darknesse over all the Land.* It is familiar with Scriptures, when *Land* is named without addition, to understand thereby, *Judea* or *Canaan*: and *Land* to be put for a Region or Countrey, we find, Matth. 9. 2. 6. Luk. 4. 64. They which thinke this darknesse to be universall over the whole world, follow *Tertullian* for their Author.

Workes of Darknesse] All evill and sinfull workes, which come from darknesse of Ignorance, and leade to darknesse of misery, and be done of such as hate the light. Eph. 5. 11. 1 Thes. 5. 8. Rom. 13. 12. *Cast away the works of Darknesse*, that is, such workes as blinde Gentiles live in, and commit.

To walke in Darknesse] To leade such a kinde of life, as they doe, which shunne and flye the light of the word: a sinfull life. 1 Iohn, chapter 1. v. 6. *He that walketh in Darknesse &c.*

To love Darknesse] To take full pleasure and delight in unbeleefe and sinne. Iohn 3. 19. *Men loved Darknesse, rather than light.*

To sit in Darknesse] To remaine and abide secure in the estate of sinne and wretchednesse. Luk 1. 79. *To give light to them that sit in Darknesse.*

Power of Darknesse] The Dominion, rule, & sway, which Satan and sinne doe beare over all unregenerate persons. Col. 1, 13. *Who hath delivered us from the power of Darknesse.*

Fiery Darts] The most fierce and dangerous temptations which Satan casteth at us (as fiery Darts) to destroy our faith. Eph. 6. 16. *That yee may quench all the fiery Darts of the Divell.* These Darts, faith doth so extinguish, as the faithfull are not hurt by them.

David] Properly such a man so called, the sonne of *Iesse*, King of *Israel*, to whom was made the promise of the *Messiah* to come of his seed, and to sit upon his throne by just succession: but typically and figuratively Christ the spirituall King of his Church, of whom *David* both in peace and warre, in troubles, and in regard of enemies of all kindes, did carry a most cleare figure and representation, as in Esa. 9. 7. Ier. 33. 14. 15. 16. 17. 18. Hos. 3. 4. 5. Psal. 22. throughout. *Salo-*

2 Sam. 7. 15. 16. 17. &c. Psal. 132. 11. 12. &c. Esay 11. 1.

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mon in the Dedication of the Temple, taking on him the Priestly function of praying and teaching, was a type of Christ, 2 Chron. 6. 1. 2, 3. &c.

Sun darkned, and Stars] Most grievous calamities, as in Ezek. 32. 8. Ioel. 2. 31. and 3. 15. Mat. 24. 29. Luke 21. 15. Esay 13. 10. Starres and constellations (which is some thing compact of many starres) be in *Chaldea*, where of Esay speakes, most bright and cleere for the rarity and thinnesse of the Clouds there.

Blackenesse of Darknesse] Most thicke and grosse Darkenesse, even misery most horrible and fearefull. Iude 13.

Daughter] A Woman-Childe, or a Female, as *Thamar* the Daughter of *David*.

2 The holy Catholick Church, even the company or body of all true beleevers, called a Daughter in respect of GOD her Father, who hath spiritually begotten her, and loved her as his Daughter. Psal. 45. 9. 10. 13. *The Kings Daughter is all glorious within.*

3 Particular Churches or Congregations, professing the faith of Christ, and begotten of that immortall seede of the word, which first came out of *Ierusalem*. Cantic. 1. 2, *I am Blacke, O yee Daughters of Ierusalem.* Those Churches are called Daughters of *Syon*, and of *Ierusalem*, Esay 61, 11. *Because they were begotten by the Doctrine that came out from thence*, Esay 2. 3. *And the Law shall goe forth of Syon, and the word of the Lord from Ierusalem.*

4 False Churches, which make a great shew of piety, and yet are but the assemblies of Idolaters and Hereticks. Cant. 2. 2. *So is my love amongst the daughters.* Also in Cant. 6. 8. it signifies strange people and Nations.

5 A Neece, or a Sons daughter, Exod. 2. 21. *Who gave to Moses, Zipporah his Daughter.*

6 Posterity, or off-spring, Lu. 1. 5. *Which was of the daughters of Aaron.* It signifieth Women. Gen. 34. 1. and 36. 13. Also daughters is put for one daughter, *Dinah*, Gen. 46. 7. as sonnes used for son, ver. 23. which is usuall with the *Hebrewes* to put one number for the other.

7 A City. Mat. 21. 5. *Tell yee the Daughter of Syon*, that is; the City of *Syon*: Also people, Esay 10. 30.

☞ 8 Any Towne or Village or place bordering in or belonging to some City or greater place. Ezech. 26. 6. Iosu. 15. 45. 2 Chron. 13. 10. Psal. 68. 11.

So Sion is called the daughter of *Ierusalem*, Zach. 9. 9. Math. 21. 5.*

Daughters of singing] The eares which take delight in Musicke,

Muſicke, Eccle. 12.4. *And all the Daughters of ſinging, ſhall be abaſed.*

Daughters of Ieruſalem] Women which dwelt at *Ieruſalem.* Luk 23.28. *Daughters of Ieruſalem, weepe not for me.* And often in the Booke of *Lamentation,* it is ſo taken.

2 Churches begotten by the word, which came foorth from *Ieruſalem:* as afore, Can. 1.2. *O ye daughters of Ieruſalem.*

Note. It is uſuall in Scripture, by Daughters to ſignifie Churches or Congregations. The reaſon is, becauſe every chiefe City was counted a Mother. 2 Sam. 20.19. *Thou ſeekeſt to deſtroy a City and a Mother in Iſrael,* (wherupon the Apoſtle calleth *Ieruſalem* the Mother of us all. Gal. 4.26.) The Villages that were neere and pertained to ſuch Cities, are called Daughters, Ioſhua 15.45. 2 Chro. 13. Pſal. 68.11. And the Inhabitants there ſeated, or aſſemblies of people reſorting thither, are likewiſe called Daughters, as being bred, borne, & nouriſhed there. See Lam. 2.19. Matth. 21.5. Zach. 9.9. Ier. 4.11. &c.

Metropolis, whence *Metropoliſane.*

☞ *David*] 1. The King of *Iuda,* and father of *Salomon.*

2. Chriſt himſelfe comming of *Davids* kinred. Ierem. 30.9. Ezech. 34.23. & 37.24.25.*

Day] The ſpace of 24. hours, and this is the Naturall Day: or of twelue houres, which is the Artificiall Day. Iohn 11.9. Gen. 1.4.5. Gen. 47.9.

Note. Some begunne the day at Evening, ſome at morning, ſome at noone-day, ſome at mid-night. *Moſes* ſaith Evening and Morning were the firſt day. Gen. 1.

2 Time generally, Mat. 3.1. *In thoſe dayes.* Luk. 1.5. Gen 2.4. & 17. in Gen. 1.5. it is uſed both for artificiall and naturall day.

3 The time of grace, under the light of the Goſpell, Rom. 13.12. *The Day is come.* Alſo v. 13. Heb. 4.7. Acts 3.24. All the Prophets ſpake of theſe dayes. It ſignifies the Night, Eſay 10.17. 2 Kings 19.35.

4 The light of Truth, or the lightſome doctrine of heavenly Truth, Iohn 9.4. *While it is day,* 1 Cor. 3.13. 1 Theſ. 5.8.

5 The ſpace that a man liveth in, or doth any notably Acte, or ſuffereth any great thing. Iohn 8.56. *Abraham reioyced to ſee my day:* alſo a poynt of time. Gen. 2.17. *That day, &c.*

6 Yeare Numb. 14.34. Ezek. 4.6. *One day ſhall be for a yeare, &c.* Gen. 27.46.

7 Iudgement, 1 Cor. 4.3. *Or of mans day.* So it is in the Originall, for Iudgement.

8 The time of ones affliction, Pſal. 116.2. *In that my Day.* Obad. 12. Pſa. 37.12. Iob. 18.20

Ier.

Ier.50.27.Ezek.25.29.Es.9.4. Hos. 1.11.Psal.137.7. Sam.26. 10.

9 Iudaicall feasts and festivals appointed by the Law of God, as the Iewish Sabboth, Pentecoste, Easter, feasts of Tabernacles, or Expiation, of Trumpets. New Moons: These dayes, some weake beleevers amongst the Iewes, did still observe and keepe through ignorance of their liberty, purchased by the Passion of our Lord, Rom.14.5. *One man esteemeth one day above another, &c.* Such as expound this of choyce of dayes, for abstinence and fasting, do much misse of the Apostles meaning and drift (howsoever some Fathers favor that exposition) as *Ambrose, Origen, Chrysostome, Anselme, &c.* For the Apostle laboureth to compound the Controversie betweene beleeving Iewes and Gentiles, as is apparant by, ver. 2. Also of such choyce of dayes for meate, we reade of none in the Apostles time or long after: neither would he say that such did eat to the Lord, as by their owne invention observed dayes for abstinence.

☞ 10. A time of oportunity whether by day or by night, to doe any thing therein, whether good or evill. 1 Sam.26.8.

11. The new Testament in comparison of the old, which is darke with shadowes: so some vnderstand, Rom.13.12:

12. The time of prosperity.

13. Any time of good oportunity, or oportunity to doe good. Ioh.9.4.*

Dayes] The short time of mans life, who is a creature (as it were) of a dayes continuance Psal.90.9 *Our dayes are spent in thine anger.* Gen.47.9. It signifieth yeares. Gen.25.ver.1.

2 The time and space wherein any thing continueth. Psalme 90.16. *Comfort us according to the dayes wherein thou hast afflicted us.* Psal.90.10. 12.

3 Events good or evil, estates, calamities, that at any time befall men. Psa.37.18. Psa.31.15. Psal.119.84. Es.7.17. In this place of Esay the word, dayes, signifieth the state of time, and thereby the unhappy state or miseries of times by a Metonimie of the subject and Synecdoche.

Day by Day, or daily offerings] Our continuall and daily prayers, and our set worship of God, acceptable to him by Christ, who was figured by the Lambe offered up every day, in the morning and evening. Numb.28.3. *Offer daily two Lambes without spot.* See the practise of *Elias*, 1 Kings 18. 36. Daniel 9.21. *Cornelius* Act. 10.23. for daily set prayers.

Three dayes and three nights]

nights] Not three full or whole dayes and nights, for it is cleere by the Evangelists that it was not so: but a part here is used for the whole naturall day, which the Iewes began at evening, and the night being ioyned as an appendix to the day; so as the first day on which Christ was crucified, must be reckoned with the precedent night, and to the last night must be added the subsequent day. Mat. 12.40.

Ancient of Dayes] The eternall God, who hath neither beginning of dayes, nor end of yeares, Dan. 7.19. *The ancient of dayes.* This is a poore ground whereon to builde their contumely offered to God, in setting him out by picture of a gray-headed man, as if he could waxe olde, with whom a thousand yeares is as one day.

1290. **Dayes**] Three yeares seven moneths and thirteene dayes, when Religion restored to the Iewes by *Iudas Maccabeus*, it should bee ratified by the publicke Edict of *Antiochus*. Dan. 12.11. *There shall be a thousand two hundred ninety dayes.* See 1 Mac. 11.33. But the condition of the afflicted Iewes, is in verse 12. promised to be yet more happy after 45. dayes, when their freedome from tyranny should come. 2 Mach. 6.16.

Fulnesse of dayes] Not onely long life and great age: but a willingnesse to dye without desiring long life on earth. Gen. 25.v.8.

Day of slaughter] A Day appointed for a solemne feast, where beasts were slaughtered by the Iewes for sacrifice, Iam. 5.5. *As in a day of slaughter.*

Day of the Lord, or of Christ] The time of his comming in the flesh, to live amongst us. Luke 17.22. *Yee shall desire to see one of the dayes of the Sonne of man.* This time of Christs life is called the day of his flesh. Heb. 5,7. *In the dayes of his flesh* Malach. 4.1.

☞ 2. The Christians Sabboth called Sonday. Revel. 1..0.

3. The time of some particular judgement of God upon some people or places Ioel. 2.1 Amos 1, Obadiah. v. 15.

4 The time of Christes graces offered to a sinner. Luk. 17.22.*

5 The time of his second comming to Iudgement in Glory and Maiesty. Luke 17. 24. *So shall the Sonne of man be in his Day.* 2 Peter 3.10. *The Day of the Lord shall come.* This is called the (*Day of Wrath, Condemnation* and *Destruction*) in respect of the wicked. (*A Day of Redemption* and *Delivering*) in respect of the godly, who Rom. 2.5. 2 Pet. 3.7.

Luk.21.28 who are then to be set free from all kinde of evils (*A day of Revelation*) in respect of all men and Angels, who shall be then revealed and manifested what they be, and what they have done. (*A day of judgment*) 2 Pet.2.9. because there in all persons are to be tryed and adjudged unto that condition and state unto which they must sticke for ever. Finally (*That day*) by an excellency, being the (*Last day*) and (*Great day*) full of Glory to Ioh.6.39. Christ, of Ioy to the good, of 2 Pet.3.11 Sorrow to the wicked; after which there shall be no succession of Dayes and Nights, but one perpetuall Day for the Righteous, and one perpetuall Night for the sinners and ungodly.

The Lords day] The first Day of the week, being the first Day of the Creation, called commonly (*Sonday*) Rev.1.10 *I was ravisht in the Spirit on the Lords day*; so called, for that our Lord rising from death on that Day, brought foorth the light of a new and eternall world. It is also kept for Remembrance of the Mystery of our Lords Resurrection, on which day, for that end, solemn assemblies were kept by the faithfull. 1 Cor.16.2. Acts 20.7. *By our Lords appointment*, Acts 1.3. Papists erre, in making the constitution of this day, to be a meere Tradition of the Church, without any authority of Scripture.

Day of the Lord] A time appointed by the Lord, wherein to assemble the Heathens to execute his judgements against the *Edomites*, Obad.15. *For the day of the Lord is neere.*

Day of salvation] Time of the Gospell, wherein the glad tydings of Salvation are published and offered. 2 Cor.6.2. *This is the Day of Salvation.*

Last dayes, or latter dayes and times] At length, a long while after, or hereafter in time to come. Gen.49.1. *Gather them that I may tel them what is to come in the last dayes*, viz. after they shall enter into *Canaan*, some good time hence, Deut. 4.30. also Ier.23.20. *In the last dayes*, viz. when the time of your captivity in Babylon, shall have an end. Ieremy 30.24.

2 The times next going before the final & generall judgement, 1 Tim.4.1. 2 Tim.3.1. and 2 Pet.3.3.

3 The whole time wherein the Gospell is preached, to wit, betweene the first and second comming of Christ, called by *Paul*, Fulnesse of time, as in Esay 2.12. Mic.4.1.2. Ier.48 & 49. Ezek.38. Ioel 2.28.29. Act 2.17. Heb.1.2. 2 Iohn 2.18. 1 Cor.10.11. The reason why the times betweene Christs first Hosea.3.5.

firſt and ſecond comming are called laſt dayes, is becauſe in theſe dayes all figures, types, propheſies, were to bee fulfilled.

Secondly, becauſe the forme of the Church conſtituted by Chriſt and his Apoſtles, was not to be any more changed, as it had beene till the flood. 2. In the vocation of *Abraham*. 3 In the deliverance out of Egypt. 4. In returne out of Babylon, &c.

Day of viſitation] The time wherein God of his great Mercy ſhall convert a Sinner, 1 Pet. 2. 12. *May glorifie God in the day of viſitation*. Luke 19. verſe 42.

Good Dayes] A bleſſed and happy life, wherein many good things befall vs. 1 Pet. 3. 10. *If any man love to ſee good dayes*. Pſ. 34, 12.

To come into Dayes] To grow in yeares, or to be aged, Gen. 24. 1. and 18. 11. The like phraſe the Evangeliſt uſeth of ſome gone forward in dayes, for very old, Luke 1. 7. 18.

Daily Bread] That which is ſufficient and neceſſary for our nature, or Bread ſufficient for every day, Math. 6. 11. The *Syriack* reades it (Bread of our neceſſity] that is, meete and neceſſary foode. The Papiſts doe erre, when they expound this of the Sacrament of the Altar.

Holy Day] A day ſet apart to holy uſe. Iſa. 58 13. *From doing thine will on mine Holy-Day*. Such are to be conſecrate unto the honour of God alone.

At the ende of Dayes] At the end of the yeare, Gen. 41. 3. A full yeare of dayes, Gen. 41. 1. 2 Sam. 14. 23. Becauſe of certaine dayes that begin the yeare, beſide the moneths and dayes are often uſed for yeares Lev. 25. 29.

This Day] Every Day, or the day preſent which now is, Math 6. 11. *Give us this day*. Teach us, from Day to Day, to depend upon God for things of this life.

2 Shortly, ere it be long. Ioſh. 23. 14. *This day I enter the way of all the earth*.

To Day and to morrow] Time that now is, and the time to come, even the whole time of his office, Luk. 13. 32. *I will heale ſtill to day, and to morrow*.

Note. As to Day is for the time preſent, and to morrow for all time to come, ſo yeſterday and the day before are uſed for all time paſt. Geneſis, chapter 31. verſe 2, and 5. Exodus, chapter 4. verſe 10. and 5. 7. 14.

To Day] The whole ſeaſon of our calling to God, even all the time of this life, wherein God offereth us grace, and calleth us to him. Pſ. 95. 7. *To day*

if you will heare his voice. By this men are warned to heare the word with constancy all their life long, because it is full day, so long as they live here.

At one day] Very shortly, and at one instant, Revel. 18.8. *Thy plague shall come at one day*, that is, suddenly, and in a moment. 1 Pet. 3.10.

☞ Good dayes: of these there are 4. sortes.

1. The time or day of naturall life.

2. Of a spirituall life, which is blessed without with temporall, and feasted within with spirituall goodnesse. Psal. 112.1 &c. and 144.9 &c. Eccl. 1.2. & 2.12.13.

3. Of death to the godly. Eccle. 7.2. Rev. 14.13.

4. Of judgment. Luk. 6.23.*

Day and night] Perpetually, for ever, and without any end, Rev. 14.11. *They shal have no rest, Day or night.* Esay 27.3.

2 Continually without ceasing, so long as this world lasts. Rev. 12.10. *Which accuseth them before our God, day and night.*

3 Not in the day time onely, but in the night also, even every day, Luke 2.37.

Ten Dayes] A small and short space of time (as it were) for ten dayes long. Rev. 2. 10 *Ye shall have tribulation ten dayes*, that is, a few dayes. A definit & certaine number, put for an indefinite and uncertaine.

Day of Midiã] The time when the *Midianites* were by *Gedeon* marvellously confounded and destroyed, when the people of *Israel* were so freed from very great distresses, as yet their Ioy was not lasting. Esay 9.4. Iudges 7.22. Esa. 10.25. This renowned victory twice by Es. repo.ted, is an example of Gods goodnesse and might, in delivering his.

Day of temptation] All the time wherein GOD tryed his people. Psal. 95.8. *In the day of temptation in the wilderneſſe.*

Day of darkenesse] Times of affliction and trouble, or sharp & hard times, Ioel 2.2. *A Day of darkenes and of blacknes.*

Day star] Eyther the more cleere knowledge of Christ by the preaching of the Gospell which (in comparison of the darke shaddowes, Legall and prophetical writing) was as a Morning star, bringing a fuller manifestation of the truth of God, than did the Prophets, whose predictions yet being accomplished, were as a light in a darke place, 2 Peter 1.19 *Till the day starre, &c,* Or it sig. Christ himselfe now exhibited who is called *The light*, and brought heavenly light into the world, Iohn 1.4.5.9 as the day starre giveth elementary light.

Peter

Peter ſaith (day ſtarre) rather than Sunne, becauſe the full knowledge of Chriſt is deferred till his ſecond comming, wee knowing now but in part.

One day as 1000. yeares] That with God there is no place for ſuch diſtance of time, ſhorter or longer, as it is with men, 2 Pet. 2.8. Such as draw this to prove the continuance of the world to be but 6000. yeares, according to the number of the dayes in the weeke, do willingly dote.

Evill dayes] Times full of ſinnes and troubles, or troubleſome and ſinfull times. Eph. 5. 16. *For the dayes are evill*, Gen. 47.6.

Note. Dayes be called evill, not effectively, becauſe they make men evill, nor eſſentially, as if a day in it owne nature were evill, but accidentally in regard of the evill actions and events which doe happen unto us in the day: in which ſenſe Chriſt ſpeakes, Mat. 6.34. Sufficient for the day is the evill thereof, viz. the affliction, griefe & hurts, that every day brings with it.

[*David*] the name of one of the ſonnes of *Iſhai*, a King of *Iſrael*, a type of Chriſt in his unction, vocation, enemies, adverſities, deliverances: Alſo ſometime it ſignifieth Chriſt the King and onely Saviour of his people. Hoſ. 3.5.

D. *E.*

Deacons] A Steward of the Church treaſure, being appointed to looke unto the poore, & to miniſter unto every one of them as he had need. 1 Tim. 3. 8. Phil. 1, 1. *To the Biſhops & to the Deacons.* Of their Office and election, reade, Act. 6. 1. 2. &c. of their ſeverall kindes, See Rom. 12.8.

Dead] One whoſe ſoule is ſeparated from his body, either by naturall or violent death. 1 Pet. 4. 6. *The Goſpel was preached to the dead*, that is, ſuch as were naturally dead when this was written of *Peter*, but were alive when the Goſpell was preached to them.

2 One whoſe ſoule and body is ſeparated from Gods grace and ſpirit. Luk. 9. 60. *Let the dead bury their dead.* Rev. 3.2. 1 Tim. 5.6.

3 One very neere to death, Ge. 20. 3. *Thou art but dead.* Iob 27.15. *His remnant ſhal be buried in death*, that is, before they be wholly dead, while life is in them, they ſhall be buried.

4 Such as have no being at all, but are extinct both body and ſoule, Mat. 22.32. *God is not God of the dead.* viz. of ſuch as be utterly periſhed (as Sadu-

ces though, according to whose sense Christ speaks) but of such as are alive in soule, and shall also in their bodies (which be now dead) live againe, of these he is God.

5 Such as were like dead persons, as the Iewes in Babylon, of whom was no more hope that they should live in their owne land, than that a man dead and put in the grave, should rise to life, Esay 26.19 *Thy dead shall live.*

6 Things without life, which Wizzards and Sooth-sayers abused to their superstitious divination, Esay 8.19. *From the living* (Gods Prophets which were alive) *to the dead.*

Dead workes] All manner of sinnes, Originall, Actuall, in thought, word, and deed. Heb. 9.14. *Purge your consciences from Dead workes.* Heb. 6.2. Sinnes are thus called; First, because they come from persons spiritually dead. Secondly, they deserve eternall death, and leade thereunto, without forgivenes. What becomes of veniall sins, if all be deadly? If every sinne, even the least, is a worke of death and in strict Iustice be worthy of destruction eternall, then no sin is so light and veniall as can be done away without the merit of Christs Death, only by an aspersion of holy-water, or kissing the Pax, &c.

Dead while she liveth] A wanton Widdow, spiritually dead in soule; whilst in the world she liveth naturally. 1 Tim. 5.6.

Dead in trespasses and sins] All unregenerate, naturall, & unmortified men: even all the elect, as they be and sticke in the corruption of their Nature. These are dead in sin; first, because through guilt of sin they are void of true life, & worthy of death. Secondly, because they are under the power of their sinful lusts, (as one that is drowned in the water) having no more power to do any duty of a godly life, than a dead man hath to do the duties of naturall life. Eph. 2.2. *Being dead in trespasses & sins, you were quickened.* Eph. 4.14. *Ye were strangers from a godly life.*

Twice dead] To be liable & subject to a two-fold death, one which at their birth was due to them for their naturall corruption: another which afterward they drew on themselves by actuall defection, Iude 13.

Dead to sin] A mortified person, one, in whom the Death of Christ hath broken the force of sin, that it cannot reigne. Ro. 6.2. *How can they which be dead to sin, &c.* Where the vigor and force of sin, (which is the life of sin) is crushed & extinct, there sin cannot bring foorth such bitter

bitter fruits, as it was wont before Sanctification to do; therfore even as men which have so lost their bodily strength as it cannot be recovered, are said to be dead while they live: so though sin still live in the godliest, yet they are dead to sinne, because the power and olde strength of sinne is sore abated, and lessened daily.

Death] A separation of soule from body. Heb. 9.27. *After death commeth judgement.* This death is either naturall, or violent, and is called a bodily and worldly Death.

2 A separation of soule and body from Gods favour in this world, Luk. 1.79. *And sit in the shadow of Death.* This is spirituall Death.

Note. The spitituall death by sin in this life, begetteth the first death which is naturall in the end of our life; also the second death which endureth eternally after this life ended, first in soule, & then in the whole man.

3 A separation of the whole man from Gods heavenly presence & glory, for ever. Rom. 6. 23. *The wages of sin is death.* Rev. 20.6. *They shall never see the second death.* This is eternal death

4 A deadly thing, 2 King. 4.40. *death is in the Pot*, that is, a deadly thing is there, Ro. 7.23. Sin is there called the *body of death*, because it is a Deadly thing.

5 All Calamities & miseries, not only of the world to come, but of this life, which be as the harbengers & forerunners of Death, Ge. 2.17. *Thou shalt dye the Death*, that is, thou shalt become subject to Death, and to all euils that bring us to death. 2 Cor. 1.10. *Great death*, put for *Great dangers.*

In Gen 2.17. all sorts of Death first and second: corporall and spirituall, temporall and eternall, be meant, with the causes, signes, antecedents, consequentes, effects whatsoever, as sickenesse, paine, sorrow, &c.

6 Destruction and overthrow, Hos. 13.14. *O Death, I will be thy death*, that is, thy destroyer and abolisher; thy overthrow.

7 Pestilence, or plague, which is a deadly sickenesse, bringing Death, Rev. 6. 8. *His name that sate thereon, is Death.*

8 The perill or hazzard of present death, 2 Corint, 11.23. *In Death often, &c.* 1 Cor. 15.31.

9 Things which being once created and living, are now perished and dead. Iob. 28. ver. 22. *Destruction and Death, say, &c.*

Dead to the Law] That the Law of *Moses* after faith in Christ, hath not power to work and increase sinne and condemnation, as it doth before our conversion to Christ, Rom. 7. v. 4.

Second Death] Eternall Death and damnation of soule and body in Hell, as the first Death is the dissolution of the soule and body, Rev. 2.11. *He that*

that overcometh ſhall not be hurt of the ſecond Death.

To ſee, or taſt of Death] To dye, or depart this world, Luke 2.26. *I ſhould not ſee Death.*

Heavy to Death, and ſorrowes of death] His moſt mortall and deadly heavineſſe and ſorrowes, or a death full of bodily griefes & ſoule-torments. Act.2.24. *He looſed the ſorrowes of Death.* Math. 26.38, *My ſoule is heavy to Death.* Out of theſe ſorrowes and death, ſprings all true life and Ioy.

No bands until their death] The conſtant proſperity of the wicked, living in a continuall tenor of welfare till they dye, even like a webbe of cloath, made of even and ſtrong thred, without knots or ſnuries. Pſal. 73.4. *There are no bands in their Death.*

Shaddow of death] Death ſhaddowiſh and darkeſome, full of diſcomfort and heavineſſe. Iob 24.7. *But the morning is even to them as the ſhadow of Death.* Luke chapter 1.79. Pſal. 23.4. Eſay 9.2.3.

To ſwallow up death in victory] To conquer for ever the ſecond death, that it no more do rule and domineere over ſuch as be admitted to Chriſts ſpirituall banquet. Eſay 25.8. This was fulfilled when the Iewes after their long divorce from Chriſt for their unbeliefe ſake, being long dead in their infidelity, were againe reſtored and raiſed to the life of grace, as *Paul* propheſied of them. Rom. 11.15.

Soule heauy to death] A ſoule as heavy and ſorrowful as theirs is which muſt dye and be tormented for ever. He ſpeakes here not of corporall death, but eternall. Mat. 26.38.

Debate] Strife, or variance, when men of contrary deſires and opinions, differ and fall out amongſt themſelves. Rom. 1.29 *Debate, &c.*

Decree] Preſcript, Law, or Statute, and uſually denoteth the rules and ordinances about Gods worſhip, as the decree of the Paſſeover, Exod. 12.24.43. The decree of dreſſing the lamps, Exod. 27.21. Of the Prieſts office & garments. Exo. 29.9. Of their waſning. Exo. 30 21. Of the ſacrifices. Lev. 3.17. & 6.18.22. So may it be taken, Pſ. 2.6. *I will declare the Decree, &c.* for the rule of ſerving God fulfilled of Chriſtians, by faith and obedience to his Goſpel, when all Legall Ordinances had an end.

Debt] 1 A ſumme of money which we owe to another, or that which is any way due to another.

2 Sinne, which is called a debt, becauſe for ſinne wee doe owe unto the Iuſtice of God eternall

ternall death, and unto our Neighbour, whom wee wrong by our ſinne, we doe owe the recompence of the wrong done to him. Matth. 6. 12. *Forgive us our ſinnes.*

Debtor] One which oweth duty to another, by vertue of ſome calling. Thus Miniſters and Princes are debtors. Rom. 1. 14. *I am Debtor both to the wiſe, and unwiſe.*

2 Such one as by Law of charity, oweth releefe to others. Thus the rich are debters to the poore. Rom. 15. 27. *And their Debters are they.*

3 One who is beholden to another for ſome benefit received. Rom. 8. 12. *We are Debters to the Spirit,* becauſe the Spirit doth regenerate us, and dwell in us, and witneſſeth our adoption to us, comforting us: for theſe benefits we are Debters to the Spirit, being bound to be led and ruled by the good motions thereof.

4 One who is a Treſpaſſer and offender of us, either in word or deed. Math. 6. 12. *As we forgive our Debters.*

Debter to the whole Law] Such a one as bindeth himſelfe to the exact & perfect keeping of the Law in every point becauſe he will be juſtified by the works of the Law, and not by faith in Chriſt, Gal. 5. 3.

Deceit] Subtilty, craft, or cunning, when men hide their evill meanings by ſome colourable words or deeds, that they may more eaſily hurt & entrap others. Rom. 1. 29. *Murder, Debate, Deceit,* Pro. 25. 24 *He that hateth, will counterfeit with his lips, but his heart layeth up deceit.*

Deceit or guile commeth of a word in Hebrew (as the learned obſerve) which ſignifieth to heave, or caſt, or ſhoot with a Bow: and as warpen Bowes do caſt and ſhoot awry, and deceive the Archer, Pſal. 78 57. ſo impoſtors or men of Deceit do firſt lift up a man with vain hope, that being diſappointed, he may have the more heavy overthrow: ſee 1 Chron. 12. 17 Gen. 29. 25. ſo in Ier. 37. 9. the lifting up of the ſoule is put for Deceiving. *Note.*

Man of Deceit] An Impoſtor or deceitfull perſon. Pſa. 43 1. Pſa. 7. 7. By man of Deceit is noted the ſecret ſinner; as by (Man of blood) the open and violent treſpaſſer.

Deceitfulneſſe of ſin] The guilefull craftineſſe of ſinne, entrapping us by faire flattering ſhewes, and ſundry wily ſleights. Rom. 7. 11 Heb. 3. 13. *Leſt any of you be hardened by the Deceitfulneſſe of ſinne.* So Eph. 4, 22. *Deceitfull luſts*; becauſe ſinfull luſts doe deceive naturall men with ſhewes and falſe appearances.

Not deceived] Not immediately seduced by the Divell as *Eve* was; she was also in the transgression (first,) for *Adam* transgressed but after *Eve*, and by her suggestion, 1 Tim. 2.14 They erre which extenuate or excuse *Adam* by his conjugall benevolence to his wife, it is against Gen 3.17.

To sport with their own Deceivings] To please themselves with mocking the Church of God, and deceiving the faithfull, into whose publicke meetings they crouded themselves as true members of Christ, being indeed spots and blots, 2 Pet. 2.13. Iude ver. 12.

Deceitfull tongue] A tongue which uttereth false and guilefull words, to deceive others. Prov. 21.6.

Decent] That which of it owne nature brings some dignity and comelinesse to divine actions, as a Table and a Table-cloth at the Communion, a Pulpit and Pulpit-cloth to a Sermon. **See Comelinesse.** 1 Cor. 14.40.

To Declare] To make knowne things which before were unknowne to us, Ioh. 17.26. *I have declared thy Name to them.*

2 To cause something which was but meanely and weakely knowne, to be better and more cleerely known to us, 1 Cor. 15 1. *I declare to you the Gospel.* Ioh. 17.26. *And I will declare it.* viz. more and more reveale, and manifest it more effectually and fully, that their faith in mee, which is little and weake, may grow till it be great and strong. To declare sinne, is to glory in it without shame, as *Sodomites* did, Esa. 3.9.

Decree] Gods purpose and determination concerning all persons and things. This is his generall Decree. **See Counsell.** Of which Decree, Election is part, which hath in it two things, fore-knowledge, or purpose, or good pleasure, whereby God knoweth some as his own: secondly predestination whereby he hath fore-ordained them to be conformed to his Son in grace & glory. Rom. 8.29. 1 Pet. 1.2. Eph. 1.4.

2 His particular purpose of sending some speciall blessing or punishment. Zeph. 2.2. *Before the Decree come forth.* This is a speciall Decree.

3 Determination of the Church, touching things to bee done, or not to be done. Acts 16.4. *And they delivered them the Decrees to keepe.* These be Ecclesiasticall Decrees.

4 Purposes and thoughts of Princes, published unto their people, touching matters of war & peace. Esa. 8.v.10. *Pronounce a decree.* These be civil Decrees

5 Statutes

5 Statutes and Ordinances for the administring of Iustice, betweene man and man. Prov. 31.5. *Lest he drinke and forget the Decree.*

Good Degree] Credite, estimation, dignity, liberty, and boldnes or freedom, to such as do their duty well, as Deacons: these may lesse feare reproach, and more unfearefully & freely discharge their office, than they which have beene unfaithfull, and deserved reproach and shame by using them ill; such shall be alwaies in bondage and dread of being hit in the teeth with their faults. 1 Timo. 3.13. *They purchase a good degree and liberty, &c.* Papists abuse and corrupt this place, when out of it they teach that a Deacon doing well, gets a good degree of Priesthood; meaning, when they have played their part at the Masse, and ministred there to the Priest: then they are fit afterwards to be made Priests. This is a plaine mocking of Scriptures; for Deacons by Christs ordinance were to take care of the poore, and to distribute the publicke Almes: as in Actes, Chapter 6. appeareth.

Also it was not *Pauls* meaning, that a Deacon should be a Minister, for which every Deacon is not fit; one may be meet to minister for the poore, as a Deacon, and farre unmeete to minister in the Church as a Pastor: also the Masse is scarce so ancient as Saint *Pauls* time, *Paul* little knew also what Popish Deacons meant.

Lastly, the Text it selfe expounds Degree, to bee liberty or boldnesse in doing his Office, with a more quiet conence before God, and without discredit before the Church, which is a fruit of a lively faith in Christ. Indeed Master *Beza* confesseth that by ancient Canons it was provided, that such as approved themselves faithfull in inferiour charges, were advanced to the greater, but that must be understood where fitnesse and ability did concurre.

Deliverance from Blood] Freedome from the fault and punishment of the sinne of murther Psal. 51. verse 14. *Deliver me from Blood.*

2 Freedome from the Tyranny and power of sinne and Sathan. Matthew, Chapter. 6. verse 13. *Deliver us from evill.* — From evill.

3 Freedome from eternall vengeance. 1 Thessalonians, Chapter 1 verse. 10. *Which delivereth us from the wrath to come.* This is done by continuall act of grace, preserving the beleevers in their holy Faith, as *Peter* speakes. Peter, Chapter 1, verse 5. — From wrath

From troubles.

4 Freedome and safety from outward dangers and enemies. Psalme 25. verse 22. *Deliver Israel O God from all his troubles.* 2 Timothy, Chapter 4. verse 17.

To deliver from an evill worke] To preserve and free one from committing any thing unworthy his calling. 2 Timothy, Chapter 4, verse 18. *The Lord will deliver mee from every evill worke.*

☞ Deliver from, signifieth 1. To bring one out of an evill present; this is the proper sence Psal. 34. 19. Luk. 1. 74.

2. Improperly and by a lyptote, to keepe or preserve one from an evill imminent or to come. Luke 1. 74. Rom. 7. 24.

That is from the danger or meanes of present or of future evill. Matth. 6 13. Compared with Ioh. 17. 15. *

To deliver one up to a Reprobate minde] Three things; first, a withdrawing of his grace, that it should not stay nor uphold them; secondly, a willing permission or suffering them to fall, and ministring occasion; thirdly, a giving them up to be ruled by their lusts, and by the Divell, as a Iudge giveth up a Malefactour unto the hands of the executioner. Thus was *Iudas* delivered up to Sathan. Romans, Chapter 1. verse 18. *God delivered them up to a Reprobate minde.* And verse 24.

To deliver up the Kingdome to God.] That the Kingdome and Regiment of Christ over his Church militant (such as now it is by execution of his Prophetship, in the administration of his Word and Sacraments: and of his Priesthood, by his Sacrifice and intercession: and of his kingly function, by the keyes committed unto his Ministers) it shall ceasse, that God may be all in all. 1 Corinthians, chapter 15. verse 24.

To deliver up to Satan] To shut out justly (according to the word) offensive livers, by the sentence of excommunication. 1 Cor. 5. 5. *That yee deliver him to Sathan.* 1 Tim. 1. 20 *Whom I delivered up to Sathan.* Such as be worthily thrust out from the private fellowship of the Saints, and the publick participation in holy things, are thereby declared to be under the power of Satan, and to appertaine no more unto the kingdome of Christ, till they repent. See Matth. 18. 17. 23.

☞ To deliver up, or to, signifyeth:

1. To surrender or give back the right or possession, or both of a thing to the Lord thereof.

2. To resigne or give over our right

right of a thing to a Succeſſor.

3 To commit a thing to the care, and cuſtody, and uſe of others, for the Maſters benefite, Luk.19.13.

4 To bring one by falſe and perfidious meanes into the hands of his enemies, or to betray him. Matthew 26.15. 16,25.

5 To appoint or put a guilty perſon into the hands or power of an Executioner, or Officer of Iuſtice, to be puniſhed by him; or at leaſt to permit the Executioner to take hold of him, and not to hinder the Officer, nor ſuccour the guiltie. 1 Cor.5.5. 1 Tim.1. 20. Rom. 1.24.26.*

To be Delivered] To beginne to be delivered, and ſo by degrees to bee preſerved and ſaved, till at laſt their deliverance bee perfected in the generall Reſurrection, Daniel, 12.1,2.

To deliver ones ſoule] To acquit and diſcharge ones ſelfe from partaking in the guilt and dangers of other mens ſinnes. Ezek.3. 21. *If thou admoniſh the wicked, thou ſhalt deliver thine owne ſoule.* 1 Timo. 4 6.

Deliverer] A neere kinſman, or one next of kinne, to whom it did belong to redeeme ſuch Land or Inheritance as had bin ſold by a party which was a kinſman, and become unable and unſufficient to redeeme and buy it againe; according to the Law, Levit.25.25. whereof yee have the practiſe in Ruth 4.3. 4.5.&c.

2 One that ſetteth at liberty and enfreeth (not poſſeſſions and Lands) but his people being by the righteous judgements of God for ſinne, under the bondage of Satan, Rom.11. 26. Eſay 59.20. This Deliverer, or Redeemer, is the Lord Ieſus Chriſt, who was a kinſman and neerer of bloud to the Iewes, (of whom hee came according to the fleſh, Rom.9.3.) by which right he and he alone is the (Goel) or deliverer of his people from their ſins. For the uſe and profit which Gods people ought to make of Gods deliverances, ſpirituall and bodily; it is two-fold, Firſt, to truſt in, and ſtay upon God with a firme faith. Secondly, to repent and amend our lives. See Eſay 10.20.21. Luke 1.74 75. Tit.3. 14.15.

To Deliver unto the Iudge] To overcome and caſt his Adverſary, and by the ſentence of the Iudge to commit him to priſon. Matthew 5.25.

To be delivered into the form of doctrine] To have the impreſſion or print of ſaving knowledge.

ledge made in our hearts, by the doctrine of Grace (which is like a forme or a mold) trãsforming and altering the Elect into the likeneſſe of Chriſt. Rom. 6.17.

To deny our ſelves] To forſake the motions of our own corrupt reaſon and will. Luke 9.23 *If any man will come after me, let him deny himſelfe*; and Luk. 14.26. When that which is pleaſing to our corrupt nature, and hindereth us in the courſe of godlineſſe, is loathed and eſchewed: This is the deniall of our ſelves, which is the very ſame, with mortifying of the Old man, and crucifying the fleſh. Hereof a notable example in Heb. 11,24 25.

☞ To deny our ſelves in evill, belongeth properly to privative holineſſe; (1) Abſtinence from, and omiſſion of evill in generall, but particularly, not to truſt our owne wits, nor love our owne wills. *

To denie Chriſt] To renounce him and his Goſpell, either in our profeſſion or lives, either for a time, and of infirmity, as *Peter*; or for ever, and of malicioufneſſe, as *Iulian* the Apóſtata did, Matthew 10.33. *Whoſoever ſhall deny mee before men*, 2 Pet. 2 1. Even denying the Lord, Tit. 1. 16.

☞ Chriſt is denied many wayes, or in divers reſpects; *Peter* denied him as his Maſter on earth, or his acquaintance with him: *Arius* his Divinity, *Apollinaris* his Humanity.

Iuſticiaries deny him as Ieſus to ſave thẽ: o hers, as Chriſt to teach them, and will not heare him.

Others denie him as their Lord to gõverne them, and will not live according to his Lawes, nor bee ruled by him.*

To Deny us] Not to acknowledge us as his owne, but to caſt us out as Reprobates, 2 Tim. 2. 12. *If wee deny him, he will deny us.*

To Deny himſelfe.] To be unconſtant and mutable in keeping of his Word and promiſe, 2 Tim. 2. 13. *God cannot deny himſelfe*, that is, his truth.

Depart, being referred to God] His leaving or going from us, by the preſence of his favours, when hee withdrawes his benefits or protection, ſpiritually or bodily; for as touching his eſſence and power, hee never departs from his creatures. Pſalm. 71. 12. 18. *Depart not, or goe not farre from us, O Lord.* Gods departing, is either in part, or wholly: either for a certaine time, or for ever.

To Depart, being referred to men] To leave one, by going

ing out of his sight, Gene. 31.49. *When ye shall bee departed one from another.*

2 To leave off, and goe from the service and practise of sinne, 2 Tim. 2.19. *Let every one depart from Iniquity.*

3 To forsake and goe from the fellowship of the wicked, sometimes touching their persons, when God commands, or our vocation will suffer, as well as from their sinnes, Numb. 16. 27. *Depart from the Tents of these wicked men.* Psal. 6.8

4 To fall from the true doctrine of God, or from the profession of the true Christian faith, 2 Thess. 2. 3. *Except there come a departing first*, 1 Tim. 4.1. *In the latter times some shall depart from the faith.*

Note. Howsoever some understand this departing of the people to be falling away from under the Romane Empire, which well agreeth with the event; yet beside that, the Apostle himselfe telleth us, that this departure is a generall falling from the true doctrine which must be begun; and yet some stretch it to that time when the sonne of perdition shall bee disclosed, which is enough for fulfilling of the prophesie, 2 Thess. 2. Even of the Ancients some, as namely *Primasius, Chrysostom, Theodoret*, doe expound of a spirituall departure.

Not to depart from God] So firmely and constantly to cleave unto God and his worship, as never wholly and finally to leave him. Ier. 32.40. A notable place for the perseverance of the Saints in grace to their end. If God will alwayes love and embrace them, and make them to cleave and adhere perpetually to him (as *Augustine* expounds this place according to Scriptures) then how can that Doctrine in Popery, of falling away from the grace of God, be true? See Psal. 37.24. Iohn 10. 27. 28. 29. 1 Pet. 1. 5. 1 Iohn 2.19. Luk. 22.21. 32. Ioh. 17.9. 11. 12.

To be Deprived] To be excluded or shut out, Hebr. 4.1. *Lest ye be Deprived.* The word properly signifies to waxe faint in running of a race, and to give over ere we come to the Goale: in which sence, all men through sinne are deprived of Gods eternall glory, that is, they can never attaine that Goale of heavenly blisse, without Christ and his righteousnesse imputed by faith, Roman. 3. 22. *All have sinned, and are Deprived of the glory of God.*

Depth, or Deepe] Some extreame miserie, and grievous danger, Psal. 131.1. *Out of the deepe have I called unto thee, O God.*

2 Destruction or torment, eternally

eternally ſuffered in the Deepe pit of hell, Rom. 10. 6. *Who ſhall goe into the Deepe?*

3 The loweſt and nethermoſt parts of the world, Eſa. 7. 11. *Aske it either in the depth beneath, &c.*

4 The moſt hidden thoughts of God or men, Pro. 12. 4. Ro. 11, 33. *O the Depth of the wiſedome of God! &c.*

5 The firſt matter of things, the formeleſſe maſſe of earth and water confuſed at the firſt. Gen. 1, 2, *Darkeneſſe was upon the Deepe.*

Dæpeneſſe of riches] Riches unſearchable, and moſt profound. Rom. 11, 33. *O the depth of his Riches.*

Dæpe things of God] Things ſecret, hid, and kept cloſe (as it were) in the breaſt of God, till they bee revealed to us by the Spirit and word of God, 1 Cor. 2, 10. *The ſpirit ſearcheth the Deepe things of Gods.*

Dæpe waters] Great dangers which threaten death, like deepe waters which overwhelme a man, Pſal. 69. 2. *I am come into the deepe waters*; that is, Deadly dangers.

2 The moſt ſecret and moſt inward thoughts and counſels of mans heart, Prov. 20. ver. 5. *Counſell in the heart of man, is like Deepe waters.*

Depth and hight] Heaven on high, and earth beneath, Eſa. 7. 11. and 8. 21. 22.

2 The excellency and perfection of a thing. Ephe. 3. 18.

Deſert] A wilderneſſe, or a forſaken place, barren and voide of Inhabitants, Exod. 19. 2. *They came into the deſart of Sinai, and camped in the wilderneſſe.* **See wilderneſſe.**

Deſcending] Comming down from above, or from ſome high place to a lower.

2 Some viſible ſigne of Gods preſence, and eſpecially the aſſuming of our nature in the perſon of his Sonne, that he might dwell viſibly amongſt us, Iohn 3. 13. *No man hath aſcended up into heaven, but he that deſcended from heaven.* Iohn. 1. 14. Ephe. 4. 9. 10.

3 The examining of a cauſe, or the entring into judgement with good adviſe and conſideration, Ge. 18. 21. *I will deſcend (or go downe) now and ſee, &c.*

4 Sending downe from heaven. Pſal 7. 16. *His cruelties ſhall deſcend or fall upon, &c.*

5 Comming without reſpect of place, high or low. Ioh. 4. 47. *He ſought to deſcend, or goe downe, &c.*

6 In the deſcending of Chriſt from heaven, there bee three things contained; Firſt the Incarnation of the Word: ſecondly, the Conception of his Manhood: thirdly, his extreeme humiliation. Ioh. 6. 38. is all one in

in ſenſe with Iohn 1.14. and 1 Tim. 3.16. Heb.2.16. Neither his manhood came downe as touching the ſubſtance, being borne of a Virgin in earth: nor his Godhead could deſcend, being infinit, filling all Places; but aſſuming our nature into the fellowſhip of his perſon, is his deſcending.

To Aſcend and Deſcend] To miniſter or do the office of ſervants; as in a great family, where ſome ſervants deſcend or goe downe ſteppes with diſhes in their hands, or other things; and other doe aſcend or come up the ſtaires with cups, &c. Such is the Pallace of heaven, where Chriſt ſitteth as Lord and chief Houſholder, giving commandements for the continuall government of the Church, his family, having the Angels as his miniſters and ſervants to execute his will. Ioh. 1.v. laſt, *Angels Aſcending & Deſcending.*

To Deſcend into the lower parts of the earth] To humble himſelfe (being true God) to take upon him our nature, and here on earth in the forme of a ſervant to walke and dwell among us, Ep.4.9. *He alſo deſcended into the lower parts of the earth.* The oppoſition of his aſcending up on high, farre above all heavens (which containeth his exaltation in glory) doth ſhew that (*this deſcending into the lower, &c.*) muſt ſignifie his humiliation, and debaſing his Godhead in the fleſh, to work our Redemption; and not that locall deſcenſion of his ſoule into hell, which the Papiſts abſurdly from hence would collect. Let al true Chriſtians make juſt account to deſcend firſt, and bee humbled by afflictions, as they deſire to aſcend into celeſtiall glory: for there muſt bee a conformity betweene head and members, both in ſuffering and reigning, Rom. 8.17. 2. Tim. 2.11.12.

To deſcend into hell] To go downe into the grave, and there to be ſhut up under the power of death, Gen. 37.35. *Surely I wil deſcend (or go down) into hell, or grave*, Pſal. 16.7.

2 To be oppreſſed with ſorrow extreme and deadly, of the mind or body, Gen. 42.28.

Deſcenſion into hell, what it is.

The extreame humiliation and abaſement of Chriſt in his manhood, under the power of death and the grave, being kept there as a priſoner in bands, untill the third day. Act. 10.40. 1 Cor. 15.4. *He was buried, and roſe the third day.* Chriſt his locall going into hel, to draw out thence the ſoules of Patriarches, &c. is a meere Popiſh dreame.

Deſire]

Deſire] Lawfull appetite, after a lawfull thing, Gen. 3. 16. *Thy deſire ſhall be to thine huſband.*

2 Vnlawfull luſting after things lawfull, or after things forbidden. 1 Tim. 6. 10 *The deſire of mony is the root of all evill.*

3 The longing of a faithfull ſoule, either for ſome bodily or ſpirituall good thing, whereof it feeles a want. Pſal. 145. 19. *He will fulfill the deſires of them that feare him.*

Deſire of all nations] Such elect ones, as God out of all peopies, nations, and languages had choſen in Chriſt from everlaſting, according to his good pleaſure, Hag. 2. 8. *The deſire of all Nations ſhall come.*

Deſire of women] The moſt tender affection and love in Mothers, ſuch as in 2 Samu. 1. 26. Dan. 11. 37.

To deſire with Deſire] Heartily and earneſtly to deſire a thing, Luke 22. 15.

Hearts deſire] The unfained good will of the ſoule, truly deſiring the Iewes ſalvation, Rom. 10. 1.

His deſire ſhall bee to thee] That the will of *Abell* ſhould be ſubject to *Caine*, as to his elder brother, by the order of nature, and by the ready diſpoſition of *Abels* heart, Gen. 4. 7. *And his deſire ſhall bee to thee.* That this is the true meaning appeareth by the like phraſe, which teacheth the ſubjection of the woman to her husband, Gen. 3. 16. 2 Alſo becauſe properly ſinne hath no deſire to the ſoule, but the ſoule to it. 3. Becauſe *Caine* had no ſuch dominion over ſinne, as he had over his brother. Laſtly, the pronoune relatives (his and him) being the maſculine gender in the originall tongue, can not be referred unto (Sinne) the antecedent, which in the Hebrew is of the feminine Gender: and therefore fooliſhly doe Popiſh writers wreſt this place to prove the naturall power of our will to ſubdue ſinne: whereas were it underſtood of ſinne, it would ſhew what *Caine* ought to doe, not what he were able by his free will to doe; for exhortations declare our duty and not our ability.

Note. Things which are eſteemed and had in price, are called things of deſire, as garments of deſire, Gen. 27. 15. and bread of deſire, Dan. 10. 3. Alſo a man of deſires, Dan. 9. 23,

Deſolate] Left alone, heavy and comfortleſſe, or one without husband and children. Pſal. 25. 16. *For I am Deſolate and poore* Mat. 23. 38. Gal. 4. 27. 1 Tim. 5. 5.

Deſolation] The laying of a thing waſte, being brought to utter ruine, whereof followes

lowes diſcomfort and heavineſſe, Eſay 6.12. *And there be a Deſolation in the middeſt of the Land.*

2 Eternall ruine, when impenitent ſinners at the end of their dayes, are turned into the deepe and uncomfortable pitte of hell, Pſal. 73.16. *And caſteth them downe into Deſolation.*

Sudden Deſolation] Vnlooked for, and moſt dreadfull Iudgement, hurling downe, and laying waſte all things, like a mightie fierce ſtorme of haile, or ſuddaine riſing of waters, bearing downe all before it. Prover. 1. 27 *When your feare comes like ſudden Deſolation*, Iob 30.14.

Deſolate vallyes, Holes &c.] That in all places high and low, townes and fields, obſcure and famous, the enemy ſhould reſt and abide, Eſay 7.19. *In all deſolate valleyes, &c.*

Deſpaire] Want of hope; it is either in opinion, as when godly men thinke themſelves to be without hope in a pang of temptation, as *David* did: Or in truth, as in wicked men, who alwayes want hope, and ſometimes profeſſe the want of it, as *Caine*. 2 Cor. 4.8. *We Deſpaire not*: Acts 27. *Wee Deſpaired*, or *all hope was taken away*. Deſpaire is contrary to hope, as unbeleefe and diffidence is unto faith.

☞ 2 There is a double Deſperation. 1. of the meanes, or grace. 2. of the end, which is glory or ſalvation.

3 Want of care, or the contempt of all good meanes, either to doe or to receive good. This is of all others the worſt.

4 A godly diffidence of our owne ſufficiencie to doe good or reſiſt evill; and of our deſert to receive it of other. This is away to godly confidence.*

To deſpiſe, when it is ſpoken of men] To let at nought, and lightly to account of any thing, or perſon, Tit. 2. ver. laſt. Mark. 9. 12. 1 Theſſ. 5. 26. Rom. 14 3.

2 To neglect the uſe of a thing. In this ſenſe the wicked are ſaid to to deſpiſe the bounty and pacience of God. Alſo the word of God, Rom. 2.4. *Deſpiſeſt thou the bounty of God?* Act. 13.41. *Behold ye deſpiſers.* Prov. 1.30. When men make no uſe or profite of Gods Word, Chaſticements, or benefits, thereby they declare how they deſpiſe them, holding them as vaine things. Thus children are ſaid to deſpiſe the counſell of their parents when they doe not follow it.

3 To give juſt occaſion of contempt. 1 Tim. 4.12.

To Deſpiſe, referred to God] His accounting us vile in his own

own sight, or making us vile in the eyes of men. 1 Samuel 2.30. *I will honor him that honoureth me, and him that despiseth mee, will I despise.*

Not to despise] To esteeme highly of a thing, and to value it at a great rate. Psal, 51.17. *A contrite heart (O Lord) thou wilt not despise.* Heb. 12.5. In these places lesse is spoken, than is meant.

To Destroy] To pull downe and make waste a building or house, making it even with the ground, not leaving a stone upon a stone, as it is written, Luke 21.6. *A stone shall not be left upon a stone that shall not bee throwne downe.*

2 To take away a thing quite so as it be no more. In this sence Christ is said to destroy sinne. Rom. 6.6. *That the body of sin might be destroyed.* For at length (to wit) at our death, sin shall be quite taken out of our nature, 2. Tim. 2. 18.

3 To bring men unto a remediesse downfall and misery, both in body and soule. In this sence, God destroyeth the wicked, Ps. 37. 38. *The transgressors shall be destroyed.* To cast into hell, 2 Thess. 2.8.

4 To take punishment upon the wicked, by death, as Magistrates doe, Psa. 101.8. *Betimes will I Destroy the wicked of the Land, and cut off the workers of iniquitie.*

5 To hazard the salvation of our Brother, by giving offence or by laying a stumbling block before him. Ro. 14, 15. *Destroy not him with thy meate for whom Christ dyed.* To (Edifie) doth signifie either to turne and bring unto the faith of the Gospell, such as were strangers from it: or else to strengthen in the faith such as already doe beleeve, endevoring to make them wiser to God, and better lyved; and by Law of contraries, to (destroy) doth imply as much as to keepe from comming to Christian religion, or to drive from it (as much as lyeth in us) such as already have imbraced Christ, by the scandalous use of things indifferent. Note.

6 To execute the finall judgement upon evill spirits, Mark, 1 24. *Art thou come to destroy us?* To make guilty, or to condemn as guilty, & because destruction and desolation abideth or is due to such as be found guilty & damned for crimes: therefore is this word used for desolating abolishing, destroying. As Psal. 5.10, Eze. 6,6. Ioel 1,18, Psal. 34,22 23. and 68,22. and 69,6.

Destruction] Temporal death Psal. 90, 3. *Thou turnest man to destruction.*

2 The casting downe of a person, or place, or people, in such sort as they be never able to

to rise againe, like to an old ruinous house, which being falne downe, cannot be built againe. Ose 13,9. *O Israel, destruction is of thy selfe.* 2 Pet. 3,7. Psal. 36, 12. *There they are falne that worke iniquity, and shall not bee able to rise.*

3 A snare or trappe, such as Fowlers, and Hunters spread. Exod. 22,33. *It shall be thy destruction.*

Destruction of the flesh] The taming or mortifying our corrupt nature. Thus *Beza* taketh it; the leanesse and wasting of the body, through great heavinesse and affliction of minde for sin: Thus *Piscator* expoundeth it, 1 Cor. 5,5. *Vnto the destruction of the flesh.*

To destroy, is to propheſie destruction. Ezek. 43,3. as to divide, is to foretell a division, Gen. 49, ver. 7.

Devill] A Calumniator, or Accuser, which accuseth us before God day and night. Rev. 12,9,10.

2 One who is like the devill of a devillish qualitie. Ioh. 6,70 *Have I not chosen twelve, and one of you is a devill*, that is the child of the devill, as like him as a Childe is like the father; also Idols. Deut. 32, 17. 1 Cor. 10, 20, 21.

3 A wicked spirit, the Prince and Captaine of the rest. Mat. 25,41. *Prepared for the divel and his Angels.* Devill in Hebrew, is named of a word which signifieth a Waster, in opposition to God almighty. Psal. 106 36.

Divell and his Angels] One wicked spirit, who of his malicious accusing God unto *Hevah*, when he tempted her, Genesis, Chapter 3, verse 3, and 4. was called the Divel, and accuser or calumniator: as an head and Captaine of all unclean spirits, is here mentioned in the singular number, as elsewhere often, having his Angels joyned to him, as seduced by him, and inferior to him; like as all good Angels and elect men and women are subject to Christ as their head. Mat. 25,41. *Prepared for the Divel and his Angels.* This principall Divell is called in Scripture Satan, also Beelzebub who was chiefe of Divels.

Note. The wicked Spirits have divers names given them in holy Scripture, either to signifie their nature as Spirits, or their office, as angels of sending forth as messengers; or their malice against God and men; as Satan, spirituall wickednesses, divel, dragon, old serpent; or their great might, as principalities, dominions, powers; or their effects, as uncleane spirit, deafe, and dumb Spirit, father of lies, murtherer, &c. Other operations and workes, as Tempter. The use of all which, is to stirre

up the true Christian to hate him and his workes, also to be watchfull, given to sobriety and prayer, 1 Pet. 5,8.

To cast out divels] To drive or thrust out of mens bodies and mindes by his divine power, the Divels which personally dwelt there (as in their house or hold) Mat. 8,31 and 9,33, 34.

To be partaker of the table of Divels] Not to eate the Divels, or take their substance into our bodies: but to have the spirit of Divels, and to be mooved by them. So to bee partakers of the Altar, is to be incorporate into that religion which was used at the Altar; likewise to be Partakers of the body of Christ, is not to eate it, and take his flesh into our stomackes, but to bee one spirit with him, by which we live to God, 1 Cor. 10,21.

Condemnation of the Divel] The same punishment which is inflicted upon the Divel. 1 Tim. 3,6. *Lest being proud he fall into the Condemnation or Iudgement of the Divell*: that is, by meanes of pride and high mindednesse be cast into hell fire, in manner as the Divell is: by which to my seeming it is plaine, what the sinne of the Divels was, namely an ambitious affecting, aspiring unto, and arrogating divinity to themselves, not content with their own condition; unto which very sinne the Divell afterward by the Serpent tempted *Eve*. Ministers being yong men and yong Schollers, by presumption and pride, are in no small danger of eternall destruction.

Seaven Divels] Many Divels, a number certaine put for an uncertaine. Luke 8,2. *Out of whom went seaven Divels.*

To command Divels] By his voyce effectually to bid them depart, from any whom they possest & vexed. Lu. 8,29.

Devise] A thought, counsell, or purpose of doing some thing. Psal. 33,10. *Thou bringest to nought the Devises of the people.*

2 The event that doth follow upon a mans devices. Prov. 1,31. *They shall be filled with their owne Devices*, that is; with the fruite of their devises, or with that which comes of their owne purposes and plots.

Devout] One truely Religious, who hath vowed and bound himselfe to the true worship of the true God, abhorring Idolatry, Acts 10,2. *Cornelius a devout man.*

2 A superstitious person, which seemeth Religious, and is not, but is given to will-worshipppe. Act. 13,40. *The Iewes stirred up devout Women against Paul*

To

To Devour] To eate without chewing, and to swallow downe whole. Gen. 41, 21, 24.

2 With cruell fiercenesse to teare and spoyle spiritually mens soules and bodies, as a Lyon devours the silly Lambe. 1 Pet. 5, 8. *Seeking whom he may devour.* A Metaphor. Gal. 5, 15.

3 To spoyle and undoe one in his outward estate, without pitty. Thus mighty men oppresse and devoure the poore, as great Fish and beasts devour and eate up the small. Ier. 51, 3.

4 To waste and spend riotously. Luke 15, 30. *He hath devoured thy goods with Harlots.*

5 To apply and take to our owne use that which was given and appointed once to Gods service, or to keepe back in our hands, that which was due to him. Prov. 20, 25. *It is destruction to a man, to devoure that which is Sanctified.*

6 To deceive and defraud other of that which is theirs, by cunning pretences and shifts. Mat. 23, 14. *Ye devoure Widdowes houses, under colour of long prayers.*

To devour with whole mouth] To consume and eate up, as wild savage beasts use to doe, inhumanely and without any sparing. Esay 9, verse 2. *They shall devoure Israel with whole mouth.*

To devour much flesh] In beastly and savage manner to subdue and consume most great Nations and many people, as wilde ravenous beasts eate up and devour flesh of other beasts whom they catch as their prey. Dan. 7, 5. *Arise and devour much flesh.* This was verified of the kingdome of *Persia*, whose 3. ribbes in his teeth, *Luther* expounds of his 3. chiefe Kings, *Cyrus*, *Darius*, and *Xerxes*: but *Iunius* of the 3. quarters and coasts of the world. See chap. 8, 4.

Deuteronomy] A second law, because the Law which God gave in Mount *Sinai* is rehearsed (as if it were a new Law) in this Booke of *Deuteronomy*, which is a Commentary or exposition of the Morall Law, or ten Commandements.

Dew] A water, or small rayne, which softly dropping and falling upon the ground every morning, doth keepe it moyst, & make it fruitfull. Can. 5, 2. And by resemblance or likenes, it doth signifie and set forth the things following.

Note. Dew, as it is a meanes to make the earth fruitfull: so it cannot be given but of God, Ier. 4, 22. And the withholding of it is a curse. 2 Sam 1, 21.

2 The fruitfulnesse of good Doctrine, and of the word of God Deut. 32, 2. *My speech shal still as the Dew.* A Metaphor. It

signifieth both the Doctrine and Graces of the Gospell, and the Spirit of Christ upon men. Esay 45, 8. and 26, 19. Hose. 14. 6, 7. Psal. 133, 3.

3 The profit and commodity which comes of Brotherly love, or of the Communion of Saints. Psal. 133, 3. *As the Dew of Hermon.*

4 Innumerable multitudes of the elect plentifully gathered into the Church of Christ, as the dew that droppes from Heaven, Psal. 110, 3.

5 The short continuance, or sudden vanishing of the goodnesse which is in Hypocrites, Hosea 6, 4 *Your goodnes goeth away as the morning dew.*

As the dew of hearbs] That as the dew of heaven bringeth forth hearbes and fruit, out of the seed corruped in the earth: so the lives and soules of the Iewes should bee quickened of God wonderfully; which was fulfilled at the deliverance both from the *Babylonians*, and shall be also in their restoring by the Gospell, where their raising up shall be as life from the dead. Esay 26, 19. *Thy dew shall bee as the dew of hearbes.* Rom. 11, 15.

D. 4.

To dig a pit] To cast about to devise and plot the hurt of others. Psa. 7, 15. *He hath made a pit, and digged it, and himselfe is fallen into it.* Thus men dig.

2 To prepare and send destruction upon sinners. Psal. 94. 13. *Till the pit be digged up for the wicked.* Thus God digs.

Digged] Bought, Gen. 50, 5. Deut. 2 6.

Dignities] Most high and eminent Rulers, which were most glorious of all others, yet not free from reprochful termes of lewd & false Prophets, such as Rome is full of, blaspheming even Kings and Emperours which dissent from them, or any way crosse them, 2 Peter 2, 10. *Not afraide to speake evill of Dignities.* These because of Gods ordinance the holy Angells beare reverence to them, being patrons of them and their kingdomes by Gods appointment. Dan, 10. and 11.

Diligence] The earnest bending of the mind to doe a thing well and frequenting oftentimes so to doe. 2 Pet. 1, 5. *Give all diligence to joyne, &c.* Eccles. 9, 10.

Diligent hand] A man which loveth labour, and gets his living in the sweat of his face. Prov. 10. 4. *The diligent hand shall have plenty:* or makes rich.

To Direct] To governe, rule and order a thing unto happy successe, when the grace of God

God in the heart assisteth us to doe well, and his providence blessing us, causeth our worke to fall out well to us. Psal. 90, 18. *Direct the worke of our hands upon us.*

To discerne] To put a difference betweene things and persons, which bee like one another, being able distinctly to know one from the other; and touching things and persons which doe differ and be unlike, to perceive which are most excellent, and to allow them. 1 Corin. 12, 10. *Discerning of spirits.* Romanes 2, 18. *And tryest the things which differ*, Phil. 1, 10.

Discretion referred to men] That gift of God (called Iudgement) Phi. 1, 9, Ps. 112, 5. Whereby sundry Christians are enabled to try and judge of things and persons to be such as they are. By this gift, *Peter* discovered *Simon Magus*, Acts 8. and *Paul* bewrayed *Elimas* the Sorcerer. Act. 13, 10. and *Iohn marke* Acts 15. 38. It is a worthy gift proper to godly wise men. Pro. 20, 5. Psal. 112, 5. Most needfull it is for a Minister of the word to have a good measure of this gift.

Referd to God.

2 The wisedome which God declared in making and disposing the world, and the severall parts thereof, to his glory, and mans good. Ier. 51. 15. *He stretched out the Heavens by his discretion.*

Disciple] A Learner, or Scholler, who submitteth himselfe to another, to bee taught any Learning. Acts 20, 30. *To draw disciples after them*, Mat. 11, 2. *Iohn sent two of his Disciples.*

2 One who learneth the Doctrine of Christ, that he may beleeve, and practise it. Act. 11. 16. *The disciples were first called Christians in Antioch*, Luke 14. 16. Also the Iewes which beleeved the doctrine of the Prophets.

3 The Apostles, who in a peculiar manner are often called the Disciples of Christ, Mat. 8, 1. and 10, 1.

4 Hypocrites, which heard and professed his Doctrine, without love to it, or faith in it, Ioh. 6, 66. *Many of his Disciples went from him, and walked no more with him.*

Disobedience to men] An unwillingnesse to doe what is commanded, and a readinesse to doe the contrary, 2 Timot. 3, 2. *Disobedient to parents.*

Disobedience to God] A vice which causeth men to do what God forbiddeth, and to leave undone what he commandeth, either because his precepts be troublesome to our sloathfull nature, or above our corrupt reason, Rom. 5, 19. *By the disobedience*

bedience of one man, Eph. 3, 6. *Children of disobedience.* Es. 1. 19.

To Disobey] To refuse to hearken and doe, according as God commandeth and forbiddeth in his word, Deut. 28. 15. *If thou disobey the word of the Lord thy God.* Esay 1, 20. *But if ye refuse, &c,*

Dispensation] Ministery or calling of Apostleship. 1 Cor. 9. 17. Eph. 3, 2. A Dispenser is a Steward, and Dispensation is Steward-ship. Now there be 4. things required as necessary to a Steward. 1. that something be committed to his trust to bee disposed of. 2 Authority to dispose it. 3. Declaration of the persons to whom it may be disposed. 4. The manner how, and the meanes whereby. See Eph. 3, 3 5, 7, 8.

Disorderly] Idlely, sloathfully, without labouring in a good calling, yet busily inquiring into the doings and affaires of other men. For these two things Idenesse and Curiosity are commonly coupled, they be against the order of Nature, and ordinance of God. See Gen. 2, 3, 17, 8. 2 Thes. 3, 6 7. compared with ver. 11. *They worke not, but walke disorderly, and be busibodies.*

Dispose] To put a thing in order, or every thing in his owne place. 1 Cor. 11, 32 *I will dispose (or set things in order) when I come.*

2 To direct and turne a thing to this or that end, Gen. 50, 20

3 To give out and distribute (as a Steward) the Treasures of God. 1 Cor. 4, 1, 2. *It is required of Disposers, &c.*

Disposition] An effect of Gods most wise providence, mightily ordering and fitting all counsels and actions, both his owne and others, to their due and proper ends, Gen. 50, 20. *But disposed it to good,* Prov. 16, 9.

Distresse] Any great trouble, danger, or grievous affliction, whereby men are so streightned as they know not at all what they may doe. Psal. 107, 7. *He delivered them out of their distresse,* 2 Cor. 1. 8.

Distrust] Want of trust, when men doe not rely and rest upon God for temporall provision and protection, or for eternall salvation. Psal. 78, 22. *They beleeved not in God but distrusted his helpe.*

Divine] One that excelleth in the knowledge and teaching of Divine and heavenly Mysteries. Reve, 1. *Iohn the Divine.*

Divine sentences] A sentence most provident and prudent, full of foresight and prevention. Pro 16, 10. *A divine sentence shall be in the lips of a King.*

Diviner, or soothsayer] One which

which by a devilliſh ſpirit that is in him, doth propheſie and tell before, what things ſhall come after. Deuter. 18,10. *Let none be found among you that is a Diviner*, Eſay 8,19. Gen. 41. 8. Ezek. 21,21. *Conſulting by Divination.*

Spirit of Divination] One that by a divelliſh ſpirit ſtudieth to withdraw others from the worſhip of God, and true holineſſe of life. Levit. 20,6,27. *If a man or woman have a ſpirit of divination.*

To Divine] To tell things to come, as a ſoothſayer by the helpe of an evill ſpirit.

2 To diviſe and finde out wayes and meanes how to know that which is hard to be knowne. Gen. 44. 5 *Know ye not that ſuch a man as I can divine.*

Note. Such as expound this of Divination, they offer violence unto, & wreſt the words both in ver. 5. and 15. and before 30,27. Alſo they unjuſtly burthen *Ioſeph* with a great fault, as if hee would attribute to himſelfe, and glory, as if hee had not received from God the gift of knowing things ſecret, which he did not before *Pharaoh*, being new come out of priſon, chap. 41,16. The plaine meaning then agreeing to the words is, that by this deviſe, *Ioſeph* could try and finde out the crafty & deceitful wiles, wherby they ſought to delude him.

Diviſion] Diſagreement in doctrine or affections. Rom. 16,17. *Marke them which cauſe deviſion.*

To divorce] To refuſe ones wife, or to put her away from being his wife. To make a ſeparation and departing. Mat. 19. 3,7. 1 Cor. 7,14,15.

Bill of Divorce] A writing, or Letter which the Husband gave unto his wife, to witneſſe that he had refuſed her, & willingly put away or turned her off from being any more his wife. Deut. 24. 1. *Let him write her a bill of Divorce, and put it into her hand.* The Iewes did not this by precept from God, but by permiſſion from *Moſes*, who allowed ſuch a letter of divorce for the ſafety of ſuch wives as had cruell and hard-hearted husbands, as it is written, Mat. 19, 8. *Moſes ſuffered you for the hardneſſe of your hearts to put away your Wives, but from the beginning it was not ſo.* Therefore ſuch Iewiſh divorce was evill morally, but not civilly. Divorce for Adultery allowed by Chriſt Mat. 5,32. alſo 19,5. The Papiſts hold, that the bond of marriage (being an holy Sacrament, as they ſay) cannot upon any cauſe be broken, but is inviolable till death: and therefor, if Adultery be committed by either party, they allow a di-

vorce (*a thoro*) from bed onely, and doe not give leave to the innocent party to marry againe. See their Annotation in *Rhems* Testament, on v. 18. of the 16 chap. of Luke.

D. — *O.*

Doctor] One who teacheth others and causeth them to learne any knowledge. This is the generall signification.

2 One who soundly teacheth the doctrine of Christ, skilfully confuting errors, which be contrary to it. Ephe. 4, 11. *Pastors and Doctors* (or Teachers)

3 One, who teacheth effectually and within, making us beleeve what wee learne and know of him. Mat. 23, 6. *For one is your Doctor, even Christ,* Esay 54, 13. *All thy children shall be taught of the Lord.* Ier. 31. 33.

4 One, that ambitiously affecteth the honor of a Teacher and a guide. Mat. 23, 10. *Be not many Doctors.* Rom. 2, 19. *Thou perswadest thy selfe that thou art a guide of the blind,* that is, one that can goe before others as a guide or a teacher. This honnour the Pharisees willingly tooke to themselves, being unworthy of it, Mat. 5, 14.

Be not called Doctors] That the ambitious seeking after Titles, ought to be eschewed. Mat. 23, 10. *Be not called Doctors.*

Doctrine] That which is taught, or set others to learne. This is the generall signification.

2 The instruction of the Church in that trueth, which is according to godlinesse. 1 Tim. 4. 13. *Give attendance to doctrine.* Tit. 1, 2. Here it is taken in good part.

3 Any manner of instruction, how, corrupt or evill soever it be. 2 Tim. 4, 2. *Doctrine of Divels* Here it is taken in ill part.

4 The Act of teaching. Mark. 3, 2. *And sayd to them in his Doctrine,* that is, whiles he was teaching them, or in the act of teaching he sayd.

Forme of Doctrine] The Doctrine of the Gospell, which is like a forme, mould, or stamp, changing the Elect into the Image and likenesse of it selfe, by imprinting in their hearts (thorough the Holy-Ghost) those very graces of faith, hope, love, and obedience, which it teacheth and requireth. Rom. 6, 17. *Ye have obeyed the forme of doctrine, &c.*

Doctrine of Christ] Such Doctrine, as hath Christ for the Author, matter, and scope or end. Heb. 6, 1, *The beginning of the doctrine of Christ,* that is, which commeth from Christ, teacheth Christ, and leadeth unto Christ. No other Doctrine, signifieth, no divers doctrine

trine from that which *Paul* taught. 1 Tim. 1, 3.

Doctrine of Godlines] That Doctrine of Grace which doth teach us the way how to worship God aright, and maketh us his true worshippers, that is; godly persons 1 Tim 6.3, *The Doctrine which is according to godlinesse.*

Doctrines of men] Such opinions and doctrines as have none other than men for the Authors of them, without any ground out of the word. Col. 2, 22. *After the Doctrines of men* These are called the precepts of men, Mat. 15. 9 *Strange Doctrines*, Heb. 13, 9. and *a winde of Doctrine*, Eph, 4, 14. being like Boates tossed up and downe with contrary windes.

Doctrine uncorrupt, wholesome, sound] Such Doctrine as is not mixed with Leaven of error, but is in it selfe pure, and makes them which received it to be found in the faith, and of uncorrupt and pure manners, and to be saved in soule and body. Titus 1, 9. Also 2, 7, 8. *With uncorrupt Doctrine.* 1 Tim. 1, 10. 2 Tim. 1. 13, and 2, 17. he compareth false Doctrine to a Gangrene, which killeth.

Doctrine of Divels] Such erroneous opinions as come from the Divell as Author, and keepeth them which receive it, fast in his snare. 1 Timoth, 4, 1. *They shall give heede to doctrine of Divils.*

To doe the will of God] To beleeve the promises of mercy: for this is the will of God. Ioh. 6.40. *And to endevour the keeping of his Commandements and Lawes*, Mat. 7. 21. *He that doth the will of my Father.* This is Evangelicall doing, according to which, all the godly bee doers of the will of God. Iohn 7. 17. To doe the will of God, is by faith to be in the feare of God; and to such the will and doctrine of God shall bee further revealed.

2 Perfectly to keepe the morall Law, or tenne Commandements, without failing in any point, either for matter, manner, and measure of doing, or end. Rom. 2. 13. *The doers of the Law shall be justified.* This is Legall doing, which is to bee found onely in the man Christ, and the holy Angels.

Doing] The execution and fulfilling of Gods Decrees and Counsels. Psal. 115. *Our God is in Heaven, he doth whatsoever he will*, Esa. 45. 7. *I doe all these things.*

2 The performance of Gods precepts, either by endevour, or in perfection. Psal. 15. 7. *He He that doth these things, &c.* Gal. 3. 2. *Hee that doth these shall live.*

3 The working of some evill workes

workes. 3 Iohn 11. *He that doth evill, &c.*

To Doe well] To offer ſacrifices, and doe all outward good workes of a lively faith in Chriſt, out of a pure heart, and a good Conſcience, Gen. 4, 6. *If thou doeſt well, &c.* Thus *Abel* worſhipped God by faith in the promiſes without Hypocriſie, and that made his worke good, and himſelfe a well-doer; whereas *Caine* was an evill doer and his worke evill. 1 Iohn 3, 12. (though he did the thing which God Commanded) becauſe he wanted confidence in Chriſt, and was an hypocrite.

To doe evill] To ſend ſome puniſhment, or evill affliction. Amos 3, 6. *Is there any evill in the Citty, and the Lord hath not done it?* Thus God doth evill.

2 To offend God in ſome ſinfull deed, through weakeneſſe. 2 Sam. 12 9. *Wherefore haſt thou done evill in his ſight?* Thus godly men doe evill.

3 To live wickedly, fulfilling the luſts of ſinne with pleaſure and greedineſſe. 3 Iohn 11. *He that doth evill hath not ſeene God.* Thus ungodly men doe evill. Ioh. 3, 20.

To doe faithfully] To doe as becomes a faithfull and beleeving perſon, namely to entertaine, harbour, and bring on their way the brethren, ſuch eſpecially as bee ſtrangers. 3 Iohn 5.

To doe good To proſper] and bleſſe, Gen. 32, 9. *I will doe thee good.*

2 To leade a godly life. 3 Ioh. 11. *He that doth good is of God.*

3 To diſtribute, or communicate unto the neceſſities of the Saints. Gal. 6, 10. *Doe good to all.* Here it is more ſtrictly taken, but it is uſed more largely in 3 Iohn 11. And often elſewhere it ſignifieth the performance of duties, of the firſt and ſecond Table.

To Doe To provide, labour and prepare, Gen. 30 30.

Dogge] A creature vile and baſe, whoſe property is to ſnarle, bite and brawle, loving eaſe, and greedy after meate.

2 A deſpiſed and abject perſon, which is of vile account. 1 Sam. 17, 44. *Am I a dogge?* 2 King 8, 13. *Is thy ſervant a dog?* 2 Sam. 3, 8.

3 The Gentiles, which were ſtrangers from Chriſt, Mar. 15, 26. *I may not take the Childrens bread, and give it to Dogges.*

4 Falſe Prophets and Teachers, who (like Dogges) impudently barke againſt the truth, and ſhamefully rayle againſt the true Teachers. Phil. 2. 2. *Beware of Dogges.*

5 Contemners of the word, to wit, ſuch filthy uncleane livers, as deſperately hate and

ſcorne

ſcorne all good admonition, and their admoniſhers. Mat. 7. 6. *Give not holy things to Dogs.* 2 Pet. 2, 22.

6 An whore, which letteth out her body for hyre. Deut. 23, 28. *Thou ſhalt not bring the price of a dog into the houſe of God.*

7 Negligent, covetous, and unfaithfull Miniſters, which ſeeke their owne things, and not the things of Chriſt. Eſay 56. 10. 11. *Theſe greedy dogs can never have enough, they looke every one to their owne wayes, &c.* Dumbe and greedy Dogges be careleſſe and covetous Shepheards, which minde not the ſafety of the Flocke, but the benefit of the Fleece.

8 The Divell, the prince of this world. Pſal. 22, 20. Or it may be meant of the malicious Iewes, or both,

A living Dog, better, &c.] That it is beſt to enjoy things which be preſent, and not with expectation of future good things to deceive themſelves, Eccle. 9, 4, 5. The ſaying and opinion of Epicures, like to that in Eſay 22, 13. 1 Cor. 15, 32. *Let us eate and drinke, &c.* whoſe affections and faſhions by imitation, *Salomon* expreſſeth, Eccle. 10, 7, 8, 9.

Dominion Rule, Lordſhip, and power, either moderate or lawfull Lords. Iude 25. *To God onely be Dominion.* Or immoderate and hurtfull, of unlawfull Lords or Tyrants, Romans 6, 14. *Sin ſhall not have Dominion over you.*

To Deſpiſe dominion] To ſet at nought, and have in vile account, not the perſons of governours, but government it ſelfe, even the very order which God is Author of, they ſpare not to ſpeake ill of it; as doe at this day the Anabaptiſts, Libertines, Davidiſts, and Academici, with others. Iude 8, Whereas *Michael* would not uſe a rayling word againſt the impure Spirit, theſe men reproach the holy ordinance of God.

Doore] That whereby an ordinary entrance into, and paſſage out of a houſe is made.

2 Chriſt, by whom an entrance is made into the Church of God, as by a doore one entreth into an houſe. Iohn 10, 1. 9 *I am the Doore, if any man enter, &c.*

3 Opportunity or occaſion of doing much good. 1 Cor. 16 9 *A great doore and effectuall is opened unto me*, that is, a very large occaſion of profiting many.

4 Our hearts, which are as doores, whereby entrance is given to Chriſt, to come into us, and to dwell with us. Rev. 3 20. *I ſtand at the doore.* Pſa. 24, 7.

Doore of faith] The Doctrine of

of the Gospell, by which (as by a doore) wee enter into God, and he entreth into us. Acts 14. 27. *God hath opened the doore of faith unto the Gentiles.*

Doore of hope] The first entrance into the hoped-for inheritance and blessings of God. Hosea 2,15. *And the valley of Achor, for the doore of hope.* This Achor was the valley into which the *Israelites* first came, being once gotten over *Iordan*, when they went to take possession of *Canaan*, Iosh. 7,16.

Doore of utterance] An open and free mouth to preach the Gospell, Col. 4,3.

Doore of my lips] The lips, which are as a doore, by which our words passe out. This doore is opened by two keyes; one of benefits, the other of the spirit: The locke which shuts it, is the feare of God, Psal. 141, 3. *Keepe the doore of my lips.* Psal. 51,15. *Open thou my lips, O Lord, &c.*

Double] Great measure, Re. 18,6, *Give her double according to her workes.*

☞ **Double**] 1. The number of two is properly meant hereby.

2 The repeating of the same thing, or speaking the same twice, which is done to shew 1. The certainty, 2 The celerity thereof, Gen. 41,32.

3 The greatnesse of the matter, Gen. 2,19. 3 Any indefinite number more than one, or measure more than little.

4 Uncertaine or of diverse thoughts, Iam. 1.8, and 4.8.

5 False, or lying, or speaking a thing to one person or one time; and againe denying it, or speaking the contrary to others or at other times.*

Double portion) Two parts or twice so much as double portion. Deut. 21,17. *Two parts.*

Double honour] Much and great honour. 1 Timothy 5, verse 17. *Let Elders which rule well be had in double Honour*, that is, in singular love and reputation. 1 Thess. verse 5. chap. 13. and larger maintenance, as appeareth by 1 Tim. 5.18.

Double spirit] A great portion of the spirit, or of spirituall gifts, 2 Kings 2.9. *Let thy Spirit bee doubled upon mee.*

Double minded] A minde that goes two wayes, a wavering unstable minde, Iames 4. 8. *Purge your hearts ye double minded.*

Doubting] The mistrust of heart about the providence and promises of God, when the soule doth not rest quiet and surely in God, but sticketh and

and ſtaggers, hanging, as it were, betweene two. Rom. 4, 20. *Abraham doubted not through unbeleefe.* Mat. 14.31. *Why doubt ye, O yee of little faith?* Doubting in wicked men comes from want of faith, and meere infidelity: but in the godly, it comes from weakeneſſe of faith.

2 Wavering, and uncertainty of minde, 1 Tim.2,8. *Lift up pure hands without doubting.* Iam.1.6.

3 Perplexity and anxiety of minde, when one is ſo ſtreightned, as hee cannot ſee which way turne to him, or what to do 2 Cor.1,8. *We altogether doubted even of life.* 2 Cor.4, 8. *We are in doubt.*

Dove] A Creature of a very meeke and harmeleſſe Nature; alſo fruitfull, by meanes of often breeding. Mat. 10,16.

2 The holy Ghoſt, which is like a Dove for meeknes and innocency, Mat. 3, 26. It is written, the Holy Ghoſt came down from heaven like a Dove Ioh.1,32. To ſhew it was no materiall Dove, but an appearance or ſhew of one, (much leſſe was the Spirit converted into a Dove) wherein hee did pleaſe to manifeſt himſelfe for that time and purpoſe, afterward vaniſhing. And the Dove is ſayd to abide upon Chriſt in a two-fold reſpect, firſt, of his humanity, becauſe the Spirit was perpetually preſent with it to fill it with graces perfectly, both for numbor and meaſure. Secondly, in reſpect of his Deity or God-head, becauſe the Spirit which is the third perſon, is eternally joyned with Chriſt the ſecond perſon, by or in a moſt marvellous unity of one and the ſelfe-ſame eſſence and nature.

3 Holy Church or company of beleevers, which is chaſte and ſincere, full of ſpirituall beauty, like a Dove, reſting ſafe in a rocke. Cant.2,5. *My Dove, &c.* A Metaphor.

Like a deceitfull Dove] The Iſraelites to hold on their folly and ſottiſhneſſe, with great credulity and ſimpleneſſe, calling for helpe to ſuch as were their enemies, and would become their ſnare, Hoſ.7,11. *Ephraim is like a deceived Dove without a heart.*

Note. A Dove is commended for fæcundity or plentifull increaſe: alſo for ſimplicity and innocency: wherein the Dove is a Figure or type of the Church, which beſide her increaſe is alſo innocent, being expoſed to injuries on all ſides, yet ſuffering all without any revenge.

Eyes of a Dove] Gracious, chaſte, and moſt ſingle, like to the eyes of a Dove. Cant.1,15

Thine

Thine eyes are like the Eyes of a Dove.

Dowrie] A gift of man unto the woman or her parents, before and in respect of marriage. Gene. 34, verse 12. See the Law hereof, Exod. 22,16, 17.

D. R.

Dragon] A fierce and cruell Beast, full of strength, and very terrible for his force and power. Psal. 148,7. *Ye Dragons and depths.*

2 The Divell, who is called a great and red Dragon in respect of his exceeding strength and bloody cruelty against the Saints: which must serve, to make us watchfull and fervent in prayer against his grievous assaults. Revel. 12,3,9. *And the great Dragon, the old Serpent.* A Metaphor.

3 The greatest evils and enemies which may befall and beset us in this life. Psal. 91,13. *The young Lyon and the Dragon, thou shalt tread under thy feete:* that is, thou shalt overcome even thy strongest enemies. The King of *Babell* for cruelty likened to a Dragon. Iere. 51, 34. Also Eze. 29,3. *And Antichrist* Revel. 13,4.

Poyson of Dragons] The evill workes of wicked men, which are like poyson of Dragons, detestable to God, and dangerous to men. Deut. 32. 33. *Their wine is the poyson of Dragons.*

Places of Dragons] The waste Wilderneſie. Psal. 44,19.

Habitation of Dragons] Forsaken and desolate Cities. Ier. 51, 37. *Babell shall be as an habitation or dwelling place for Dragons*; that is, without an Inhabitant.

To Draw] To make willing to beleeve in Christ, them who by nature are unwilling. Iohn 6,44. *None can come to me except the Father Draw him.*

2 To make us more and more willing to follow Christ, by adding grace unto Grace; a second to the first; and to the second a third, Cant. 1,3. *Draw us, and we will runne after thee.*

3 An effect of the exceeding great power of Satan, prevailing even against the great ligors of the Church, to put them out, and to pull them from their standings. Rev. 12, 4. *And his taile drew the third part of the starres out of heaven.*

To draw sinne by cords] To heape up sinne upon sinne, violently, by all meanes. Esay 5, 8. *Woe to them who draw sinne by Cart-ropes, &c.*

To Draw waters] To shed aboundance of teares for sinnes done against Gods Law, as if Buckets of teares were drawne out

out of the Well of a ſorrowfull heart. 1 Sam. 7.6. *They drew water, and powred out before the Lord, and faſted that day.* Hyperbole. Alſo to take comfort from the promiſes of grace, Eſay 12.3.

To draw all after him] To reconcile upon the Croſſe by merit of his death, all the elect unto God, purchaſing for them with the forgiveneſſe of ſinnes, the Holy Ghoſt alſo, by whoſe mighty power through the preaching of the Goſpell, they may bee drawne from the world to Chriſt, to cleave to him by faith. Iohn 12. 32.

Dreame] A nightly viſion, or a viſion in the night. Mat. 1, 20. *And an Angell appeared to him in a Dreame*, Ioe. 2. 28. *They ſhal dreame dreames*; that is, they ſhall have plenty of divine Revelations.

2 Falſe viſions, and lying Propheſies, Ier. 23. 26. 27. *The Prophet that hath a Dreame, let him tell a Dreame.*

3 The uncertaine and vaniſhing condition of worldly rich men, Pſal. 73. 10, *As a Dreame when one awaketh, &c.*

A dreame is an imagination which the minde of man conceiveth in ſleepe. Of Dreames, ſome be with repreſentations and ſimilitudes, as *Pharoahs* &c. and ſome without, as *Abimelechs*; Some naturall, ariſing from temperature of body, or affection of mind, which have deceit, as Eccle. 5, 7. and Eſay 29, 7. Some bee divine when God ſpeaketh, Gen. 20, 3. or an Angel, Mat. 1, 23. or a man, Acts 16. Theſe to be regarded. Some be diabolicall, Deut. 13. 1, 2. Some for comfort, ſome to afflict.

To Dreame] To thinke a thing not to bee (for the ſuddenneſſe and ſtrangenes of it) which yet is indeed, Pſal. 126, verſe 1.

Dreames] One Dreame being manifold, or conſiſting of many branches and parts. Dan. 2, 1. *Dreamed Dreames*, See verſe 31, 32.

Droſſe] Falſe Doctrine, and corrupt Religion, Eſay 1. 22, 25. *Thy ſilver is turned into droſſe.*

2 Hypocrites and wicked men, Pſal. 119. *Thou wilt deſtroy all the wicked like Droſſe.*

Drunkenneſſe] Exceſſe in Drinking, when wine or ſtrong Drinke is taken in ſo abundantly, till it inflame and ſet the luſts on fire. Eſay 5, 11. *Woe unto them that riſe up early to follow Drunkenneſſe, and to them that continue till night, till the wine doe enflame them.* Pro, 23, 29. There is a notable deſcription of the ſinne of drunkenneſſe, by the dangerous effects outward and inward, which it bringeth

foorth in mens bodyes and soules. Reade the place and consider it.

2 Blindnesse and perturbation of a minde, not able to discerne true things from false. Esay, 28. 7. *The Prophet and the Priest have erred by strong drinke they stumble in Iudgement.*

In this signification the Whore of *Babel* is sayd to make drunke the kingdomes of the earth with the golden Cup of her fornications, that is, with her most false and pestilent errours offered out of a Cup of Gold, to blinde and besot them. Reve. 17, 2, 4. Ier. 23, 9.

3 Furious division, such as is amongst drunken men, which doe rashly smite one another. Ier. 13, 14. *I will fill them with drunkennesse, and will dash them one against another.* A Metonimie.

4 Feasting and liberall fare, as Gen. 43, 34. *And they drunke and had of the best drinke,* Hest. 3, 15. *The King and Haman sate downe to drinke,* Hest. 7, 1. A Synecdoche. This word signifieth to drinke large unto mirth, but with sobriety. Hag. 1, 6. Iohn 2, 10.

5 Plentifull aboundance of good things. Psal. 65, 9. *Thou visitest the earth, and hast made it Drunken,* that is, thou hast watered it abundantly, and made is rich. And verse 10.

6 All kinde of inordinate living. 1 Thess. 5, 7. *They that are Drunke.* A Synecdoche.

7 Wanton riotousnesse, and infamous lust. Habbac. 2, 15. A Metonimie.

To Drinke] To be partakers of some temporall Iudgement or affliction from God, Obad. 16. *As ye have drunke, &c. so all the heathen shall drinke continually, &c.* Mat. 20. *Yee shal indeed drinke of the cup, &c.*

Drinke offering of wine] The ready cheerefulnes of the children of God to offer up themselves to God in Martyrdome (as a Drinke offering) to testifie their faith, and for the service and ministery of the Church, Num. 15, 5. *The 4. part of an Hin of wine shalt thou prepare for a drinke Offering:* which rite is thus expounded by *Paul,* Phil. 2, 15. 2 Timothy 4, 6. *I am already offered up as a drinke offering.* These drinke Offerings as also meate Offerings, were annexed unto all slaine Sacrifices, whether burnt Offerings, or of thanksgiving. See Num. 15, 3, 4, 5.

Strong Drinke] A kind of Drinke which both Greekes and Latines call Sicera, being made of honey, barly, & dates; it hath force to make such drunke as take it. they gave it to such as were executed, to stupifie

ſtupifie and dull their ſenſes, and make them ſenſeleſſe of paine. See Proverbs 31.4. 5. 6. Eſay 5.11. *Woe to them which follow ſtrong Drinke.*

D. V.

Dukes] Governours and Leaders, but inferiour to Kings Gen.26.verſe 15. The Hebrew word *Alluph*, is a chiefe leader, or *guid*, in greek, *Hegemon*, a ruler or governour: it ſignifieth alſo Dukedomes, verſe 30. as Kings are put for Kingdomes, Eſay 23.15. Dan.7.17.23.

Dumbe] One that cannot ſpeake for lacke of naturall ability, Matthew 9.32, Marke 7.32.

2 One that cannot ſpeake and teach others, for lacke of grace and knowledge, Eſay.56. 10. *Their watch-men are all Dumbe, they have no knowledge.*

3 One that will not ſpeake though he can, being quiet and ſilent under Gods hand, Pſalm. 39.9. *I was dumbe and opened not my mouth.*

Dumb ſpirit] A ſpirit which maketh him dumbe, whom he poſſeſſeth, Mark.9.17.25. A Metonimie of the cauſe.

Dung] Gods enemies trod under foot as dung and mire, Pſal.83.11. *They became the Dung of the earth*, Mal.2.3.

2 All things, even the moſt precious and glorious, without Chriſt, Phil. 3. 8. *I judge all Dung.*

Duſt] A weake and vile Creature, Gen.18.27. *How ſhall I that am but Duſt ſpeake to my Lord?* Gen.3 19. *Duſt thou art.*

2 A meane eſtate, Pſal. 113. 7. *He lifteth the needy out of the Duſt.*

3 Death or the eſtate of the dead, Gen.3.19. *To Duſt thou ſhalt returne*: as alſo mans body. Eccl.12.7.

4 That part of man which is made of Duſt; to wit, his body, Pſal.30.9. it alſo ſignifieth innumerable, Gene. 28. 14. Gene.13.16. and 32.12. Num. 23.10.

Duſt put upon the head] Deepe heavineſſe and ſorrow, in reſpect, either of ſome great ſinne, or of ſome great judgement, Ioſh. 7.5, *And they put Duſt upon their heads*, Acts 13.51.

To ſhake off the Duſt of the feete] To witneſſe by this ſigne, how execrable and loathſome they are, which refuſe and contemne the Goſpell, the very Duſt is infected with their ſinne, Matt.10.14. *Shake off the Duſt of your feete.*

D. W.

Dwelling] A true, mighty, and fixed preſence, either for

good or evill, according to the nature of the thing that dwelleth, Ioh. 1.14. *The Word was made flesh, and dwelt among us.* Thus the spirit and the Word are said to dwell in us, 2 Cor. 5. 16. Col. 3. 6. Ep. 3. *Christ dwelleth in our hearts*, that is; they be conversant with us, and doe keepe mansion in our hearts, ruling and over-ruling us, as a Master ruleth and guideth his house. Also sinne dwelleth in the regenerate, Rom. 7. 17. *Not I, but sinne that dwelleth in me*, forcibly hindering, and by his presence mightily crossing and striving against the good motions of grace, in the heart of a sanctified person.

2 Constant trust in Gods providence and promises. Psa. 91. 1. *Who dwelleth in the secrets of the Almightie.*

3 To remaine, abide, and continue, Iohn 6, 56. *Hee that eateth my flesh, dwelleth in me, and I in him.* Also to set ones selfe for a short time as a stranger, Exod. 2. 15. Acts 1. 29. Exod. 2. 21. Exod. 12. 40.

4 To have place or entertainement, Psa. 5. 4. *No evill shall dwell with thee.*

5 Familiaritie or communion, both perfect and immediate, betweene God and the Elect, Revel. 21. 12. *And he will dwell with them.*

6 Solace, comfort, and protection, by Gods comfortable presence, Revel. 7. 15. *He that sitteth on the Throne, will dwell with you.* Also it signifieth the perpetuall union of two natures in Christ, in whom the Godhead dwelleth bodily, Colos. 2. 9. viz. substantially, and not by communication of vertue, as God dwelleth in the Saints.

To dwell in seeled houses.] To rest wholly in their owne private affaires and pleasures of this life, contrary to the duty of godly persons, who ought to preferre piety and Gods service before their owne, either commodities or comforts, Hag. 1. 4. *Is it time for you to dwell in your seeled houses?*

To dwell in God] To bee joyned constantly unto God, which is by faith as by an Instrument: Charity is but a witnesse of our societie with God, 1 Ioh. 4. 16. *Hee that dwelleth in love dwelleth in God.*

To dwell together] The societie and conversation of man and wife, for the performance of marriage duties, Mat. 1. 18. *Before they came to dwell together*, 1. Pet. 3. 5.

2 To pitch his Tabernacle as ye would say, to make a short abode here, as they which live in Tabernacles or boothes, doe not tarry long in one place, Ioh. 1. 14. *He dwelt amongst us*: that is,

is, not onely in our nature, but in the presence of us the Apostles and other Iewes, he did a while for a time converse.

Dwelling of the Spirit in us, or of Christ in his members] Three things. First, that his presence is effectuall and mightie, to possesse and governe the faithfull, which are his Temples, having dominion over them, inwardly enlightening to know, and powerfully guiding to doe the knowne will of God. Secondly; that his presence is continuall, not as of a guest, who lodgeth for a night in an Inne, and is gone next day; nor as a sojourner that flitteth, but as an Owner and Possessor to abide for ever, as in Ioh. 14. Thirdly, the manner of his presence; not by infiniteneſse of power, as hee is present to all creatures to sustaine them, but by his grace and healthfull effects, uniting to Christ, regenerating to bee his lively members, witnessing our adoption, &c. Rom. 8.9. Ephe. 3.17.

Dwelling, habitation, or mansion, is a name given to the Tabernacle which *Moses* made and God dwelt in, 1 Sam. 2. 32.29. and afterward to *Salomons* Temple. 2 Chr. 36.15. and Heaven it selfe, is also thus called, Deut. 26.15. where *there be many Mansions*, Iohn 14. 2. Also the Tent which *Moses* made, and *Salomons* house was thus called, 2 Chr. 29. 6. The Temple is called the habitation of his glory, because Gods glory filled the Tabernacle, when God first tooke possession of it, Exod. 40.34.35. Psal. 26.8. and elsewhere, the habitation of *Iehova*, Levit. 17.4. and of his Name, Psa. 74.7.

Dwelling in Tents signifieth, either the keeping at home, as Gen. 25.27. Iud. 5. 24. or his being with his sheep-folds; for sheepheards dwell in Tents, Esay 38.12. and such was *Iacobs* trade and his childrens, Gen 46.34. Or else thirdly his pilgrimage in the land, Heb. 11. 9. Hereupon *Iacobs* Tents are used for the state of the common-wealth of Israel, Numb. 24.5.

To be in light, or to dwell in the light, signifieth, God can endure no falshood, hypocrisie, lies.

To dwell in the clouds, signifieth, that God is in-accessible to us: also the cloud is a token of Gods presence, 1 Ioh. 1.7. 1 Tim. 6. 16. 1 Kings 8.12. Levit. 16.2.

D. Y.

To dye] To giue up the ghost, Gen. 5.20. *And he dyed.*

2 To be continually in the

danger of death, 1 Cor. 15. 31. *I Die daily.*

☞ 3 To become guiltie or worthy of death. Alſo to be in feare and danger continually of dying, when the Iudge ſhall call for him. Alſo to begin to die and become ſubject to mortalitie or death. So *Adam* died as ſoone as hee had taſted the forbidden fruite, Gen. 2. 17. The meſſengers of death beginning then to ſeize on him.*

To dye to ſinne] To breake the force of ſinne, and every day to weaken it ſomething. Rom. 6. 2. *How can they which are dead to ſinne, live therein?* Thus the godly die even while they live.

To Dye in the Lord] To yeeld up our ſpirits in the faith of Chriſt, under hope of Salvation by him, with repentance for all our ſinnes. Revel. 14. 13. *Bleſſed are they which die in the Lord.* This is to fall aſleepe in Chriſt, 1 Theſſ. 4. 13.

To dye for the Lord] To give our lives for the teſtimony of Ieſus, as Martyrs doe, Acts 21. 13. *I am ready to die for the Name of the Lord Ieſus.* Thus died *Iames*, Act. 12. 2. and *Antipas*, Rev. 2. 13.

To dye to the Lord] Theſe foure things: firſt to acknowledge that as we have life by his giving, ſo death commeth by his ſending; ſecondly, with cheerefull patience to ſubmit our ſelues to all diſeaſes, and to death it ſelfe: thirdly, as in our life, ſo in our death to deſire that God may bee glorified of vs, being very carefull that nothing bee ſpoken or done to diſhonour him. Fourthly, to give up our ghoſt in good confidence that Chriſt will ſave our ſoules preſently at their diſſolution, and raiſe up our bodies to life at the laſt day. Note, that living to the Lord, and dying to the Lord, are joyned together; ſuch life, ſuch death.

To dye in ſin.] To periſh by impenitency, or to goe into everlaſting death through continuance in ſinne, Ioh. 8. 24. *Yee ſhall Die in your ſins.* Thus ſhall all they die, which beleeve not in the onely begotten Sonne of God.

To dye to our ſelfe] In our death to bee forſaken, without any to care for us or to reſpect us, Rom. 14. 7. *None of us die to our ſelves* Thus ungodly men die, who as they acknowledged not, nor truſted in any God whiles they lived, ſo they have no God to look to them to ſave them in their death, when they periſh as forſaken bond-men. But thus the godly do not die: for the Lord whoſe they are, and whom they faithfully ſerved in their

their life, doth preſerve them ſafe both in their life and death, alſo will raiſe them from death to life.

To die the Death] Certaintie of dying. Gen.2.17. *Thou ſhalt die the death.* Doubling of the verb noteth certainty, ſpeedineſſe, and fearefulneſſe of death. See the like, Gen. 2.16. and 3.16. and often elſewhere; an Hebraiſme, Gen.11,3.

To die the death of the righteous] To have a death like to the death of the righteous; or to have an end like unto his. Num.23.10. *That I might die the death of the righteous, and my end may be like his.*

To die in Adam] To bee ſubject to death, by the guilt of *Adams* diſobedience, 1 Cor. 15.22. *In Adam all die.*

Dying] The miſerable eſtate and condition in which the faithfull, but eſpecially the Miniſters of the word bee in this life. 2 Cor.4.10. *We beare about in our bodies, the dying of the Lord Ieſus.*

E. A.

Eagle.]

A Bird, the King of Birds, whereof *Pliny* mentioneth divers kindes, unto which it is common, to be gathered together to a dead Charion, through the ſmell or ſent of it: alſo to flie aloft, and to carry their young upon their wings in a tender of them, &c. Iob 39.31. 32.33.34.

2 Beleevers, which upon the wings of a lively faith ſoare aloft, and mount up to Chriſt Ieſus, whoſe crucified fleſh hath a ſweet ſauour, that attracteth and draweth them to him, as the ſavour of the dead carkaſſe can cauſe the Eagles to reſort unto it. Luke 17.37. *Where the carkaſſe is, there will the Eagles reſort.*

* Or thus. If there bee ſuch wit in Birds (as Eagles) that they will come ſo farre to one carkaſſe; a great ſhame it is to beleevers, not to bee gathered to the Author of life, by whom they are truly fed unto an everlaſting life.

Or thus: as Eagles aſſemble to the Carion: ſo the beleever ſhall be perfectly joyned to Chriſt, in deſpight of Sathan, according to that, 1 Theſſ 4.17. *And ſo they ſhall be ever with the Lord. When the Son of man ſhall come to judge the world, all the faithfull ſhall be gathethered to him.* An Allegory.

Eagles winges] The merciſull providence of God, ſaving and protecting his people from dangers, Exod. 19.4. *I caried you upon Eagles wings.* Eagles fly aloft, and carry their yong on their wings, to put them out of danger; which ſignifieth Gods loving providence, procuring the ſafety of the Church, and of every member of it. A Metaphor.

2 Swiftneſſe, ſpeedineſſe, and by ſudden flight vaniſhing away. Prov. 23.5. *Riches takes wings like an Eagle, and flies into Heaven.*

Great Eagle] That moſt mightie and rich king of *Babel*; to wit, *Nabuchadnezzar*, Eze. 17.3. So expounded in ver. 12, of this Chapter. A Metaphor.

Eare] The inſtrument of hearing.

2 The underſtanding which comes by hearing. Re. 2.11. *He that*

* Theſe ſenſes and collections be not contrary, but diverſe; and may well ſtand together.

that hath eares to heare, &c. Deu.26.4. **A Metonimie.**

3 Service, obedience, or perpetuall ſubjection. Pſalm.40.6. *Mine eares haſt thou opened*; that is, thou haſt framed me to thy perpetuall ſervice, Exod.21.6.

Gods Eare] Either his infinit knowledge (as if he heard all things) or his readines to heare and to grant our requeſts. Pſal 94.9 *He that made the eare ſhal he not heare?* Pſal. 116.2. *He hath inclined his eare unto mee.* **A Metaphor.**

Earneſt] Something given to binde a bargaine; as a ſhilling, to binde the paiment of an hundred pounds.

Note. It is in Hebrew *Erabon*, hence the **Greeke** *Arrhabon* is borrowed, and it ſignifieth a pledge, pawne, or earneſt.

2 A pledge or pawne, Gen. 38.17. 18. *What is the earneſt (or pledge) that I ſhall give thee?*

3 An hoſtage given in war. All theſe are (as an earneſt) to confirme and aſſure a thing. 2. Kings 14.14.

Earneſt expectation] A looking after ſome-thing with great greedineſſe and unwearied continuance, Rom. 8.19. *The earneſt expectation of the Creature, &c.* Here is a **Prosopopoeia** or fiction of perſons: there is a perſon put upon the unreaſonable Creature, of one who expecteth and looketh after ſome man or matter, as it were with heads and neckes ſtretched out, to behold and ſpy that which they eagerly deſire to ſee and enjoy: ſo the Creature (as a woman in travell) Rom. 8.22. fervently coveteth it owne reſtauration by a naturall inſtinct which is put of God into the Creature, whereby it is mooved ſecretly to covet and attend the end for which it was made; which is that perfect eſtate wherein it was made of God, and from which, by mans ſin it fell, and unto which ſtill it tendeth by a naturall inclination, even as heavy things naturally tend downeward, and light things upward.

Earneſt of the Spirit] The gift of the Spirit which is like an earneſt in a bargaine: for the firſt fruits, or the ſaving gifts of the Spirit, to wit, Faith, Hope, Love, and Repentance, doe in ſuch ſort aſſure the godly of having their full happineſſe in heaven at laſt, as hee that hath received an earneſt, is ſure to have the full ſum paid him, or the full bargaine accompliſhed, Ephe. 1.14. Alſo 2 Cor. 1.22. *And hath given the Earneſt of the Spirit.* In this ſenſe the Apoſtle in the foreſaid places, uſeth the ſimilitude of a Seale, which alſo ſerveth to confirme a promiſe; and therefore fit to ſignifie the aſ-

ſurance which the Spirit of adoption doth give the faithfull of their inheritance in heaven, in due time to be ſeene and enjoyed of them.

Earth] Dry land. Gen. 1 Pſa. 24. 1. *The earth is the Lords.* Alſo it ſignifies that matter whereof all tereſtriall and celeſtial bodies were made. Gen. 1. 2.

2 Land and Sea, and all that is in them. Gen. 2. 1. Thus God created both heaven and earth, Pſal. 124. 8. *Which made heaven and earth.* Alſo by a **Synecdoche** Earth is put for all things created. And for the water which covered the earth being dried by a ſtrong Eaſt wind. Gen. 8. 1.

3 The Inhabitants or people which dwell on the earth. Pſal. 101. 1. *Sing unto the Lord all the earth.* Gen. 6. 11 Gen. 9 13. by a **Metonimie** of the place containing, being put for the perſons contained in it, as Joſh. 23. 14. Eſay, Chap. 24. verſe 19. 20. See Eſay 11. 5. 9. for the Elect on the earth.

4 Earthly minded perſons Pſal. 10. 18. *That earthly man* (or man of the earth) *cauſe to feare no more*: the wicked and impenitent which bee on the earth, Eſay 11. 4.

5 That which is fraile and weake 2 Cor. 4. 7. *We have this Treaſure in veſſels of Earth*, or Earthly: ſignifying thereby, fraile and weake men, to whom the treaſure of the Goſpell was committed, to be by preaching ſcattered abroad. It ſignifieth the Elect, Eſay, 11. 10.

6 The increaſe or fruit which commeth out of the earth, Gen. 3. 17. *In ſorrow thou ſhalt eate of it*: that is, the (earth) *all the dayes of thy life.* **Metonimie.**

7 A Region, Land, or Countrey. Mat. 9. 26. Marke 15. 33. Luke 4. 25. In all which places the word Engliſhed (*Land*) is (*Earth*) in the Originall, by a **Synecdoche.**

8 Onely the Land of *Iſrael*, Rom. 9. 28.

☞ 9 That which is vaine and vile, ſavouring nothing of heaven. Ioh. 3. 31.

10 A ſimilitude or compariſon taken from the earth, or earthly things, Ioh. 3. 12.*

Earth empty] That the land of *Iuda* and *Iſrael* ſhould lacke both Inhabitants and treaſure. Eſay 24. 1.

Earth mourneth] The people to be ſorrowfull, and through heavineſſe to pine away, Eſ. 24. 4. *Earth mourneth*: and in the next verſe the earth is ſaid to be defiled, namely by the wickedneſſe of the perſons which tread thereon.

A ladder ſet upon the earth Gen. 28. v. 12. as the ladder repreſenteth Chriſt the Sonne of man, on whom the Angels of God aſcend and deſcend, Iohn 1. 51. and in Gen. 28. 12. is applyed

applyed in ſpeciall to *Iacob*, and his journey; ſo the earth ſig. his humane nature and converſing with men, and the heavens ſig. his divine nature & mediation for men with God. Ioh. 16. 28. Heb. 9. 24.

Eaſt] Eaſterne people which dwelt in *Syria* and *Meſopotamia*, as the Philiſtims dwelt in the Weſt, Eſ. 2. 6. They are full of the Eaſt, or above the Eaſt, excelling them in ſuperſtition and art-magicke, whereunto they are given exceedingly.

Earth, and the plenty thereof] The whole frame of the world and all Creatures which be contained in heaven, earth and ſeas, abundantly, as ſtarres, beaſts, fowles and fiſhes, and whatſoever ſprings out of the earth for mans uſe. 1 Cor. 10. 26. Fulneſſe of the earth, as Eſa. 5. 3.

To fill wells with earth] Prefigured the corruption of cleere Doctrine of the Goſpell with earthly gloſſes and traditions. Gen. 26. 15.

To be Eaſed of his enemies] To comfort him in the juſt puniſhment of his owne people, become (through their Idolatry and Apoſtacy) enemies to their God. I will eaſe me of my enemies, that is, I will quiet and cheere my ſelf when my wrath is ſatisfied and fulfilled in their puniſhment. Eſay 1. 24.

Eaſe] A ſtubborne reſting and continuing in an evill and ſinful courſe, with pleaſure and delight in it. Pro. 1. 32. *The eaſe of the fooles ſlayeth them.*

Eaſie] That which may well be borne, or which we may uſe with none or little incumbrance and burthen to us. Mat. 11, 30. *My yoke is eaſie*; to wit, unto the regenerate. See yoke.

☞ There is a Facility or eaſines two fold.

1. Of perſons, when they be acceſſible, affable, exorable, it is the ſame with kindneſſe.

2. Of their workes or things to be done, which conſiſteth of two parts.

1. In the fitnes, multitude, power, preſence, conjunction of the meanes or cauſes.

2. In the paucity, impotency, abſence, diſunion of the counter cauſes or impediments.*

Eaſt Country] Land of the Eaſt part of *Arabia*. Gen. 25. 6. Hereupon mention is made of the Land of the Eaſt, Iob 1. 3. and *Iob* himſelfe was in likelihood, the ſonne of one of theſe ſonnes or nephewes of *Abraham* by *Keturah*.

To eate] To chew meat with the teeth, to make it fit to enter the ſtomack. This is naturall eating.

2 To receive and take part of all ſorts of meates, even ſuch as were forbidden by *Moſes*. This *Peter* did among the Gentiles.

tiles at *Antioch*, to confirme by his example, that Christian liberty from the yoake of *Moses* Law, which the doctrine of the Gospell taught and set foorth; but afterwards when some Iewes came thither from *Iames* (that is, from *Ierusalem*) he overthrew that he had established by his teaching and example, in that he applyed himselfe as a temporizing dissembler (in that one act) unto the Iewish custome, being with the Iewes. Gal. 2. 12. Before certaine came from *Iames*, he did eat with the *Gentiles*. Note that by this latter act and deed of his, he gave occasion to thinke that the Ceremonies of the Law were necessarily to be kept of all that would be saved; whereas by his former eating indifferently all kinds of meats with the beleeving *Gentiles*, he had built them up in the abrogation of those Ceremonies; so destroyed hee what once he built: such imperfection, is even in the best men.

☞ 3. To live by Bribery or gifts given by wicked people for the impunity of their sinnes, this is to eate the sinnes of the people. Hosea 4. 8.

A sinne whereof Ministers by their flattery, or evill silence at mens sinnes, and Magistrates by not punishing, and much more by upholding mens sins, are guilty too often.*

To Eat Christ] To receive him, by beleeving in him, as meate is received into the stomacke by eating, so Christ is received into the Soule by beleeving. Ioh. 6. 35. *He that beleeveth in me shall never hunger more, and he that beleeveth in me shall never thirst.* This is spirituall eating. Thus is the flesh of Christ eaten, when we doe by faith beleeve, that it was given for us, and is the price of our sinnes to God. The Capernaicall and Papisticall eating of Christ, is both absurd and abominable; for so Infidels and wicked men, yea, very Mice and Rattes may eat him, and have eternall life by him, if his very flesh were corporally present in the place where the Sacrament is administred.

To Eat all things] Not to pamper the belly by gluttony and excesse, but indifferently without choyce to use meates forbid by *Moses* Law, as well as such which were allowed, upon knowledge of their liberty purchased by the Passion of our Lord, from such Legall and ceremoniall observances. Rom. 14. *One beleeveth that he may eat all things.*

To eate herbes] To feede upon pease, beanes, and all manner of pulse, or the vilest meates that were, rather than to eate meats forbidden by the Law; such

ſuch was the weakneſſe of beleeving Iewes. Rom. 14.2.

To eate and live for ever] To eat of the tree of life, on a purpoſe and hope to recover that life eternall which he had worthily loſt by his eating of the Tree of knowledge. Gen. 3.22. Note that *Adam* ſhould not have lived for ever, though he had eaten; (for by ſinne hee was deſtitute of the force and fruit of the Tree, which ſhould have conſerved naturall, and continued ſpirituall life, on condition of his obedience) but the vaine confidence and preſumption of *Adam* is heere noted, ſuch as hypocrites have to get ſalvation (*ex opere operato*) by the bare action, or receiving of the Sacrament.

Not to eat blood of Beaſts] Not to prophane or diſhonour holy things by imploying them to common uſe; for blood was for expiation in ſacrifices. Gen. 9.4. Lev. 19.16. Lev. 17.11.12.

2 To be very carefull not to ſhed mans blood to ſatisfie our luſt, Gen. 9.4.5. Deut. 12.13.

The law which forbiddeth the eating of the fat. Lev. 3.17 and 7.13.14.15. hath the ſame ſignification, which the blood before did ſignifie, as touching our honouring holy things.

Not to eate uncleane beaſts and birdes] That nothing is lawfull for us (no not for common uſe) unleſſe it be ſanctified by the word and prayer, Levit. 11.1.2.3.4. &c. untill ve. 12. compared with 1 Tim. 4.5.

2 That we ought not to be carried away with ſtrange doctrines and manners of the Heathen, but to have our hearts eſtabliſhed in the Lord, with grace, Heb. 13.9. Lev. 20.25.26.

To eate Butter and Hony] To be nouriſhed and brought up with ſuch ſuſtenance as is fit for an infant to feed on till he came to age of diſcretion, Eſay 7.15.16. *Butter and hony ſhall he eate:* this muſt not bee underſtood of the Sonne of the Virgine (Immanuel, verſe 14,) but of the young ſonne of *Eſay*, *Shear-laſhub*, verſe 3. whom God had given as a ſigne of deliverance of *Iuda* from the *Syrians* and *Iſraelites*, who both periſhed in ſo ſhort a time as this Childe could grow up: for both thoſe kings periſhed within the fourth yeare of the reigne of *Ahaz*, whereas Immanuell was borne long time after, 2 King. 15.30. and 16.9.

2 To have ſuch plenty, as there ſhould be none, of the richer eſpecially, to whom to ſell; ſuch a number ſhould be exported captives to Babylon, and ſo few Inhabitants left in *Iuda*, Eſay 7.22. *Butter and Ho-*

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ny shall every one eate, that is left in the Land.

To eate as a Canker] To overthrow the faith of others, as a gangrene doth overthrow a body by eating part after part, 2 Tim. 2. 17. 18.

To eate our owne iudgement] To procure iudgement to our selves by our eating unworthily the Lords Supper, 1 Cor. 11. 30. *Hee that eateth this bread unworthily, eateth his owne Iudgement*; that is, he is cause of punishment to himselfe, by eating unduely.

To eate a rowle or a booke] To receive, and (after a sort) to draw and take in both the argument or matter, and also the gift of prophesie, Ezek. 3. 1. *Sonne of man eate this rowle.*

2 To study and learne the Scripture, till one know the points of Doctrine, and have the power thereof in the heart. Revel. 10. 9. *Take the Booke and eat it up.*

To eate bread] To feede, or to eate meat. Marke 3. 20. *They could not so much as eate Bread*, that is, take their meat and repast.

To eat and drinke] To live, and be safe, Exod. 24. 11. *They saw God, and did eate and drinke.*

2 To live voluptuously, being given to the pleasures of this life, 1 Cor. 15. 32. Gen. 25. 34.

To eate up Gods people] To exercise wrong and cruelty towards the godly. Psalme 14. 4. *They eate up my people like bread*, even as usually and willingly as they eate Bread, they doe oppresse the godly.

E. *C.*

Ecclesiastes] A person united againe to the Church, upon his repentance done and published before the Church, Eccles 1. 1.

2 A booke or portion of Scripture, called *Ecclesiastes*, because it is a witnesse of his (*Salomons*) uniting to the Church, after his greevous fall.

E. *D.*

Eden] Either pleasure; then it is a Noune appellative: or the name of a place and Region (wherein stood Paradise) called so upon the great delights and pleasures which abounded in *Eden*, Gen. 2. 8. *Eastward in Eden.* Heereof is often mention in Scriptures, 2 Kings 10. 12. and Esa. 37. 12. Ezek. 21. 23. & 28. 13. where Eden is tearmed the garden of God: also Gen. 4. 15. & 13. 10. and Isa. 51. 3. Which plainely sheweth that sithence Eden is the proper name of a Region in Babylon, or Chaldea and other Regions bordering upon it, (as *Nod*, Gen.

Gen. 16.) it is plaine therefore that they are deceived which imagine Paradise situate in Eden, to be the whole world, or in the ayre, under the equinoctiall zona, or circle; or to containe *Armenia*, *Syria*, *Egypt*, and *Assyria* in it: or restraine it to a fruitfull field in Babylon, or confine it to *Syria* only: whereas how Paradise and the Region of Eden were bounded, cannot certainely by any stories sacred or prophane, be understood, as *Pareus* thinketh. Sure it is, that *Moses* writeth of Eden as a place in his time well knowne of him and the Iewes, and in Gen. 2. doth by some floods and other circumstances describe and determine it. Eastward it was, but how large, whether yet defaced wholly, or when, as it is no matter of faith so no certainty to be had, but with much uncertainty; *Prestat dubitare de occultis, quam litigare de incertis.* *August.*

☞ *Edom*] 1. The colour of red, in the Hebrew tongue. Ge. 29.25.

2. The name of *Esau* for two causes, Gen. 25.25. 30. & 36. 1.

3. The posterity of *Esau* with the Edomites. Amos 1. 11.

4. The King of Edom, Num. 20.18.

5. The Country inhabited by the posterity of Esau. Psal. 137.7. Ezech. 25.13.

6. The whole world or earth over which the Apostles (the feet and shoes of Christ) should go to preach. Psa. 60. and 108.9. compare it with Rom. 10.15. Math. 28.9. S. *Augustine*.

7. A City in Idumæa. Iosua 3.16.*

Edifie] To build, or to make an house.

2 To doe all manner of duties, either to bring our neighbour unto Christ, or if he be wonne, that he may grow from faith to faith; for the faithfull they are Gods house and building, his Temple and stones of the new *Ierusalem*; and the furthering of these in Christianity is edifying and building of them up. 1 Thess. 5.11. *Edifie one another.* Rom. 15.2. Eph 4. 12. A Metaphor.

Edification] Either the action of one, who seeketh by instruction to build up others in godlinesse: or the event and fruite of such an action. Eph. 4. 12. 16. *For the Edification of the body of Christ.* 1 Tim. 1.4.

E. *F.*

Of no Effect] That which is void, frustrate, fruitlesse, idle, and vaine, having lost force and efficacy, Gal. 4.4. Rom. 3. 31. Gal. 2.21. Rom. 6.6. In all these places, one word is used

used in the Greeke Text.

E. *L.*

Eldership] The Colledge or whole company of Elders which labour in the word and the regiment of the Church. 1 Tim. 4.14. *Given thee with the laying on of hands of the Company of the Eldership.*

Elder] An ancient, or one stricken in yeares, or of great age. 1 Tim. 5.1. *Rebuke not an Elder.* This is an Elder in respect of age. Elder is put for greater, to wit, in age, as Gen. 29.16. and 27.v.1.

2 A temporall Governour and Ruler among the Iewes, Exod. 24.1. Also Exod. 4.29. *The Elders of the Children of Israel,* Exod. 17.5. *Take with thee the Elders of Israel.* Matth. 21. 23. Act. 4.5. These were Lay, or civill Elders. Elders by office and dignity in the Common-wealth. Gen. 50.7. Num. 11.16. Ruth 4.2. 1 Tim. 5.17. for Church rulers.

3 One that hath authority over a flocke, to rule or teach it. 1 Tim. 5.17. *The Elders that rule well, are worthy of double honour.* 1 Pet. 5.1. *The Elders which are among you.* This is an Ecclesiasticall Elder, to deale in the Edification of the Church, Tit. 1.5.7.

4 An Apostle. 1 Pet. 5.1. *I also that am an Elder,* 2 *Ioh.* 1 *The Elder to the Elect Lady.*

5 Progenitors, or fore-fathers, which lived in former ages. Marke 7.3. *Holding the tradition of the Elders.*

6 All which have any ecclesiasticall function, namely, Teachers and Pastors, 1 Epistle of Pet. chap. 5.1.

7 Pastors, Deacons, and other Church-officers. Acts 14. 23. A Synecdoche.

8 The Iudges or seventy Senatours of the great Court at Ierusalem, called *Sanhedrin*, Math. 16. ver. 21.

To elect or chuse,] To decree the election of some to be saved by Christ the Mediator, Ephes. 1.4.5.

Election] A choosing of some out of many; as if out of a great heap of flowers, or herbs, gold, or precious stone, or other things, yee would gather the chiefe. Now, where some are chosen, others are refused, and where some be refused, all bee not chosen. They erre, who hold Election unto life to bee common: or to depend on foreseene faith or workes, for it is most free.

2 The choosing of some to obtaine salvation by Christ, according to the good pleasure of God, Rom. 9.11. *Election of Grace.* This hath two acts, 1. of the end, called the decree: 2. of the

the meanes, called the execution of the decree.

3 The chooſing or appointing ſome unto publicke functions, by voices, or by a common conſent, Acts 14.23. *When they had ordained Elders by Election in every Church*, Iohn 6.70.

4 The Elect themſelves, Rom. 11.7. *The Election hath obtained it.* The company of elected Iewes are heere meant.

Elect Angels] Certaine Angels choſen from amongſt the reſt to eternall life, 1 Tim. 5.21. *I charge thee before God and the Elect Angels.*

Gods Elect] Such men and women, as are freely choſen of God in Chriſt Ieſus unto everlaſting ſalvation, without reſpect of faith or workes, foreſeene only, becauſe God would ſhew them mercy, Tit. 1.2. *According to the faith of Gods elect.* Rom. 9.9.10.

2 Chriſt, whom alone God elected & choſe to be the Meſſiah and Saviour, Luke 23.35.

Elect Lady] Some excellent and honourable Dame, 2 Ioh. 1. *To the Elect Lady.* In this ſence *Theophilus* is called moſt Noble Luk. 1.3. being a chiefe and principall perſon, renowned as well for piety and good works, as for birth and nobility.

Election what it is.

Gods eternall decree, freely chooſing as ſome Angels, ſo alſo a certaine number out of loſt mankinde, to obtaine ſalvation by faith in Ieſus Chriſt, unto the praiſe of his glorious grace, Rom. 9.11. Acts 13.48. Epheſ. 1.4.5.

Elect, or choſen in the Lord] One which is a ſelected and choiſe perſon, of chiefe and excellent godlineſſe, declaring Election from all eternity, Rom. 16.13.

To make Election ſure] To confirme that decree of our election (which is firmely purpoſed on Gods part) to our owne hearts, which is done by the fruits of the Spirit in us, rehearſed before, 2 Pet. 1.5.6.7. For theſe graces ſhew a mans faith and Iuſtification, and this ſhewes our calling: and calling commeth from election, as *Paul* teacheth, Rom. 8. and 9. 2 Pet. 1,10. *Making your calling and Election ſure.*

Election of grace] Free election, or that election which comes from the free mercy and favour of God, Rom. 11.5. *According to the Election of grace.* If election be of grace, then it is not of workes; for then grace were no grace, ſaith the Apoſtle, and that is no way free, which is not free every way, ſaith *Auguſtine.*

Elements, or rudiments of the world] The Fire, Ayre, Wa-

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ter, Earth, called Elements, becauſe they bee the beginning, wherof other viſible Creatures are compounded, 2 Pet. 3. 10, 12. *Elements melt with heat.*

2 The Legall Ceremonies of the old Teſtament, which were Principles or Rules, wher by God ruled and inſtructed his Church (as it were) under a Schoole-matter in thoſe daies. But being now joyned to the Goſpell, or held as neceſſarie to ſalvation, they are to bee taken heed of, Col. 2. 8. *Beware leſt ye be ſpoyled by traditions of men, according to the Elements of the world.* Thus it muſt be read after the Originall Text, Gal. 4. 9. **See Rudiments.**

Elias] That particular Prophet and man of God, called (*Elias*) the reſtorer of Religion in his time, 1 Kin. 17. 16. *According to the word of the Lord which he ſpake by the hand of Elias*

2 *Iohn Baptiſt*, which came in the Spirit and power of *Elyas*, to reſtore Religion in his time, Mat. 17 11. *Certainely Elyas muſt firſt come and reſtore all things*, verſe 13. *And his Diſciples perceived that he ſpake this of Iohn Baptiſt*, Mal. 4. 5.

E. *M.*

Emulation] A ſtrife, who ſhould goe before other in receiving favours and honours, Gal. 5. 20. *Debate, Emulation.* Here it is taken in il part. There is an example of it in Marke 9. 33.

2 A ſtrife betweene two or more perſons, who ſhould goe before and excell other in doing good. An example hereof, wee have in Rom. 11. 14.

To Embalme] To ſeaſon a dead body with Spices, to preſerve it from ſavoring, Gen. 50 2. Theſe ſpices were the fruits of certaine hearbs and trees, pleaſant in ſavor and taſte, as ginger, pepper, nutmegs. The uſe of this Embalming was civill for honor ſake, phyſicall againſt putrefaction; myſticall to be a token of the incorruption to come in heaven.

Empty] Voyd, or one which hath nothing that good is, Luk. 1. 53. *The rich hee will ſend empty away.*

E. *N.*

End] Tearme, concluſion, or laſt end of a thing; alſo ſcope or marke, Rom. 6. 22. *And the end everlaſting life*, 1 Peter 4. 7. *End of things is at hand*, Phil. 3, 19. 1 Pet. 1. 9.

2 Payment, or reward, Rom. 6. 21. *The end of thoſe things is death.* Phil. 3. 19.

3 Perfection and Complement, 1 Tim. 1. 5. *The end of the Commandements is love:* See Ro. 13. 10. 1 Cor. 10. 11. Heere it ſignifies

signifies both limit and perfection, Dan. 11, 38.

4 Summe, Eccle. 12, 13. *Let us heare the end of all.*

5 End of times, signifies a short time, Dan. 11, 38.

6 Day of Iudgement, when this world (as it is) shall end, Mat. 24, 3. 6.

7 That for whose cause a thing is appointed or done, Rom. 10. 4. *Christ is the end of the Law for righteousnesse.* The end or cause for which the Law was given, is to justifie. This it cannot doe through our sinne. Rom. 8, 3, but Christ by fulfilling the Law, is become righteousnesse to beleevers; and so is the end of the Law: also Christ is the end or scope whereat the Law and Prophets aymed, the perfection and consummation of the Law, in that hee fulfilled it. As touching shadowes of the Law, Christ is the end of the Law in the first signification; but as touching the Doctrine and obedience of the Law, he is the end thereof in the third and seventh significations, an end by determining shaddowes, and fulfilling duties.

8 ☞ The Intention or purpose of him that doth or speaketh any thing, because this tendeth or aymeth to some end.

The Intention of a thing and the thing intended differ much: the first, is an act of the mind, the second the matter of that act without; the first goeth before, the second followeth.

The end of a thing and the effect thereof are in effect or meaning but one thing, and differ but in this. The end is an effect, but yet onely intended or purposed and not done; the effect is the very thing done and perfected that was before intended.

9 The first degree or beginning of any destruction or desolation of a thing, though long before it bee throughly done. Dan. 9. 24.

10 The last part or degree, or perfection of our redemption from sin, and of Christs worke to deserve it. 1 Cor. 15. 24.*

Endevor] A setting or bending of our minde earnestly to doe some duety. Acts 24, 16. *I endevour in all things to keepe a cleare conscience*, Phil. 3, 13. *And endevour my selfe to that which is before.* This is all which the Gospell requireth of the beleevers to endevour (not absolutely to have) holinesse of life.

Enemy] A person, who out of an hatred toward us, seeketh to hurt by word or deed, either secretly or openly. This word is both applyed to Sathan and

men, Luke 6,35. *Love your enemies, doe well to them that hate you.* Mat. 13,25. *The enemie came and sowed Tares.* This is a true reall Enemy. It signifieth that which fighteth against God and his Word, or workes of grace; thus Satan, sinne and death, be enemies, 1 Cor. 15, 26.

2 A supposed Adversarie, which in truth neither hateth nor hurteth us, but in our opinion only, 1 Kings 21,20. *Hast thou found me out, O my enemy?* Thus godly Ministers and good men be enemies to impenitent sinners, whom they reproove, Gal. 4 16. *Am I become your enemie, because I tell you the truth?* This is an imaginary enemie.

Enemies] All men as they are borne into this world, corrupt, and infected with sinne, which had made a separation betweene us and God; God for sinne hating men, and men through sinne hating God, Rom. 5. 8. *If when we were enemies we were reconciled to God.* This enmity was mutuall; not our evill actions & qualities only, but for and through them our persons were hated of God before our Conversion. For reconciliation is of our persons, being alienated by sinne, and estranged from God, Esay 59,3. Eph. 2,3.

Enmity] Bitter and unreconcileable hatred and division, Gen. 3,15. *I will put enmity.* Rom. 8,7. *The wisedome of the flesh is enmity with God.*

2 The cause of Enmity, to wit, transgression of the Law, Ephes. 3. 16. *Having slaine Enmity.*

Engrafted word] A word, (as seede or a tience) planted and set in the heart, by the labour of ministers, whose office is to plant and water, Iames 1, 11. 1 Cor. 3. 16. A Metaphor.

To enlarge] To make wide that which is streight and narrow, to become more capable and fit to receive Gods gifts. Psal. 119, 32. *When thou shalt enlarge my heart.*

Enlightning.] The putting into us the light of knowledge, making such to see and know the truth of the Gospell who were ignorant before, Heb. 6, 4. *They which were once enlightned,* Luke 24,45. *Then he opened their understanding.*

2 The putting into men the light of reason at their first creation, John 1,9.

3 There is a threefold light imparted to men. First, of reason common to all men by creation, of which John 1, 4, 8. The second of knowledge, or speculative understanding of scriptures, common to hypocrites,

crites, with Gods Children; of which Heb.6,4. The third is the light of faith peculiar to the Elect, who see Christ and know him truely unto eternall life, of which, Eph. 4. 8. elsewhere often.

To Enlighten the eyes] To make the light of Gods countenance to shine upon one in distresse, shewing himselfe favourable againe. Psal. 13, verse 3. *Enlighten mine eyes, lest &c.*

2 To give men the faculty to see the mysteries of GOD, which otherwise they could not see, being blinde by nature. Psal. 19. 8. without the word we are darkenesse it selfe. Eph. 5. 7, 8.

Ensigne] The preaching of the Gospell (erected as an Ensigne) for the calling and gathering the elect of all people to Christ, to learne of him the way of divine service, and eternall salvation. Esay 11. 10. 12. *Which shall stand for an Ensigne.*

To Enquire of the Priest and the Judge.] To aske counsell in doubtfull cases and hard controversies, either civill which pertaine to the politick Magistrate, as about murthers, &c. or Ecclesiasticall, the cognisance whereof belongeth to the Priests, as about Leprosie, Iealousie, &c. for decision of such as resort for advice and determination, unto the Priests and Levites, or Iudge, who were to pronounce Sentence, not *ex scrinio pectoris*, but *ex sententia Legis*, by the sentence of the Law. Deuteromy 17. 8. 9. *Thou shalt come to the Priest, and to the Iudg.* That this particle [*and*] is not copulative, but disjunctive, severing the two officers according to the diversities of causes and pleas to be handled, appeares plainely by verse 12. and that the judgement of the Priest must be hearkened unto, no further than it was grounded upon the Law of God, is manifest by verse 11. How this will helpe the transcendent power of the high priest of Rome, or his blending and confounding of Civill and Ecclesiasticall functions, I see not.

To Enquire of God.] To seeke judgement of God, or as the Chaldee hath it, to seeke doctrine from the face of the Lord, which was done by *Moses*, bringing their matters to God. Exod. 18, 15, 19. See Num. 27 5. 6, and chap. 15. 33. 34, 35. for doubtfull things they used to enquire of the Lord by his Prophets, 1 Sam. 9. 9. Hereupon *Moses* told the Iudges appointed under him, that the Iudge-

ment was Gods, Deut. 1. 17

To enter into thy Chamber

1 Litterally to bee private or to avoyd company, Math. 6, 6.

2 Morally, to examine our owne hearts.

3 Myſtically, to aſcend into heaven with our ſoules, and deſcend with our bodyes into the grave, Eſay 57, 2.

To enter into joy] To bee partakers of the goods and heavenly commodities of our Lord. Mat. 25, 21. *Enter thou into, &c.*

Not to enter into iudgement] Not to exact ſtrait reckoning, requiring of mee all that thou mayeſt. Pſalm 143, 2. *Enter not into judgement with thy ſervant.*

To Enter in at the ſtraight gate] To deny our ſelves, and take up the Croſſe and follow Chriſt. This is to enter in at the narrow gate. Mat. 7. and verſe 13. To prepare our ſelues to a ſtrict and preciſe courſe.

To Enter into the Kingdome of God.] To become a true member of the militant Church (which is the myſticall body of Chriſt) over which he reigneth as head and King. Iohn 3, 5. *Except ye be borne againe of the Spirit, ye cannot enter into the kingdome of God.*

2 To bee reckoned worthy and meete to bee Teachers in the Church militant. Mathew 5, 20. *Ye ſhall not enter into the kingdome of God* That the place ſhould thus be expounded, appeareth by the verſes next going afore.

To enter the way of the world.] To dye, according to the ordinary courſe of nature, Ioſhua 23, verſe 14. *And now I enter the way of the whole word.*

Envie.] That affection which makes men grieve and fret at the good and proſperity of others, Galathians 5, 21. Rom 13, 13. Envious zeale or æmulation, Geneſis 26, verſe 14.

2 Wickedneſſe and evill generally, by a Synecdoche, Iam. 4, 5. Gen. 8, 21.

Envious] Any perſon, who repineth and grudgeth at the welfare and happineſſe of others. The word is applyed in Scripture, either to Satan or men, Pſal. 37. 1. *Fret not thy ſelfe, nor be envious*, Matthew 13. and verſe 28. One word in the Hebrew ſignifieth envy, Zeale, and Iealouſie; and is ſometime taken in good and ill part; ſometime it is a ſtronger affection than wrath or anger, Proverbs chapter 27. verſe 4. *Note.*

E. P.

E. P.

Epiſtle] A Letter ſent from one to another, about common affayres, 2 Sam. 11, verſe 14. *David ſent an Epiſtle to Ioab by Vriah.*

2 Thoſe holy writings of the Apoſtles, ſent unto the Churches for their inſtruction in godlineſſe, Col. 4, verſe 16. *When this Epiſtle is read of you.*

3 Any thing which doth repreſent and tell forth the minde of another. Thus the holy Scriptures may be called Gods Epiſtles.

4 That which giveth a good witneſſe and commendation, (as an Epiſtle.) 2 Cor. 3, 2, 3. *Ye are our Epiſtle, and the Epiſtle of Chriſt.* The converſion of the Idolatrous and wanton *Corinthians* unto the faith of Chriſt, did more witneſſe and commend the Divine power of Chriſt, and vocation of *Paul*, than any commendatory Epiſtle could poſſibly doe.

☞ Or a perſon or perſons converted by the Spirit, Word and Miniſter of God, to the ſervice of God; that as hee did reade the will of God in his Word, ſo all men may in his life and converſation, being now godly read in his converſion; and ſo the word, and will of God written in large letters.

To yelde an Ephah and a Bath] Such great ſcarcity of fruit in fields and vineyards, as he which ſoweth ſhall not reape the tenth part of his ſeed. Eſay 5, 10. *Yea ten Acres of vineyard ſhall yeeld one Bath, and the ſeed of an Homer ſhall yeeld an Epha.*

Ephraim] Either one man the ſecond ſonne of *Ioſeph*, younger brother to *Manaſſes*, Geneſis 48, verſe 17. Or an whole Tribe, Geneſis 48. 20. Or the ten Tribes, whereof *Ephraim* was the mightieſt. Eſay 7. 2. and 9, 21. and 11, 13.

E Q.

Equall with God] The ſelfe ſame God, of the ſame ſubſtance, power and glory, Phil. chap. 2, verſe 6. *Hee thought it no robbery to bee equall with God.*

Equalitie] A due proportion, while the abundance and ſuperfluitie of the rich, is applied to the releeſe of the poore. 2 Corin. chap. 8, verſe 18. *That there may be equality.*

E. R

Error] A going from the right path, or straying out of the way.

2 Some opinion or action, swarving from the rule of Gods word, Mat. 22, 29. *Ye erre, not knowing the Scripture*, Psal 95, 10. and 11. There is an errour in action, as well as in opinion; in deeds, as well as in Doctrine.

☞ Error in opinion is 3 fold:

1 Directed to others, or of other persons and things besides our selves.

2 Reflected, or when wee thinke of our owne selves and our thoughts that they be right & good. This of the two is far the worst, and most hardly cured. Pro. 3, 7, & 26, 12. Act. 26, 9 *

Escape; **Evasion**] sig. A company or remnant that escapeth danger, Genesis 45.7. Esay 10, 20.

E. V.

Evangelist] One, who bringeth or telleth good newes.

2 A Minister of the Gospell joyned unto the Apostles (as Assistant, not as Equall in degree) in preaching glad tidings of salvation, and establishing Churches, Eph. 4. 11. *Some to be Evangelists*, 1 Tim. 1, 3. 2 Tim. 4, 5. Titus 1, 5. Of this sort were *Timotheus, Titus, Sylvanus, Apollos*.

3 One, who wrote the history of Christs life and death. Thus were there onely foure: as *Matthew, Marke, Luke*, and *Iohn*. Note, if the Apostles being 13, with the Evangelists being many, were unable to suffice the whole, how shall one Pope bee sufficient for all the world?

Even] That is, 2 Cor. 1, 3. *Blessed be God, Even the Father of our Lord Iesus Christ*.

☞ **Even**] 1 A word of Interpretation, and is as much as, that is to say, 2 Cor. 1, 3.

2 A word of Diminution and signifieth, Almost, Psal. 107. verse 18. Phillippians 2, 27.

3 A word of extension and signifieth as much as Altogether, 2 Cor. 10, 13, 14. Ezech. 20, 11, 13, 21.

4 A word of Conjunction, and is as much as Also, Rom. 8, 22. *

Everlasting] One, who is without beginning or end. 1 Tim. 1, 7. *To the King everlasting*, Psal. 90, 2. *Thou art God from Everlasting, to Everlasting*. Rev. 1, 8. In this sence is Gods purpose called Eternall. Ephes. 3, 10. He is absolutely eternall in himselfe, and cause of eternity in others.

2 That which shall never have

have end, though it had a beginning: as Everlasting glory, fire, paine, life, judgement, Mat. 25,46, Heb. 6,2.

☞1 Some things have a beginning but no end: as Angels and mens soules.

2 Some have an end but no beginning, as Gods Decrees or predestination.

3 Some have both, as this world, and the inferiour creatures, 2 Pet. 3,10. 1 John 2.17.

4 Onely one thing which is God, hath neither beginning nor ending in or of himselfe, & yet is the α and ω the beginning, that by which all other things are, and the end for which they are, Rom. 11. 34. *Iunius.*

5 Long lasting is also sometimes understood by this word Everlasting, as Psal. 24,7,9.*

Everlasting Gospel] The Doctrine of grace, which God himselfe delivered from the beginning to continue to the end, without altering or perishing; whereas all other doctrines invented by men, fall away. Rev. 14, 6.

From everlasting to Everlasting] God to be without beginning, and without end, in respect of his owne eternall being; and in respect of his people, to bee their God from everlasting by predestination, and unto everlasting by glorification. Psal. 90,2. *Even from Everlasting to Everlasting, thou art our God.*

Eternall King] The King of worlds or ages, which liveth ever. 1 Tim. 1,17.

For Ever] Without any end, eternally. Luke 1,33. *And shall reigne for Ever, and of his Kingdome shall be no end.* 1 Thes. 4, 17. *We shall ever be with the Lord.* Psal. 45,2.

2 For a long time. Psal. 132. 12. *Their Sonnes shall sit upon thy Throne for Ever.* And verse 14. 1 Sam. 13,13. Psal. 110, 4. Gen. 19, 15. And in all those places, where [*for Ever*] is applied to the Ceremoniall Law of *Moses*, which vanished at Christs comming: yet it is sayd to be ordained for ever, because it was to endure a long season, some 2000. yeares, till the death of Christ upon the Crosse, Exod. 12,14,24. Col. 2. 14,17.

3 Till the yeare of *Iubile*, which might happen to bee a great while, Exod. 21, 6. *And shall serve him for ever.*

4 Till the end of mans life, Exodus 19.9. *That they may beleeve thee for Ever.* Deut. 15. 17.

☞**Every one**] This word put in some places rather than All (to which it is equivalent) because it shewes, in good things and persons. 1. That God

hath a ſpeciall care of their good. 2. And they ought to have ſo of themſelves, *viz.* In evill perſons and matters. 1. That God doth conſider every evill act and perſons as exactly, and particularly, as if there were but that one in the world. 2 That every one muſt particularly and ſeverally examine himſelfe, Gal. 6. 4. 3 That every man ſhall bee left alone, to anſwere for his owne faults, and alſo to ſuffer for them, Gal 5.6.*

Evill] Afflictions and dangers, and whatſoever loſſes and harmes ſent from God, Amos, 3, 6. *There is no Evill in the City.* Eſay 45,7. This is an evill of puniſhment, or a penall Evill. 2 Kings 22, 20. Eſay 9. 12. 14. 21. Deuter. 31. 17. Pſal. 58. 4. Geneſis 44. 29.

2 Injuries and wrongs done to us from men, Pro. 17.13. *He that rewards evill for good.* Pro. 20,22. Or that which is unprofitable, 1 Cor. 13, 6.

3 Sinne and Iniquitie. Mat. 6, 13. *Deliver us from evill.* Rom. 7, 15. *The Evill which I hate, that I doe,* Eſay 5, 20. This is Evill of fault or crime, or a Morall Evill, See Eſay 13. 11.

4 Sathan, who by an excellency is called the Evill one, Luke 11, 4. *This is the Prince of Evill.* 2 Theſ. 3, 7. In Rom. 14. 20. It ſignifies hurtfull to man, and ſinfull againſt God.

5 Sinfull. Mat. 7. 11. *If you which are evill.*

6 A corrupt Conſcience, or wicked Cuſtome, Math. 5,37. *Comes of evill.*

That Evill one] The Divell, or Satan, who is ſo called for that he is in his owne nature corrupt and moſt evill, being the head and Captaine of all evill perſons (Divels and men,) and the Inſpirer and furtherer of evill purpoſes and workes, Iohn 17, 15. Math. 5,37, and 6, 13, 19, and 1 Ioh. 2, 13. Evill or good ſignifieth not any thing at all againſt it, but reſting in the will of God Gen. 24, 50. and Geneſis 31. 24

☞ The Divell is evill not in ſubſtance or perſon, but in Nature or quality; Not by Creation from God, but by voluntary departure from God and goodneſſe: evill he is originally and perfectly, but not infinitely; to all eternity, but not from all eternity.

The like we may ſay of evill men except in their originality of evill. The regenerate are evill, but not perfectly, nor from eternity, nor to eternity.*

To ſee Evill] To know it and

and feele it, to perceive it experimentally, Kings 22, 20. *Thou shalt not see the evill.* If the Saints departed doe not know the estate of the Church in earth: much lesse doe they know the thoughts and prayers of man. The selfe-same conclusion doth *Augustine* make from Esay 63, 26. *Abraham* is ignorant of us, *Israel* doth not know us. Hence is farther gathered that the dead doe not know what is done here in earth. Likewise the Angelicall Doctor (as Papists doe call *Thomas Aquinas*) upon Iob 14. 21. collecteth, that dead persons know not sensible things, much lesse spirituall and insensible secrets of the heart. Indeed the godly departed doe generally thanke God for their owne and our Redemption, Rev. 5. 8, 9, 13. Also in generall out of their perfect love, they desire a finall deliverance of the Church from her warfare, with the destruction of the enemies thereof; but to say that in particular they know our wants, and doe make intercession for particular men, this is popish herisie, flat against Scriptures. Very evill signifies very much displeasing; as to be good in ones eyes is much to please or content, Gen. 21, 11. and 20, 15.

Evill spirit to depart] To remoove (by the musicke of *David*) those mad furious melancholicke fits, which came from the evill spirit sent upon *Saul* by God, 1 Sam. 16, 4.

Eunuch] A gelded man, whereof our Saviour Christ maketh three sorts, Mat. 19, 12. Esay 56, 3, 4.

1 Eunuch by Nature, so borne: 2 by necessity, being so made of men: 3 by the gift of Continency from God: These may live unmarryed, without hurt to their salvation; all other beside these are called to marriage: See Math. 19, 16. 1 Cor. 7, 9.

2 A Noble or mighty man, of great authority with Princes. Such an one was *Potiphar*, Gen. 37. 36. *Potiphar an Eunuch of Pharaoh, and his chiefe steward.* Act. 7, 27. Gelded men were used for Chamberlaines in Kings Courts to keepe the women, Esth. 2, 3. and 4, 4.

E. *X.*

To exalt one] To thinke ones selfe righteous, despising others, as the Pharisie, Luke 18, 14. *He that exalteth himselfe.* Also to receive the adoption of sonnes, which is an excellent dignity, Iames 1. 9

2 To lift up and prefer himselfe above his betters, as they that did strive for the uppermost

moſt Seates at Feaſts, Luke 14. 11.

3 To honour and advance one unto renowne and credit, Luke 14, 11.

To exalt himſelfe] To lift and advance himſelfe above all greatneſſe and honour which is in earth, whether it bee ſubordinate Magiſtrates, who in Pſal. 82. are called Gods; or ſupreme rulers, whom the Grecians cal (*Sebaſmata.*); ea to call in and tranſlate to himſelfe the glory peculiar unto the true God of heaven: 2 Theſ. 2, 4 *Who exalteth himſelfe above all that is called God.* This propheſie is verified in the Pope of *Rome*, beſide whom never any affirmed, that at his pleaſure hee could open and locke heaven, and had full right to ſend whole Chariots and Cart-loads of Soules to Heli, and to tranſlate Empires and Kingdomes at his pleaſure. C. *Si Papa. diſtinct.* 42. Avouching of himſelfe that he hath authority in Heaven, earth, hell, and purgatory; ſuffering his Paraſites to call him the Lord God, and Gods Vicegerent and ſupream Divinity upon earth. *Stapleton Preface ad Gregor.* 12. And ſetting his feete in the neckes of Emperours and Kings (earthly Gods) giving them leave to hold his ſtirrop, to goe bare-head, leading his Palfrey; to make them his footeſtoole, exacting unto himſelfe a tripple Crowne and alſo adoration, as his owne Creatures have confeſſed.

Paul writeth not that he extolleth himſelfe above all that is God, or that he ſhewes himſelfe the onely true God: but above all which is called God, ſhewing himſelfe as if he were God: therefore it is a meere imagination of them who thinke that the Antichriſt ſhall make himſelfe to bee a true God indeed, and ſhall worſhip no God; whereas onely by his tyrannicall, lawleſſe, and godleſſe behaviour, in uſurping, in commanding, doing and undoing, and diſpenſing, binding againſt all Lawes divine and humaine, hee ſhall beare himſelfe as God.

Examination] A diligent and narrow ſearch and triall of a mans ſelfe, whether he bee in Chriſt, and with what imperfection and wants hee holds the graces of Chriſt, 2 Corin. 13, 6. *Examine your ſelves, know yee not your ſelves, &c.* 1 Corin. 11, 28. This is our private Examination of our ſelves.

2 Diligent ſearch and trial of others, whether they be ſuch as they profeſſe and would ſeeme

seeme to bee, Revel. 2,2. *Thou hast examined them that say they are Apostles, and are not.* This is publike Examination of others by lawfull Governours.

3 Taking knowledge of, and neere looking into our hearts, our workes, and causes. Psalme 26. verse 2. *Examine my reines.* and Psalme 139,23. This is our Gods Examination of us men.

¶ 4 An enquiring into our spirituall state, whether joyned with ernding in a purpose & some performance of amendment. 2 Cor. 11, 28. Or rather a preparing of our selves by repentance wrought out of examination.*

Example] A type or signe for us to looke upon for our admonition, to bee warned by it. 1 Corinthians 10. ver. 11. *These things came unto them for Examples.* Signes to warne us to flye such sinnes, least wee have like plagues.

2 A patterne or sampler for us to looke upon for imitation, to bee followed of us, Iohn 13, verse 15. *For I have given you an example.* Philip. 3, 17. and 1 Pet. 2, 21.

Excellency of Dignity] One most Excellent in dignity and might, and preheminence. Genesis 49, 3. *The Excellency of Dignity.*

Excesse] That which is too much in any thing, when one goes beyond, or passeth due measure and bounds, Pphe. 5, 18. *In wine is Excesse:* 1 Pet. 4. 3. *Excesse in eating and drinking.* Verse 4. *Excesse of ryot.* Of Excesse commeth dissoluteness and filthiness of manners.

To Exclude] To shut *Paul* the Apostle out from the love of the *Galathians*, that they (the false Apostles) might bee loved. Gal. 4 13.

To Excommunicate] To blot out ones name from amongst Gods people, or to cast one out from the visible outward Communion of the Saints. Ioh 9,22. *He should be Excommunicated out of the Synagogue.* Iohn 12, 42. Note that the Iewes had three kinds and degrees of Excommunication. The first called by a word which signifieth, removing, when one was removed from the Ecclesiasticall Assemblies. Secondly, if he amended not, then he was *anathema*, excommunicate with a great curse. Thirdly, if he persisted obstinate, then hee was made *anathema Maranatha: Accursed till the Lord come*, that is, for ever.

An Excommunicate thing]

A thing separate from common use, and may be applied unto holy uses, upon paine of a curse unto him that shou'd convert it unto his owne use, as in Iosua, chapter 7, verse 1. *A trespasse in the Excommunicate thing.*

Excommunication what it is.

It is a solemne and fearefull publike censure of the Church, cutting off lawfully, according to the word of God, and casting out of their publike society and private fellowship, such members as publickely offend in some grievous crime, or bee obstinate contemners of the lawfull admonitions of the Church for private faults, that by such shame they may be driven to repentance, and others by their example kept from infection of sinne, Mat. 18, 15, 1 Cor. 5, 5. 6, 7. 2 Thes. 3, 14. which places plainely shew what Excommunication is, who are to execute it, upon whom, for what matters, to what end, and how long. The abuse of Excommunication in Popery, is manifold and most grosse, especially herein; that being a spirituall censure, they apply it to the deposition of Kings, and alienation of subjects from their oath of Allegiance, and other temporall matters.

Execrable] Things or persons accursed, and appointed to bee destroyed. Iosua 6, 18. *Beware of the Execrable thing, lest you make your selves Execrable.*

Excellencie of dignity and strength, signifieth the dignity of Priesthood and goverment, or Kingdome, Genesis 49, 3. That first borne were Priests and Governours, see Gen. 25, 31.

Exercise] Bodily recreation, or moving the parts of the bodie, for the preservation of health.

2 Outward austerenesse of life, in watching, fasting, &c. 1 Timo. 4, 8. *Bodily exercise profiteth little*; that is, whereby one exerciseth his body to abstinence in Ceremonies.

3 The practise of godlinesse, and studying the Scriptures. 1 Timot. 4, 7. *Exercise thy selfe to godlinesse*, Psal. 1, 2.

Exhort] To quicken and stirre up faint and dull Christians unto the duties of godlinesse, by reasons out of the Word. Heb. 3, 13. *Exhort one another whilest it is called to day.* This is one part of the publike Ministery, 1 Cor. 14, 3. Titus 2, verse last. The same word in the originall, signifies to beseech, Rom. 12, 1. 2 Cor. 6, 1.

2 To performe the whole work of the Ministery, Act. 13. 15.

15. *If ye have any word of Exhortation, speake on.* Synecdoche. Exhortation, which is but one action of the Ministery, put for the whole duty of a Teacher.

Exodus] A departing out. Thus is the second Booke of *Moyses* termed, for the passage of *Israel* out of *Egypt*, whereof that Booke containeth the story.

Exorcist.] One, who by a speciall gift of God, did cast foorth foule spirits out of the bodies of those which were possessed with them. This gift was in the Primitive Church, and lasted but for a time; for the practise of this gift, See Acts 16,18.

2 Such as usurped and counterfeited this gift, but had it not, Acts 19,13. *Certaine Exorcists tooke upon them to name the Lord Iesus.* Such be the Exorcists of the Romish Church; meere lugglers.

Extortioner.] One that wringeth & wresteth from others, more than right, under the colour of an office, taking above his appointed Fee. 1 Corin. 6, verse 10. *Extortioners shall not inherit the kingdome of heaven.*

Expiation Feast] That the Church assemblies, Ministers and people offending in their dayly service, are every day purged through Christ, Levit. 23, 27, 28. *There shall bee a Feast of Expiation or attonement.* The service of this Feast day, was by the annoynted Priest, to purge the holy place, by putting blood upon the hornes of the Altar, seven times, Levit. 16,17,18,19. Which signified that every assembly is acceptable to God, onely thorough the blood of Christ by remission of sinnes. Heb. 9, 23, 24. Also the blood of a slaine Goat being brought within the veile, must be sprinkled upon the Mercy seat, Eastward, with the finger of the high Priest, Lev. 16.15. which signified that even heaven it selfe is defiled by our sinnes, untill it bee made cleane with the blood and obedience of Christ, as the Apostle insinuateth to the Hebrewes, 9.12.13.

E. *Y.*

Eye] That member of the body, whose faculty it is to see light & come things, and to direct our way.

2 The knowledge which God hath of all thing. Pro. 15. 3. *His Eye is in every place to behold good and evill.* Psal. 11. 4. *His eyes will consider, his eye-lids will try the Children of men.* Metaphor. Referred to God.

3 Gods merciful and watchfull

full providence, Pſal. 34, 15. *His eye is over the righteous.* **Metaphor.**

☞ In God it ſignifieth the Object of his Providence and Delight, that is, ſome ſpeciall perſon greatly regarded of him, Zechar. 2. 8. *Hee that toucheth you, toucheth the Apple of mine eye.**

Eye referred to men.] The underſtanding or the Iudgement of the minde, which is as the eye of the Soule, Pſal. 119, 18. *Open mine eyes*, Acts 26, 18. Numb. 24, 3. by a **Metaphor.** Eph. 1, 18.

2 An evill affection appearing and expreſſed by the Eye. Mat. 5, 29. *If thine eye offend thee, plucke it out*, Iob 31, 1.

3 A guide to direct; Iob 29. 15. *I was an eye to the blind*; that is, a guide to the ignorant, to ſhew them right and wrong.

4 The whole man, by **Synecdoche.** Rev. 1, 7. *Every eye ſhall ſee him*; that is, all men.

Eyes like a flame of fire.] The wiſedome of Chriſt piercing (like fire) into the deepeſt ſecrets and moſt hidden things. And his feete like Braſſe, ſignifie the ſtableneſſe of his counſell and workes, Dan. 10, 6. ꝛee Rev. 1. 13, 14, 15.

To have God before our Eyes.] To reſpect God, that wee may feare him, and truſt in him, Pſalme 10.

Pure Eyes.] The infinite holineſſe and juſtice of God, which cannot looke upon any ſinne without extreame hatred and loathing of it, Hab. 1, 13. *Thou art of pure Eyes.*

Single Eye] A minde enlightned unto a lively faith in Chriſt Ieſus, Mat. 6. 22. *If thine Eye be ſingle, all the body is full of light*; that is, when the heart is endued with a pure and ſincere faith, it enlightens and directs the whole man in all Chriſtian wayes, as a good Eye directs the whole body.

After the ſight of the Eyes] According to the manner of men by outward appearance. Eſay 11, 3. *He ſhall not judge after the ſight of the Eyes, &c.* that is, his underſtanding ſhall bee ſo quicke and perfect, as Hypocrites with their outward workes and words ſhall not deceive Chriſt, who ſeeth what is within man, Iohn 2, 24. Acts 1, verſe laſt, Iohn 21, 15, 16, 17. *He is the ſearcher of the heart.*

Eyes of a foole] Raſh medling, and fond gazing of fooliſh men, after things unprofitable, and unneceſſary, letting goe things more needfull, Pro. 17, 24. *The Eyes of a Foole are in the corners of the world.*

Eyes of the wiſe.] The circumſpection and prudence of wiſe

wiſe men, eſpying and finding out all things, both good and hurtfull, that the one may be followed, and the other eſchewed, Eccle. 2. 14. *The eyes of the wiſe are in his head.* As Eyes ſet aloft in the Head, are as watch-men to looke out for the weale of the whole body, ſo is wiſedome unto the man that is wiſe: it lookes out and tryeth all things, that he may doe the good, and refuſe the contrary.

To open the Eyes.] To reſtore the faculty of ſeeing, or to make them ſee which were borne blinde, Iohn 9. 10. Math. 20, 33. *That our eyes may be opened.* Or to make ſuch to ſee, as were for a time made blinde, 2 Kings 6, 20.

2 To give uſe of ſeeing to ſuch as have the faculty. Gen. 21, 19. *Then God opened her Eyes that ſhe ſaw the Well.* Numb. 22. 31. Or to cauſe one acknowledge what he ſaw before, Luk. 24, 3. Gen. 21, 19.

3 To give experimentall knowledge of a thing, Gene. 3. 7. *And their Eyes were opened, &c.* God opened the eyes both of body and mind, giving them ſight and conſcience of their outward ſhamefull nakedneſſe, and their inward ſoules impurity, which in the act of ſinning they ſaw not.

To winke with the Eyes] To refuſe to ſee that truth, which (if men would) they cannot but ſee, Mat. 13, 15. *They winked with their Eyes.*

Which Eye hath not ſeene] That which doth exceed all naturall capacity of men; to wit, the Myſtery of the Goſpell. Eſay 64. 4. 1 Cor. 2. 9.

Eye ſervice] Duety and ſervice done to pleaſe, only while the maſter is in ſight, being ſloathfull and careleſſe in the abſence of their maſters. Eph. 6. 6. *Not with Eye ſervice as men-pleaſers.*

Plucking out of the Eye.] A readineſſe out of entire love to part (for *Pauls* ſake) from a thing moſt deare to them. Hyperbole. Gal. 4, 15. *Ye would have plucked out your owne eyes.*

To have eyes and not ſee, Eares and not heare.] To heare and ſee Gods workes & words with the ſenſe of the body, but without the aſſent of the mind, taking no profit to amendment of life, but being rather more dulled and blinded by them. Eſay 6, 10. Mat. 13. 15. Rom. 11. 8. Acts 28 26. 27.

To darken the Eyes.] To make dimme (not the Eyes of the body) but the mind, which is the Eye of the ſoule, that they might not underſtand what to chooſe and deſire for their good. Pſal. 69, verſe 22,

Darken

Darken their eyes, &c. that is, deprive them of understanding and discretion, that as blinde men grope in the darke, so they may be blockish in the noone-shine and cleare light of truth, shinning round about them: a judgement before threatned, and now inflicted upon the rebellious Iewes, for their malice against Christ and his word; to feare all men from shutting their eyes against the manifest will, and glory of Christ. Eyes and eares signifie sight or presence; also audience or hearing, Gen. chap. 23. verses 10. 18.

F. A.

[Fables] A Tale not true, but likely, or a feigned device.

2 All vaine, falſe, and curious Doctrines, Speculations, and Queſtions, which have in them no profit to edification, 1 Tim. 1.4. *Give not heed to Fables*, Tit. 1.14. and 3.9.

3 Opinions which have a ſhew of truth and wiſedome, 2 Pet. 1. 16.

Face] That part of mans body, which (being on high) is moſt apparant to bee ſeene, and doth beſt bewray our favour or diſpleaſure towards others: Lastly, by which one man is knowne and diſcerned from another, as touching his perſon, Gal. 1.21. *I was unknown by face unto the Churches.* Alſo it ſignifies a mans ſelfe, as Eccle. 8.1.

2 The appearance and outward ſhew or countenance (as it were) of every thing, Matth. 16 3. *Ye can diſcerne the Face of the Skie.*

3 The inviſible nature of God, or the moſt perfect divine eſſence and majeſty diſcovered, Exod. 33.23. *My face ye cannot ſee*; that is, my Majeſty and Eſſence in the brightneſſe and full glory yee cannot ſee, and abide it diſcovered.

4 The favour, countenance, and good will of God, Dan. 9. 17. *Cauſe thy face to ſhine upon the Sanctuary.* Alſo it comprehends all benefits and deliverances, whereby God doth witneſſe his favour to his people, Pſalm. 80.3. *Cauſe thy Face to ſhine, that we may be ſaved.*

5 The place of Gods worſhip, whence his Face and favour is to be perceived in the Doctrine of grace, ſoundly taught and applied, Gen. 4.14. *I ſhall be baniſhed from thy face.* Hereof *David* complaines, 1 Sam. 26.19. Ionas 1.3.

Note. Gods face in the old Teſtament, were the pillar of Fire, the Cloud, the Mercy-ſeate, Sacrifices, Circumciſion, the Paſſeover, the Law, and Prophets: and in the new Teſtament his Face is Baptiſme, the Lords Supper, the Word preached, publike Prayer, &c. For by theſe God is manifeſted to his people, to be their God and Father through Chriſt, as a man is knowne by his face who hee is. Note further, that as men

by their face shew foorth pleasure or displeasure, favour or wrath: so face is used in Scripture for Gods anger. Psa. 34. 16 Levit. 20. 6. Gen. 32. 20. Lam. 4. 16. Iere. 3. 12. Psal. 21. 9. Face of God in Gen. 33. 10. signifieth a countenance honourable and comfortable.

6 Service before God, or in the presence of God, Math. 18. 10. *Their Angels alwayes behold the Face of my Father*; that is, do service in his presence. Psa. 51. 11. *Cast me not out from thy face*; that is, from doing service before thee as a King, as thou didst cast out *Saul*, who was King before me, &c.

7 Some externall thing objected to our eies, which can make a perso to become gracefull to us, Gen. 19. 21. 2 King. 3 14. Gen. 33. 10.

To set ones Face, is to fixe his affections and actions without declining to any other way, Gen. 31. 21. such a phrase is in Iere. 50. 5. and Luk. 9. 51 53.

To shew his Face.] To reveale, lay open or make known unto us, his most bright and glorious Majesty: this he doth to no man, Exodus 32. 20. and verse 18. *Shew me thy Glory*, and God answered; *Thou canst not see my Face.*

How the Church is Faire.

2 To manifest his favour: thus he doth continually to his Saints. Psa. 80. 19. *Shew us thy Face, and we shall be whole.* Psal. 4. 6.

To appease ones Face] To pacifie ones anger, which appeareth in the Face, as favour doth, Gen 32. 20. See the like in Levit. 20. 6. Psal 21. 10.

To hide his Face.] Not to take knowledge of us, and of our sinnes, with dislike and meaning to punish them, Psal. 51. 10. *Hide thy Face from my sinnes*, that is, looke not upon them to punish them.

2 To with-draw his countenance, and shew forth his displeasure in some judgement & affliction, Psalme 27. 9. *Hide not thy Face from me.*

This phrase of hiding the Face, is contrary to the lifting up of the light of Gods Face. Psal. 4. 6. and importeth trouble and griefe; it is caused by sin, and is the cause of many adversities and discomforts, Deu 31. 17. 18. Esa. 59. 2. Eze. 39 23. 24. 26. Therefore the Prophet *David* complaines and prayes against it, as Psa. 30 7. Psa. 104. 29 and 88. 14. and 69 17. and 102. 2. and 143. 6. and 27. 6.

Before ones Face.] In ones sight, or before himselfe, seeming wise to himselfe, or in his owne opinion, Esay 5. 21.

To seeke Gods Face.] To aske counsel of God in things doubtfull and distressefull, and to pray unto God in cases dangerous,

gerous, Pſal. 27. 8. *Seeke yee my Face; thy Face Lord will I ſeeke*, 1 King. 10. 24. 2 Sam. 21. 1. Hoſ. 5. 15. ſo Pſal. 105. 3.

Face to Face.] Familiarly, and plainly, Deut. 5 4. *The Lord talked with you Face to Face*, Exod. 33. 11. Whereas God ſpake to other Prophets by dreames, viſions, revelations, Numb. 12 6. 8 yet he ſpake to *Moſes*, Face to Face, as one man ſpeaketh with another, Exod. 33. 11. that is, manifeſtly, Deut. 30. Gen. 33. 30.

2 Perfectly and fully, 1 Cor. 13. 12. *Then ſhall wee ſee Face to Face.*

Faces like flames.] Countenances red and bluſhing for ſhame, full of confuſion, Eſay 13. 8. *Their Faces ſhall bee as flames.* It is heere ſaid they ſhould be amazed every one at his neighbour, becauſe being of noble courage and animoſity, verſe 2. they ſhould wonder to ſee themſelves ſo timerous and cowardly. This is ſpoken of the *Babylonians*, at what time the *Perſians* and *Medes* (which had ſerved them) ſhold Lord-like conquer and rule over them. [**To accept ones Face.**] To ſhew one favor, and to grant his requeſt, Gen. 32. 20. and 19. 21.

To fall upon the Face] To adore & worſhip God, groveling upon the ground; Ioſh. 7. 6. *And Fell to the earth upon his Face*, Math. 17 6.

Face of Jeſus Chriſt.] The knowledge which wee have of God, by, and through our Lord Jeſus Chriſt, who is the lively expreſſe Image of his Father, 2 Cor. 4. 6. *In the Face of Jeſus Chriſt*, Col. 1. 15. *Who is the Image of the inviſible God.*

Faire] Beautifull, or one of good favour, goodly to ſee to, Iob 42. 15. Dan. 1. 4.

2 The Church, which is faire, beautifull, and glorious within, Cant. 4. 1. *Thou art Faire my Love*, Faire ſhe is, for ſhee hath the perfect holineſſe of Chriſt her husband imputed unto her by Faith, that ſhee might be without ſpot or wrinkle, Eph. 5. 27. Alſo ſhee hath the Spirit of Sanctification, to begin holineſſe in her ſelfe, 1 Pet. 1. 2. 2 Cor. 6. 11. So as ſhe is fair, both imputatively, and inchoatively, and at length ſhal be Faire perfectly: and all this ſpiritually. For outwardly ſhe is blacke, afflicted, croſſed, and perſecuted in the world, Cant. 1. 4. [**Faire to God.**] One exceeding faire, or having divine beauty and godlineſſe, Acts 7. 20. It is in the Hebrew, Exod. 2. v. 2. good or goodly, meaning in forme or beauty, Gen. 24. 16.

Faith.] Truth & conſtancy in words & promiſes, when that is performed in deede, which

in words was ſpoken and promiſed, Rom. 3. 3. *Shall our vnbeleefe make the faith of God of no effect?* Pſal. 25. 10. Pſal. 86. 15. And in all other places where God is commended for Mercy and Truth. The word in the Originall, ſignifies (Faith) Gal. 5 22 Math. 23. 23.

2 The Doctrine of Faith, or the Goſpell which wee doe beleeve, Gal. 1. 22. *Hee now preacheth the Faith, which before hee deſtroyed*, 1 Tim. 1. 19. and 3 9. Iude 5. 1 Tim. 4. 1. and 3. 9. A Metonymie of the Adiunct for the Subject.

3 Things promiſed, or the accompliſhment of Gods promiſes made in the Old Teſtament, Gal. 3. 23 *We were ſhut up vnto that faith, which afterwards ſhould be reuealed.*

4 A naked knowledge of God, joyned with an outward profeſſion of his religion and Faith, Iames 2. 17. 24 *Faith, if it hath no workes, is dead.* This is Hiſtorical or Dogmaticall faith, as Diuines call it

5 A certaine and ſure perſwaſion of ſome wondrous and ſtrange effects and workes to be done by the power of God. 1 Cor. chap. 13. ver. 2. *If I had all Faith.* Mat. chap. 17. verſ. 20. This is an active miraculous faith, which laſted but a while.

6 The knowledge and joyfull aſſent of the minde, yeelded to Gods promiſes for a time, till affliction come, Luke 8. 13. *Watch for a while beleeve, but in time of temptation fall away.* Act. 18. 13. This is Tempotary faith.

7 A firme and conſtant apprehenſion of Chriſt and all his merits, as they are promiſed and offered in the word and Sacraments, Rom. 1. 17. *The juſt ſhall liue by faith*, Gal. 3. 11. 14. And in all thoſe places of ſcripture, where Righteouſneſſe, Iuſtification, life Eternall, and Salvation, are attributed to it. This is Iuſtifying or ſaving Faith, becauſe it enables the elect ſoule, to receive Chriſts perfect Iuſtice unto ſalvation in heaven. This faith once had, is never utterly loſt, as Papiſts fancy; neither doth it juſtifie ſinners as an inherent quality, as the Hereticke *Bertius* affirmed, becauſe one good quality is not a perfect conformity with the Law.

8 Fidelity, and faithfulneſſe in doing duties to others without fraud and deceit. Tit. 2. 10. *That they may ſhew all good faith*; that is, Faithfulneſſe.

9 Hope, 1 Pet. 1. 5. *We are kept through Faith unto ſalvation.* Yet this properly belongs to hope, which is a certaine expectation of ſalvation promiſed. A Metonimie of the cauſe for the effect.

10 A confidence of obtayning ſome earthly and bodily good thing, after a miraculous ſort, Acts 14.9. *When hee ſaw that hee had Faith to bee healed* This is a paſſive miraculous Faith.

11 A firme knowledge and aſſurance of that liberty which Chriſtians have in things indifferent, Romans 14.1.14.22.23. *Whatſoever is not of Faith, is ſinne.*

12 Fervent ſtudy, deſire, and zeale, to practiſe & maintayne Chriſtian Religion & doctrine, Rom. 1.8. *Your Faith is publiſhed throughout all the world.* Alſo fame and report of Faith, 1 Theſſ. 1.8.

13 Righteouſnes or Iuſtice, Pſal. 119.75. *Thou haſt afflicted me in* * *Faith, or in righteouſneſſe, and juſtly.*

* So it it in the original

14 A promiſe, or vow, 1 Tim. 5.12. *They have forſaken their firſt Faith:* See the word (Firſt)

15 Conſtancy & faithfullneſſe in performing duty; or inconſtancy and unfaithfulnſſe, indifferently, 1 Sam 26.23. *The Lord will reward every man according to his Righteouſneſſe and Faith,* or faithfulneſſe.

16 Chriſt being apprehended by Faith, Rom. 9.32. Alſo Rom. 3.28. *A man is juſtified by Faith.* So it is put and taken in the Treatiſe of Iuſtification, whereſoever Faith is written without expreſſe mention of Chriſt: the Righteouſneſſe of Chriſt received by Faith, Rom. 1.11. Hebrews 10.36 37.38. 39.

☞ 17. A beliefe of Gods promiſe and Chriſts power, as to juſtifie by his mercie, ſo to ſanctifie by his ſpirit. Ioh. 7. 38.39. Col. 2.12. Heb. 11.33.

18. The beliefe of eternall life or ſalvation, 1. Pet. 1.8.9. Heb. 11.5.6.24.25.26.

19. The truth of Religion, or the word of God Rom. 12.6. *Metonymia objecti pro Actione.* the truth being the proper and immediate object of our faith.

20 A teſtimony of the truth, or being of a thing elſe not to be knowne or very hardly. Heb. 11.13.*

Faith faile not] That his Faith ſhould not periſh and utterly be extinguiſhed, but remaine firme in his heart, although it ſhould fayle in the mouth: as one of the Fathers ſaith, the gift and habite of Faith fayled not in *Peters* heart, when the Confeſſion of Faith fayled in his tongue. *Luke* 22. 32. *But I have prayed for thee that thy Faith faile not* Note: it is not promiſed *Peter*, that hee ſhould not fall, but that hee ſhould not lie ſtill when hee hath fallen.

Faith of the Elect.] That faith which is proper to the e-

lect, Titus 1. 1. Acts 13. 34. 48. which none can have but the elect and choſen children of God.

To be of the Faith.] To be a true beleever in Chriſt, as *Abraham* was, or to apprehend Chriſt by Faith, Gal. 3. 7. *They which are of the Faith*: alſo verſe 9.

Dead Faith.] A fruitleſſe and unworking Faith, Iames 2. 26. *Faith without works is Dead*, like a dead-man, a barren wombe, withered Tree.

Not of Faith] That the law doth not pronounce one to be juſt, becauſe he beleeveth, or on condition of faith in Chriſt, but becauſe one doth the things therein commanded, or on condition of workes, Gal. 3. 12. *The Law is not of Faith.*

Before Faith came] Before the time of the Goſpel, and the real exhibiting of that righteouſneſſe taught therein, giuing us to wit, the whole externall diſpenſation of the Ceremoniall Law was temporary, and to ceaſe at the time of the Revelation of Chriſt by the Goſpel. Gal. 3. 23. *But before Faith came, wee were kept under the Law.*

Faith unfaigned] Sincere, without hypocriſie and counterfetting. 1 Tim. 1. 5. *And of Faith unfaigned.*

Precious Faith] An excellent faith, being a moſt worthy gift, whereby wee may attaine very worthy and precious things, 2 Peter 1. 1. *To you which have obtained like precious Faith.*

Faith of him] That Faith which relieth upon Chriſt alone, Eph. 3. 12.

Meaſure of Faith.] A certaine degree or portion (not a fulneſſe and perfection) of the knowledge of the doctrine of Chriſt, and of Iuſtifying Faith, which followeth that knowledge; alſo of ſuch gifts (ordinary and extraordinary) which at that time Chriſtians received together with faith: of all theſe, God had given to each a certaine portion, to ſome more, to ſome leſſe, and fewer gifts; to ſome greater, to ſome weaker knowledge and Faith, Rom. 12. 3. *As God hath divided to every one the meaſure of faith.* This condemneth the arrogancy (as of others) ſo chiefely of the Pope, challenging all to himſelfe alone.

The gifts which follow faith are called faith, either becauſe faith is that gift by which other gifts are obtained: or becauſe they are given to ſuch as have faith.

To teach according to the proportion of Faith] ſignifieth to teach according to the proportion of the gifts received by faith

faith, not ambiguously, Rom. 12.6.

From Faith to Faith.] From one degree of Faith to another, as from a little, and weake Faith, to a great and strong one; or by Faith alone and not by workes. Rom. 1.17. *Revealed from Faith to Faith.* For true lively Faith encreaseth daily, also righteousnes before God beginneth and continueth by Faith. Note: A Christian man is justified by Faith, not onely at that time when hee first beleeveth, but his whole and continuall justification is by Faith; and therefore that distinction of the Papists of Iustification, first, which is by faith, and the Second, which is by faith and workes, is contrary to Scripture.

Houshould of Faith.] The beleevers dwelling together in the visible Church, as in one house or family, under the same Lord and Lawes, being partakers all of the same immunities Gal. 6.10. *Namely to the household of Faith.*

Faith of Jesus Christ] That Faith which is had toward his word, and relieth upon him & his promise, *Iam.* 1.1.

Faith great or little.] The degrees of faith, as men beleeve in Christ more or lesse strongly. *Luk.* 7.9. *I have not found so great Faith. Mat.* 14.31. *O thou of little Faith.* This little faith is adjoyned with much doubting.

According to the proportion of Faith.] These two things; first the revelation and knowledge of the truth, with the gift of interpreting Scriptures, according to which every Minister is to proceede in his teaching and exhortations, affirming nothing but what he certainely understandeth by the gift and inspiration of God, forbearing to speake thinges doubtfull, or too high for him. This would have cut off all abuses in Doctrine and Religion by mens owne inuention. Secondly, the axiomes, principles and heads of Faith and religion, contained in plaine Testimonies of Scripture, in the apostolicall Creed, the Decalogue or ten Commandements, the Lords Prayer, which we ought to make the rule and square of all Interpretation, Doctrine, and Exhortation: yea, of all questions and disputations in matters of salvation, holding every thing for true which agreeth to this; and all that for false which differeth from it. Rom. 12.6 *Let us prophecie according to the proportion of Faith*: both sences and expositions aforegoing, as they are godly and true, so yet most of our new writers, *Calvin, Beza, Pareus, Faius, Gualter, &c.* and *Tertullian*, doe

like the latter as fittest, both becauſe the former, of not exceeding the meaſure of our knowledge and gifts, was ſaid in the third verſe, and in the beginning of the ſixt, it had bin an idle repetition to ſay the ſame againe: alſo for that a meaſure is one thing, & a proportion is an other thing, being betweene two things compared together; whereas a meaſure is of one & the ſame thing meaſured. Then they are deceived which interprete this proportiō of faith, either of the merit of faith, as *Haymo*; or after the capacity of faith, as if every man ſhould receive ſo much graceas the receiver hath faith; as *Theophylact*: or of reaſoning againſt faith, as *Bellarmine*; or of a rule without writing, according to which all Scriptures ſhould be tryed, as the *Rhemiſts* note; whereas the Scriptures themſelves are the Canon and rule of faith.

Like Faith.] The gift of faith (which is the effect of Gods juſt promiſes) to bee in all the Saints (not equall of one meaſure) but of like propertie and power for receiving Chriſt, who is the common object of faith. 2 Pet. 1. 1.

Faithfull.] One who keepeth his word and ſtandeth to his promiſe, 1 Iohn 1. 9. *God is faithfull.* 1 Cor. 1. 9. 1 Cor. 10. 13. Eſay 11. 4.

2 One who beleeveth the promiſes of Chriſt. Eph. 1. 1. *To the faithfull in Chriſt Ieſus.* True Chriſtians are called faithfull becauſe they ſhould believe without doubting, whatſoever is ſaid to them of Chriſt in his word.

3. One who faithfully & truly performes his office & charge that he is put in truſt with. 1 Timothie 3. 11. *Faithfull in all things.* Col. 4. 9 1 Pet. 5. 12. *Silvanus a faithfull brother to you.*

4 That which is firme, ſure, certaine, and conſtant. 2 Sam. 7 16. Deuteron. 28. 59. *Faithfull plagues for durable.* Pſalm. 93. 5. and 3. 7.

Faithfulneſſe.] See the word (Faith.)

Lively Faith what?

It is that gift of God whereby an elect regenerate ſoule receiveth Chriſt and all his benefits to be her owne. Iohn 1. 12. Or thus more plainly: That gift whereby the beleevers are firmely perſwaded, not onely that the word of God and all the promiſes are true, but doe belong to themſelves.

To ſtand by Faith.] To be engrafted into, or have place in the true Olive (the body and Church of Chriſt) by means of faith knitting us to Chriſt, the roote of the Olive, the head of his body. Ro. 11. 20. *Thou ſtādeſt*

by

by faith. That this is the meaning, appeareth by the opposition betweene faith and unbeliefe; which as it is laid downe for the proper cause of the destruction of the Iewes, which are broken off: so is faith mentioned as the true cause of the free insition and grafting in of the Gentiles. Also standing is expounded by grafting. Ro. 11. 17. Lastly, being compared with other Scriptures, which teach us to bee made the Sonnes of God by faith, Iohn 1. 12. and Gal. 3. 24. 26. Ephe. 1. 5. 8. and all those places which affirme our Iustification to be by faith, or that we live by faith, or have Christ dwelling in our hearts by Faith, &c. These and such like, doe teach that we have no place in Gods Church (which is the true Olive) no part in Christ or his merits, but throgh Faith. Every one is made a Christian by such Faith as hee hath: the hypocrite by profession of Faith in the mouth: true Christians by the gift of a lively Faith in the heart. Therfore Papists erre which affirme of Baptisme, that it (before and without Faith) by the verie word, said or uttered, and washing done, regenerateth, engrafteth into Christ, justifieth, &c. Of which graces, Baptisme is but an externall pledge, and an effectuall seale to resemble and ratifie them to us, and to testifie our engrafting into Christ Iesus, that all his gifts may be ours.

First Faith] The vow of Baptisme, or Faith of Christianity, which young widdowes (who were lasciviouswantons) did make voide by marrying to Infidels; so as they renounced Christianity, and followed Satan. Others doe expound this first Faith, of the promise and fidelity which young widdowes gave to the Church, to doe service to the poore; which upon their mariage to another husband, they did frustrate, 1 Tim. 5. 12. *Making void the first Faith*. Papists do interpret (first faith) to be a vow of chastitie, without any ground from the Text.

Fall] Every sinne, especially when the will doth consent unto it: for that is, as if one should stumble and take a fall, Psal. 37. 24. *Though he fall hee shall not be cast off*. Iam. 4. 2. *In many things we sinne all*. In the Originall Greeke Text, it is thus: We stumble or fall. Also the word Englished (*Offence*) in Rom. 5. 16. 17. 18. in the Originall Text signifies Fall. A Metapho:.

2 A particular departing or going from the Doctrine and profession of Christ, unto some Heresie or Idolatry; after the example.

example of *Hymeneus*, *Phyletus*, *Alexander*, and other apostates Reve. 9.1. *I saw a starre which was fallen from heaven into earth.* 1 Cor. 10.12. *Let him that standeth, take heed least he fall.* 2 Thess. 2.3. 1 Tim. 4.1.

3 Any adversity or danger, Prov. 24.16. *A just man falleth seven times a day, and riseth again*; that is, Many are the dangers and troubles of the righteous, but the Lord delivereth them out of all.

4 Decay or worldly ruine, Rev. 17.2. *Babylon is Fallen, it is Fallen*, that is, *Rome* is decaied in credite of her Doctrine and Religion, in authoritie, riches, power, and Iurisdiction, and in all these shee hasteneth to an utter and finall ruine and downefall. Also in all those places which speake of worldly downefalls, Psal. 20.8. Lam. 1. 14. Revel. 17.10. Prov. 17.18. Esay 21.9.

5 Perishing for ever, or everlasting destruction, Luke 2. 34. *Hee is appointed for the fall, and rising againe of many in Israel.*

Fall of man, what it is.

It is the defection of our first parents in their voluntary disobedience to Gods Commandement, whence followed upon themselves and all their posteritie, losse of Gods favor and Image, with corruption of nature, and desert of all miserie, Rom. 5.12.13.14.15. &c. compared with Gene. 3. 1. 2. 3. 4. &c.

Falling away] An universall forsaking or departing from the whole Doctrine of Christ, after it is once knowne by the enlightning of the Spirit, with a malicious despite of it, because it is the truth of God, Heb. 6.6. *If they fall away*, and 3.12. and 10.29. This is the sinne of totall Apostacy: whereof reade more, 2 Pet. 2. 20. 1 Ioh. 5.16. See Blasphemy of the Spirit.

Falling away from the Faith] A generall departure from, and forsaking of the profession of the Doctrine of Christ, or true Christian Faith, 1 Tim. 4.1. This is also foretspoken in 2 Thess. 2.3. This Apostacy hapned under Antichrist.

To Fall from grace] To leave and forsake that good way and course, which men had once taken for the obtaining of grace, Gal. 5.4. *Yee are fallen from grace*: such as have once saving grace, and bee justified through faith, doe not fall utterly and wholly from it; but sundry which had entred a good course to get this grace, doe afterwards leave it, and this

this is to fall from grace in that place of *Paul* to the *Galathians*. They erre, which thinke saving grace may bee wholly lost for a time, or finally, and for ever.

There is a falling from God, either secret, when the heart by distrust, is with-drawne; or open, when men do blaspheme the truth, and raile at the Doctrine of God, as the Iewes, Acts 19. Also there is a temporary falling or defection of such as doe repent; or a finall of such as die in their Apostacie, as in *Iulian*. Againe, there is a partiall defection from some part of Doctrine or Obedience, as in *David*, *Peter*, &c. and a totall when the foundation of the Faith is denied. Lastly, some fall from God in their first yeares, following their superstitious Ancestors, as many borne of Popish parents: and others fell in their middle age, after their enlightening with the truth, as sundry inconstant Protestants which runne backe to Popery.

To Fall, signifieth to die, Gen. 14. 10. Ps. 91. 7. 2 to dwel, Gen. 25. though here some trãslate this word to die, but the Greeke, as also the Caldee Paraphrast interpret it of dwelling, and so is the plaine Text in the Promise, Gen. 16. 12. And to make to fall is to devide by lot an inheritance to dwell in, Iosh. 13. 4. Psal. 78. ver. 55.

False] That which is void of truth, being unsound and counterfeit; as False Ballance, false weights, false heart, false doctrine, false wayes, Ps. 119. *False witnesse*, Mat. 27. 59. *They sought false witnesse*.

False brethren] Certaine hypocrites which fained themselves willing to further (together with the Apostles and sincere Pastors) the pure doctrine of the Gospell, and under this pretence of piety craftily, not being observed at first, were brought into the company of Christian professors, Gal. 2. 4. *Because of false brethren unawares brought in.*

False Christ] One that professeth himself to be Christ, and is not, Mat. 24 24. *There shall arise false Christs.* This did one *Dositheus*, of whom *Theophylact* makes mention; and one *Theudas* an *Ægyptian*, spoken of in the Act. 5. 36. And after that, one *Manes*, and *David George*, head of the Libertines. Of *Theudas* (*Iosephus* writes) And one *Hacket* an Englishman: all these named themselues Christ; so did one *Iohn Moore* at *London*, in the 3. yeare of Qu. *Elizabeth*, and two other at *Oxford*, in the 6. yeare of *Henry* the 3. as *Holinshed* reporteth.

False Apostles] Such as say they are Apostles, and are not, being

being broachers of lies and errors, under the name of true Apostles of Christ, 2 Cor. 11.13. Revel. 2.2.

False Prophet] One that is a teacher of lies, wresting the Scripture for his belly and filthy lucre, or for vaine-glory sake, Mat. 7.15. *Beware of false Prophets.* Rom 16.18. Tit. 1.11. 1 Tim. 6.3.4 5.

False matter] A lying speech or word of untruth, which may endanger another mans life. Exo. 23.7. *Thou shalt keepe thy selfe farre from a false matter.*

False Ballance] Deceitfull Weights, which beguile those that trust the truth of them. Pro. 11.1. *A false Ballance are abomination unto the Lord.*

False wayes] Whatsoever opinion or action swarves from the word of God, Psalm. 119. 128. *I hate all false wayes.*

Famine] Scarcity of bread, even unto hunger; or extreme want of victuals, Gen. 26. 1. *There was a Famine in the land.*

2 Scarsity and want of heavenly bread, which is the word of God. Amos 8.11. *I will send a Famine of the hearing of the Word.*

Family] An houshold consisting of persons of divers sexes, ages, stature, strengths, &c. Also kindred, Gen. 24. 4. and 38.40.41.

2 Christian Church consisting of beleeving *Iewes* and *Gentiles*, among whom, some were weake like Babes, other strong like men, Eph. 3.15. Gal. 6.10. Of this Family one part is in heaven, the other is in earth: hence Church Triumphant and Militant.

Fanne] Gods word preached, whereby [as by a fanne) the good are severed from the bad, Mat. 3.12. *Whose Fanne is in his hand.* **A Metaphor.**

Fasting] A totall or whole abstinence from meats, drinks, and all other pleasures of this life for a certaine time, to witnesse our unfained humiliation for sinne, to tame the flesh, and to helpe our fervency in prayer, either for preventing some judgement to come, or turning away some judgement present. It is either private or publique. Ester 4.16. Acts 10.30. Mar. 2. 19. Ionas 3.4.5. This is bodily Fasting, which is no worke commanded in the Law simply for it selfe, much lesse a meritorious worke: neither doth Christian Fasting consist in forbidding of certaine meats at certaine times limited, that is, rather a civill Fast.

2 An abstinence or freedome from vices, as covetousnesse, oppression, cruelty, inconrinencie, lying, &c. Esay 58.6. *Is not this the Fast that I have chosen, to loose the bonds of wickednesse*

neſſe, to take off the heavy burthen? This is ſpirituall Fatting.

3 Abſtinence from all manner of meate or ſuſtenance for many dayes together, without being any whit hungry, Mat. 4 2. *He Faſted forty dayes and fortynights*: thus *Moſes* Faſted, and *Elias*. This is miraculous faſting, which ſerved the more to commend the Doctrine of the Law and Goſpell, to ſhew it to be no vulgar thing, but given of God. The apiſh imitation of this Faſt, by the Papiſts, is ridiculous and joyned with groſſe ſuperſtition, in as much as they forbeare fleſh in Lent, as a worke of Religion and ſalvation, contrary to the Scriptures, which teach, that meates defile not a man.

4 Hunger, Matt. 15.32. *I will not ſend them away faſting*; that is, hungry. 2 Cor 11.27. This is a neceſſary and compelled Faſt, which the Saints of God doe overcome by patience.

To ſanctifie a Faſt] To call men unto a publike repentance, Ioel 2.15. *Sanctifie a Faſt*. The power to command this, is in the lawfull chriſtian Magiſtrate (where ſuch a one is) upon the advice and good direction of Gods Miniſters, who are to execute and performe, what hath been religiouſly and adviſedly by Superiors enjoyned.

Father] One that begetteth children by ordinary and naturall generation, Gen. 22.7. *My Father*, Exod. 20.12. This is a Father by nature, as *Abraham* was to *Iſaac*, and *Iſaac* to *Iacob*.

2 A Grand-father, and generally any Anceſtor or Progenitor, Exod. 2.18. *And when they came to Reuell their father*, Gene. 20.12. *Shee is the daughter of my father*, Ezek. 20.18 *Walke not in the ſteps of your fathers*, that is, doe not as your fore-fathers did, Heb. 3.9. This is a Father by precedencie of time. Thus *Iacob* called *Abraham* his father, Gen. 31.42. who is alſo called the Father of *Levi*, Heb. 7. as *Nahor* is of *Laban*.

3 An aged man, or one full of yeares, 1 Tim. 5.1. *Rebuke not an Elder, but exhort him as a Father*. This is a Father by age.

4 One, who is inſtead of a Father, performing the love, care, and duty of a Father, by inſtructing, ruling, protecting. Thus all Superiors are Fathers to their Inferiors, 2 Kin. 5.13. *Father if the Prophet, &c.* and in Eſa. 49.23. Kings and Magiſtrates are called Nurcing Fathers. Alſo Miniſters are called Fathers, *Prover.* 4.1. *Heare O children your Fathers inſtruction*. This is ſpoken in the perſon of a Miniſter, who is a Father to the people: the reaſon is rendred,

dred, 1 Cor. 4. 15. *Because they beget men by the Gospell.* There be Fathers by Office.

5 Author or Inventer of any thing, Gen. 4. 20. *Iabal was the Father of them that dwell in Tents*, Iob. 8 44 *Father of lies.* Iam. 1. 17. *Father of Lights.*

6 A benefactor and preserver, Gen. 45. 8. *God hath made me a Father to Pharaoh*, Iob 29 16. Psal. 68. 5.

7 One that is the originall or head and chiefe beginner of any Nation or people, Gen. 22. 21. *And Kemuel the Father of Aram*, 1 Chro 8. 6. *These were the chiefe Fathers of them that inhabited Geba*, Gen. 36. 43. *Esau was the Father of the Edomites*, that is, Author and roote of that people, Gen. 10. 21.

8 One that is inward with us, or very nearly joyned to us, Iob. 17. 14. *I said to corruption, thou art my Father.*

9 All the persons of the Trinity, even the whole Godhead, Matth. 6. 9. *Our Father which art in heaven.* Here Father is put essentially.

10, The first person of the blessed Trinity, begetting the Sonne, and sending foorth the holy-Ghost. Matthew 28. 19. *And baptized them in the name of the Father*, Ephe. 1. 3. *God, the Father of our Lord Iesus Christ.* Here Father is put personally.

God is in Scripture called Father with reference, first to Christ whose manhood is the Sonne of God, by the perfect sanctification of it in the womb of the Virgin, and by personall union to the Godhead, Luke 1. 32. In regard as hee is God by an unspeakeable, eternall, and wonderfull generation, communicating the whole Divine substance to him, he is the Son of God, Ioh. 1. 14 2 Vnto the creatures, and that foure wayes, by similitude, first, of step, or print or track (*vestigij*) so of all creatures he is father, having imprinted some traek or steppe of his Majestie in the least of them 2 Of Image, so hee is Father of all men, having framed them in *Adam* to the likenes of himselfe, in wisedome, righteousnesse, and holinesse. 3 Of grace: so he is Father of the Elect beleevers in earth; Iohn 1. 12. 4. Of Glory, so hee is Father of Angels, and blessed Spirits of men in heaven. Iob 1. 6. Also note that here in the world he doth all offices of Father to his adopted children; first, by begetting them spiritually. 2 By feeding them with the flesh of his Son, in the Word and Sacraments. 3 By cloathing them with the long white Robe of his Sons imputed holinesse, adorning them with the garment of holines inherent. Gal. 3. 27.

27. Rom. 13. 14. 4 By chastising them, Heb. 12. 5. 6. 7. 5 By providing them an inheritance, keeping and protecting them to it. 1 Pet. 1. 4.

Father, is put for fathers by change of number, Exodus 3. 6 Act. 7. 32. so tree for trees, Gen. 3. 2. as Parable, Psal. 78. 2. is expounded parables, Matth. 13. 35. Heart, Psa. 95. 8. for hearts, Heb. 3. 8. worke, Psa. 95. 9. for workes, Heb. 3. 9.

☞ God is a Father, first, to Christ. God is a Father to Christ by nature, or generation, to Christians by adoption or grace; to all men and all things by generation. D. *Boys.*

God is a Father to men, not naturally or properly as he is to Christ, Joh. 3. 16. yet a Father to us by likenesse of that hee doth to us, with that our naturall parents doe for us: viz.

1 By giving to us our substance, beginning, and being, 1 Of body, Psal. 100. 2. Luk. 3. 38. Mal. 10. 2 Of soule, Heb. 12. 9. or both together. Act. 17. 28. 29. Mal. 2. 10. Deut. 32. 6.

2 By preserving us. Matth. 6. 26. Psal. 68. 5. Luk. 11. 7, 10. 11.

3 By regenerating us, and giving us, not onely the meanes, motions, and directions of godlinesse, but the mind also. 1 Joh. 5. 20. and so he maketh us his Image, as the child carrieth the likenesse of his naturall father. Matth. 5. 45. 48 and 12. 50. Iohn 8. 42. Gal. 4. 15. as contrarily to do wickedly, is to become the child of Sathan, Ioh. 8. 38. 44. Act. 13. 10.

4 By forbearing and forgiving us our sinnes Malach. 3. 17.

5 By the gift of eternall life. Matthew 25. 34. Iohn 20 17. *

Father of glory] Most glorious Father, or one full of glorie, Ephesians 1. 17. *The Father of glory.*

Father of mercies] One who is himselfe most mercifull, and the author of mercies and compassions in others. So is God alone. *Blessed bee the Father of mercies, and God of all comfort.*

Everlasting Father] One who is in himselfe absolutely Eternall, and the Author and purchaser of Eternity to others, giving eternall good things to his people, Esay 9. 6. *Everlasting Father.* Thus is Christ Jesus a Father of Eternity; himselfe everlasting, and making others to be so.

Which is in God the father] A people which by Faith stay upon God through Christ, by whose power they were called out of darkenesse unto God. 1 Thess. 1. 1.

The Father of spirits] The maker

maker and giver of soules, Heb. 12.9. *Bee in subjection to the Father of spirits:* Also it signifies a deliverer of soules from sinne, a spirituall restorer, a governor of thoughts. See the like phrase in Num. 16.24. Psal. 33.15. Zach. 12.1.

Your Father] God, who is a Father of the beleeving Apostles, and all other the faithfull. First, because they are begotten by the immortall seed of his word: and secondly, are the members of his Sonne: thirdly, and are adopted by him: fourthly, bearing his Image: fifthly, and are partakers of his fatherly love and benefits, Ioh. 20.17. *I ascend to my Father and to your Father.*

Without father and mother] One, whose Parents were not manifested and knowne, Heb. 7.3 *Without father, without mother.* Such was *Melchisedech*, who so long out-lived those of his time, as his Parents were worne out of knowledge, and be un-mentioned in the holy Story.

Note. In foure things is *Melchisedech* a Type and figure of Christ: first, in respect of the name *Melchisedech*, which by interpretation, is King of righteousnesse; so was Christ, Psal. 45.6.7. Secondly, because hee was King of *Salem*; that is, of peace: thirdly, because *Melchisedech* was together both a King and Priest; so was Christ: fourthly, because the progeny of *Melchisedech* is not related in sacred Story; as if they were without beginning or end: so is Iesus Christ an eternall Priest. Psal. 110.4. Whereas Papists make *Melchidech* in offering bread and wine to *Abraham*, to be a type of the Sacrifice which Christ, and after him, other Priests should offer of the body and bloud of Iesus to God his Father, this is fabulous and false: For first, the word in the *Hebrew*, which Papists in favor of the Sacrifice of the Altar, do translate (*Offerens* or *Sacrificans*, offering) doth signifie *proferens videlicet*, bringing forth; and so not onely *Tertullian* and *Epiphanius*, but even *Cajetane* a Cardinall doth expound it, in Gen. 1.14 and *Andradius* likewise, *Defens. fidei Tridentinæ lib.* 4. Secondly, if we say that he did offer, yet he offered nothing but Bread and Wine, which our Adversaries say, doe not continue after Consecration: Thirdly, This Bread and Wine served not as a Sacrifice to God, but only as a bodily refection for *Abraham* and his souldiers, which were hungry, as *Ioseph. lib.* 1. *cap.* 11. affirmes. And thus *Andradius* confesseth, that his souldiers were refreshed with bread and wine

Heb. 7.1.2. 3. &c.

Ge. 14.18.

wine of *Melchisedech*: Such as these be the best proppes of Popish Masse, like rotten posts that fall asunder as soone as they be but touched.

Father of many nations, and of the faithfull] *Abraham*, who is thus called. First, because hee was unto his posterity and seed a rare example of faith and justification: Secondly, a worthy restorer of Religion: Thirdly, the father of the *Messiah*: Fourthly, having the promises of eternall life given him, both for himselfe and others: Fifthly, into whose bosome, beleevers of all Nations shall bee gathered.

To turne the hearts of Fathers to their children] To invite them by his preaching of Christ, to faith, repentance and charitie in the band of peace, Mal. 4. 6. At the comming of Christ, the Iewes were farre from keeping unitie of Spirit in band of peace, being rent with schismes and factions.

To go or to be gathered to their Fathers] By dying, to be joyned unto their fore-fathers in the estate of the dead, both in respect of their bodies being put into the Sepulchers of their Fathers; and of their soules, being companions with them of the same eternall blisse, Gen. 15. 15. *Thou shalt be gathered to thy Fathers in peace.* 2 King. 22. 22. *I will gather thee unto thy Fathers.*

Thy father is an Ammonite] One that is degenerate and growne out of kinde, being of the child of *Abraham*, become as bad as an Heathen, Ezek. 16. 3. 45.

Fat heart] Senceleſſe, hard, unyeelding heart, without feeling of Gods mercies or judgements, Psal. 119, 17. *Their heart is Fat as Brawne.* Deu. 32. 15. A Metaphor, Esa. 6. 10. Matt. 13. 14. 15. Make 4. 12. Luk. 8. 10. Act. 28. 26. 27.

Fat bread] Plentiousnesse of the earth, and abundance of all pleasant thing belonging to this life. Gen. 49. 20. *Concerning Asher, his Bread shall be Fat.*

Fat wheate] The finest and best of the wheate. Psal. 81. 16. *He shall feed them with the Fat of wheate.*

This word (Fat) in Scripture hath a proper acceptation as Levit. 3. and Gen. 4. 4. Also metaphorically, in a borrowed sense, it is put for that which in every thing is most excellent and best: as the Fat of Oyle, the Fat of Wine, Num. 18. 12. Also the Fat of the earth, Gen. 45. 18. and Fat of wheate, Psal. 147. 8. Note further, that whereas the Fat of Sacrifices was wont to be wholly consumed with fire (neither the bringer nor offerer was to have

it:) this did signifie, as our most delightfull and excellent things (which we consecrate to God, preferring his glory before our owne lives:) so the excellent reward which the Saints receive from God, onely by the merits of his Sonne.

Fat of the land] The chiefest and choisest commodities and fruits. Genesis 45.18. *You shall eate the Fat of the land.* A Metonimie.

Marrow and Fatnes] Tranquility, and joy of minde. Psal. 63.5. *My soule shall be filled with Marrow and Fatnesse.*

Fatnes of the earth] Great abundance of corne and wine, which comes from the Fatnesse of the earth, Gene. 27.39. *The Fatnesse of the earth shall be thy dwelling place*, Gene. 4. A Metonimy of the cause.

Fatnes of Gods house] The manifold and plentifull spirituall blessings of God, Psal. 36.8. *They shall be satisfied with the Fatnesse of thine house.*

Fat men.] Men full of wealth and might, Esa. 10.6. *The Lord of Hosts shall send leanenesse amongst his Fat men*, Iudg. 3.29. Psal. 78.31.

2 Full of spirituall vigour and liveline sse, Psal. 92.10. *They shall be Fat and flourishing.*

3 Kings, Princes, and Potentates of the Earth, Psalme 22.29. *They that be Fat in the Earth shall worship.*

Fatnesse] Swelling Pride. Ps. 73.7. *Their eyes stand out for Fatnesse*; that is, so puft up with pride, that they can neither see and know themselves, nor consider others. A Metapher.

Fatnesses] Sundry sorts of plenty and Fat things, Gen. 27. 28. whereby is meant (as before) the best of every thing, and spirituall graces, Esay 25 6. The land of Canaan, the figure of all blessednesse, is called therefore the Fat Land, Nehe. 9.25.35.

2 Delicates, or delightfull things, Iob 36. 16. *That which rests upon thy Table hath beene full of Fatnesse.*

Fault] The guilt of *Adams* disobedience imputed unto us, Rom. 5.16. *The Fault came by one offence.*

2 Some sinne done in our owne persons. Psal. 19.22. *Who knoweth his faults?*

Favour] A good and comely countenance, Prov. 31. 30. *Favour is deceitfull.*

2 Credit and respect, gotten by well doing, Prov. 22. 1. *Loving Favour is better than Gold.*

Good will, gracious liking or acceptance, Psal 5. 12.

The favour of God] His gracious accepting of us, and mercifull readinesse to doe us good, Psalm. 51.18. *Be favorable*

rable to Sion.

The favour of men] Their good liking towards us, and readineſſe to doe us good, and not hurt. Ge. 33. 10. *If I have found favour or grace in thy ſight*. Act. 24. 27. *And Felix willing to get favour of the Iewes, left Paul bound.*

F. *E.*

Feare] A certaine naturall affection, whereby men are ſtricken, by reaſon of ſome dangerous and hurtfull evill, either true or imagined, Gen. 31. 11. *I feare him*, Ioſhua 2. 9. 11. Matth. 14. 30. and 28 4. This is natuall Feare, in it ſelfe neither good nor evill: It was in the man Chriſt, Heb. 5. 7. *It becomes evill through our diſtruſt mixt with it*, and by immoderation.

2 The free voluntary reverence which Inferiours ſhew to their Superiors, for the Lords ſake, making them carefull to obey, and loath to offend. Eph. 5. 33. *Ye Wives feare your Huſbands*, Rom. 13. 7. *Feare, to whom feare belongeth.*

3 The thing or danger feared, Pro 1. 20. *When their feare commeth*; that is, when that which they feare cometh, Pſal. 53. 5. *They feare when no feare is*; that is, no cauſe of feare, nothing to be feared, **Metonimie.** Eſay 8. 13.

4 The perſon which is feared. In this ſence God is called the feare of *Iſaac*. Gen. 31. 42. 53. *But Iacob ſware by the feare of his father Iſaac*; either becauſe God had ſtricken *Iſaac* with a feare when hee would have given away the bleſſing to *Eſau*; or becauſe of the reverence and feare which *Iſaac* yeelded unto God: or for both theſe cauſes, is God called the Feare of *Iſaac*. **Metonimie.** So Pſal. 76. 11. Feare is put for the fearefull God, to whom all feare is due, as Eſay 8. 12. 13, Mala. 1. 6. Geneſis 31. 42. and 32. 9.

5 An holy affection of the heart, awing us, and making us loath to diſpleaſe God by ſin, in reſpect of his great goodnes and mercies, and for a love we beare to righteouſneſſe. Pſa. 130. 4. *There is mercy with thee that thou maieſt be feared*. Exo. 20. 25. This is * filiall or child-like Feare: Gods children are commanded thus to feare, and are often commended for ſo fearing, Iob 1. 1. Act. 10. 2. The fruit and force of this feare is, to reſtraine from vice, and conſtraine unto well doing, for deſire to glorifie God. See examples of *Ioſeph*, Gen. 39. and Nehemi. 1. A ſpirituall Feare: and thus in Romanes, Chap. 11. ver. 20. the word feare ſignifying an

* This child-like feare, may well ſtand with certainty of ſalvation, ſo cannot ſervile and perplexed Feare.

awe least they should sinne, not of feare lest they should fall away; and is opposed not to assurance, but to presumption: as in this word so used in Luke 1.74 95.

6 A terror in the heart of wicked men, dreading God as a Iudge, being loath to offend him by sin, in respect of his punishments, and not from a hatred of wickednesse. Thus *Felix* feared, Act. 24.24. This is servile and slavish Feare. Gods children are forbidden this feare. Exo. 20.20. *Moses said to the people, feare not.* Yet through Gods mercifull goodnesse it proves a preparative unto faith as a bristle drawes in the thred. Act. 2.37. Rom. 8 15. Ion. 1.16.

7 The whole worshippe of God Deu. 6 13. *Thou shalt feare the Lord.* Act. 10.35. *In every Nation he that feareth God*, Psa. 112.1. and 128.1. and elsewhere very often by a Synecdoche of the part for the whole. For where Gods feare is truly planted, there will follow the whole worship of God.

8 Dreadfull works of Gods Iustice, which strike men with Feare, Psal. 90. 12. *Who knoweth the power of thy wrath or anger, according to thy feare?* Thus *Tremelius* reades it. It is a Metonimie of the effect for the cause.

9 The Law of God, which is called Feare, (as God himselfe is) for that it was given with fearefull Majestie, and worketh in men the feare and reverence of God, Psal. 19.9. see Exod. 20.18. 19.20. Deut. 5. 24.29. It signifies also an holy severity, whereby sinners are reduced into the way, when they grow secure, and other meanes will not helpe, Iude, verse 23. Also it signifieth that whole doctrine of God which teacheth and worketh the feare and reverence of God, Psalme 19.9.

Feare not their feare] Feare not that whereof they are afraid: to wit, their Idols. Esay 8.12. *Feare not their feare*; or (as *Tremelius* translates it) *Feare not with their feare*; that is, with a distrustful Feare, which withdraweth the heart from God and his promises.

To Iudge in the Feare of God] Signifieth, either that the feare of God shalbe the object of Christs Iudgement, who shall looke into the hearts of men, and shall see in whom is the feare of God and true pietie, and in whom not, but a shew: or that the feare of God shalbe the rule after which he shall Iudge most acts; absolving them which truly feare God, and condemning others, Esay 11.3.

To meditate feare] To think upon dangerous things, which breed

breede feare. Esa.33.18. *Thine heart shall meditate feare.*

Without feare] Securely and impudently, without all reverence of God or men, Iude 12.

Feare of God was upon them] A great terror and feare, sent into their hearts by God, to restraine and stay them from doing any harme to *Iacob*. Gen. 35.5. *And the feare of God was upon the Cities that were round about them*, Esa.2.10.

In the place of Esay 2 verse 10. the army of the Babylonians is called (the feare of the Lord, and the glory of his majestie) because it should bee fearefull for power, tnd glorious for victory, yet being but an instrument of Divine vengeance upon the wicked Iewes, therefore it is stiled the feare and glory, not of Babylon, but of the Lord (**Feare of the Iewes**) signifieth that dread wherewith they were feared passively, not actively for feare which they did feare, Ioh.7.13. and 20.19.

Feast] Solemne and abundant fare, kept upon some especiall occasion to remember some great mercy of God, and therewith to cheere the heart. Gene. 21.8. *Abraham made a great feast that same day that Isaac was weaned*. Nehe.10.12. Gen.29.22. *And made a feast.*

2 The day or whole time wherein such solemne Feasts are kept. Act. 18.21. *I must needs keepe the Feast.* Ioh. 7.8. Levit.23.4. The whole space of eight dayes, wherein their feasts lasted.

A good Conscience, which of *Salomon* is called a continuall feast, because of the great and constant peace and joy which it breedeth. Pro. 15.15. *A good Conscience is a continuall feast.* A Metaphor.

The Iewes had three feasts which were of most reckoning and solemnitie, because in them every male must appeare, and none come empty, Exodus 23.14.15.16.17. Deute. 16.16.17.

To blesse the feast of meate] Signifies, not the putting or conveying a new nature or substance into the meate, but a prayer to God to make it wholsome to the guests. 1 Sam. 9.13. So to blesse the bread or cup in the Lords Supper. 1 Cor. 10.16. is not to change their maker into a new substance as Papists ignorantly teach; but to thanke God for redemption by Christ, and by prayer to consecrate the creatures to bee the Sacrament of Christ, and a meane of our soule-food.

A feast of fat things. &c.] The rich graces of the Spirit, which God bountifully bestoweth on the Saints by the preaching of

the Gospel. Es. 25. 6. see Es. 55. 1

Feasts of love.] Bankets kept in the publike meetings of the Church, to testifie and to nourish brotherly love. Iude, ver 12. *These are as spots in your feasts of love.* These grew to such abuse, as the Apostle *Paul* abolished them, 1 Cor. 11.

To feed] To nourish by ministring meat to the body, common to men and beasts. This is naturall feeding. In Ps. 23. 1. it comprehends all the duties of a good Shepheard, feeding, guiding, observing and defending his flocke. This title is attributed to God, and to Christ, feeding the Church, as Eze. 34. 12. 14. 15. Esa. 40. 11. also unto kings, Ioh. 10. 11. Ps. 78. 70. 71. 2 Sam. 15, verse 2.

2 To teach others by wholsome doctrine, and to rule them with godly discipline, Ioh. 21. 16. *Feede my sheepe.* Mat. 28. 18. *Goe teach all Nations.* This is Ecclesiastical Feeding, peculiar to Gods Church. It is far from the Popes supremacy, which is a tyrannising, not a teaching. **A Metaphor.**

3 To rule, to governe politically, Psa. 78. 71. 72. *He brought David to feede his people, and so he fed them.* 2 Sam. 5. 2. Mat. 2. 6. This is a politicall feeding.

4 To strengthen and comfort the soule inwardly. Psal. 28. 9. *Feed thē also.* Spirituall feeding.

5 To correct, chastise, tame, and take downe, Hosea 4. 16.

To Feed and eate straw] To use that common food which for beasts in the Creation was appointed. Gen. 1. 30. and not longer to devour men. Es. 11. 7. *Cow, Beare, and Lyon shall feed and eate straw.* Here is described the unity and innocency of men converted by the Gospell of Christ, as also the great restoring of mans decaied most corrupt nature, in verses 6. 7. 8. 9.

Fellowes] All true beleeving Christians, whom Christ hath taken into fellowship of himselfe and his mercies, Psal. 45. 7. *With Oyle of gladnesse above his fellowes.*

Fellow prisoner] Either one which is partaker with another of his dangers, or which is held with another in the same prison, Rom. 16. 7.

Feete] That member which is lowest in the body, bearing it up, being the Instrument of motion, and carrying the body from place to place, Iohn 13. 5. *He washed the Apostles Feet.*

2 Approching and comming of such as preach reconcilement with God, or the Preachers so approching, Rom. 10. 15. *How beautifull are the Feete, &c.* If there be beauty in their Feete, how much more in the whole person?

3 The

3 The whole man, or the man himself, Rom. 3.15. *Their feet are swift to shed blood*; that is, they themselves are ready and forward to slaughter. Psal. 119. 105. *Thy word is a lanterne to my Feet*; that is, to my selfe, Psal. 73.2. There be innumerable examples of this signification in the Psalmes, and elsewhere in the Scripture. It is a Synecdoche of the part for the whole.

4 The Apostles and other sinceere Preachers of the Word, Rom. 10.15. *How beautifull are their Feete?*

5 The will, and the affections, desires, care and endevours, which are the beginning of our actions, as the feete are the Instrument of motion, and do carry our mind hither and thither, as our body is carried by our feet, Eccles 4.17. *Looke well unto thy Feete, when thou entrest into the house of God*, Psal. 17.5. *That my Foot doe not slide*, Psal. 16.12. Pro. 4.27. **Metaphor.**

6 The daily slips and sinnes that come of frailty, Ioh. 13.10. *He that is washed, hath no neede save to wash his Feet.* The meaning is, such as be once washed from their sinnes, by Faith in the bloud of Christ unto Iustification, and by his Spirit unto newnesse of life or sanctification; such have no neede but to wash their Feete, that is, their daily faults which they fall into of weakenesse: which are to be washed by lamenting that we have committed them, by asking of God pardon for them, beleeving that we shall obtaine it through Christ; craving the government of the holy Spirit, to become more heedfull of sinne for hereafter.

7 Christs humanity or Manhood, the which is subject to his Godhead, as our feete be to our head; also to Christ, as he is man, all things are put under as the foot-stoole, to the foote, Psalm. 8.6. *Thou shalt put all things under his feete.*

Foote of pride] The crueltie and violence of proud men, Psal. 36.11. *Let not the foote of pride come against me.*

To sit at ones Feete] To bee ones Scholler, or daily hearer, Acts 22.3. *At the foote of Gamaliel*, and Deut. 33.3. The reason hereof is, because hearers sat on forms at the feet of their teachers, speaking to them out of a chaire or higher place.

To treade under ones feet] So to crush and conquer Satan and his instruments (Heretickes and Schismatickes especially) as they should never have power to recover themselves. This Christ did perfectly in himselfe at his Resurrection, from the dead, but in respect of his members, it shall not be fully done till the last Resurrection, when

the victory of the Saints, shall be consummate, Rom. 16.20. *The God of peace shal tread Satan under your feet shortly.* This (shortly) some referre unto the day of judgement, of which *Paul* saith it is at hand: others unto the time of *Pauls* coming to *Rome*, when he would confirme the beleeving Romanes, as the seducers should not be able to hurt their faith and salvation: but it is best to thinke that hee comforteth them with promise of a quicke and speedy victory: there is in these words a plaine allusion to the promise, Gen. 3.

To dip the Foot in Oyle, To have one in such abundance, as one may wash or dip his foot in it, Deut. 33.24.

Washing one anothers feet] All mutuall duties and workes of love, Ioh. 13.14. *Ye ought to wash one anothers Feete.* By this (*One*) all helps and services towards our neighbour are meant.

Feet of the poore] The weake and feeble meanes (not hands, but Feet even of the poore) to pul down and destroy the proud and lofty enemies of his Church, Esa. 26.5,6 *The Feete of the poore shall treade them downe.*

Path of thy Feete] Every action of our life, either outward, or inward, Prov. 4 26. *Ponder the path of thy Feete.*

To fall at ones Feet] To become a suppliant to any, 1 Sam. 25.24. *She fell at his Feete.*

To lick the dust of feet] Most submisse reverence, and extreme adoration, Esay 49.25. Psalme 99.5.

Fervent] Earnest, Iames 5.16. *Prayer availeth much if it be fervent.* Unto fervent prayer there is required, on the one side a distinct knowledge, joyned with good feeling of our sinnes and miseries; and on the other side, a certaine beleefe to speed, coupled with zeale of his glory, earnest desire of Gods truth and mercy to be manifested, in granting of prayers.

Few] A small number, Mat. 15.34. *A few Fishes.* It is used here absolutely.

2 A very great number, yet but a Few in comparison of a farre greater, Mat. 20.16. *Many called, Few chosen.* Mat. 7.14. *Few there are that finde it.* It is put here comparatiuely,

At ones feet] Since my comming, or by my travell and service, Gen. 30. verse 36. So the Foote is used to signifie laborious service, Deut. 11.10. and the comming or presence of any, Hab. 3.5.

F. I.

Fidelity] Truth in performing of our just promises, and in standing to lawfull bargaines and

and covenants, Matth. 23.23. *Mercy and Fidelity, or Faith.*

Fig trees with leaves] Hypocrites, which have appearance of holineſſe without fruites of good life, Mat. 21.19.

2 All unprofitable and unfruitfull hearers, Luk. 13.7.

☞ **Figure**] And properly. 1 generally the proportion, or faſhion of any thing. Luke 9.29.

2 Improperly, the relation or reſemblance that one thing hath with another, Act. 7.44

3 An Allegory or Figurative ſpeech, Gal. 4.24. 1 Cor. 4.6.

4 A plannet or ſome other fixed Starre, to which the ſuperſtitious Iewes gave worſhip, having reſembled the Deity thereto, Act. 7.43.

5 Any thing ſo farre as it is like to any other thing, eſpecially to come, and is the ſame with a Type or ſimilitude.

6 Any Rhetoriſme, (for all Rhetoricke conſiſteth of Figures) by Synecdoche *Partis* or *Speciei*, is called a Figure, becauſe Metaphors and Allegories are the moſt uſual Figure.*

Filthy] One who weltereth (as it were a Swine in mire) in the defilement of ſinne, taking his full pleaſure in it, Rev. 22.11. *Let him that is filthy, bee filthy ſtill.*

Filthy lucre] Gaine gotten or kept by ſin, Titus 1.11. *Teaching what they ought not, for Filthy lucre*, 1 Pet. 5.3.

Filthineſſe] The ſecret and uncomely parts of the body (as they are called of the Apoſtle) being naked or bare. Exod. 20 verſe laſt. *That thy Filthineſſe be not diſcovered thereon.*

2 Euery ſinne which is called filthineſſe, becauſe it defileth man ſpiritually, and ought to be loathed as a filthy thing in Gods ſight, 1 Pet. 2.1. *Lay away all Filthineſſe.* 2 Cor. 7.1. Iam. 1.21. 2 Pet. 2.20. Mat. 15.18. *That which commeth out of a man, defileth a man.* It ſignifies the ſin of Idolatry in Eſay 44.

3 Shame and ignorance, which followes ſinne and ſinners, Eze. 16.36. *Thy Filthineſſe diſcouered.*

Filled] Perfection, when there is no want, Luk. 2.40. *He was filled* with *wiſedome.* This ſence the word (*Filled*) hath, whereſoever it is ſpoken of Chriſt, or of the Eſtate of the life to come.

2 A great and rich portion, or meaſure of any thing, though there be great want, Luk. 1.53. *He hath Filled the hungry with good things*, Pſa. 107. ver 9.

Finde] The having that given us which we want and deſire of God, Matth. 7.7. *Seeke and you ſhall Finde.* Thus doe wee Finde God, and good things.

2 The bringing home of a ſinner, by giving Faith and repentance, Rom. 10. 20. *I am Found of them that ſeeke mee not.* Thus God findeth us.

3 Alſo (to Finde) doth ſignifie to performe and accompliſh, Eſay 58. 13. *Not finding thine owne pleaſures*, that is; not doing or performing them ſo, Rom. 7. 18. Or to Finde, is to get, to obtaine, Rom 4 1. Mat. 11. 29. Gen. 6. 8. Or to Finde, importeth to invent, to deviſe new miſchiefes: as the Apoſtle ſpeakes of inventers and finders out of evill things, Rom. 1 30. It is alſo to prepare or build, Pſal. 132. 4. Acts 7 46. Alſo to come upon one, Pſal. 116. 2. 1 Chron. 10. 3. Alſo to obtaine, 2 Tim. 1. 18.

Finger of God] The holy Ghoſt (which is as the Finger and power) whereby all great workes are wrought, Luk. 11. 20. *If I caſt out Divils by the Finger of God*, Mat. 12. 28. Exo. 8. 16. a Metaphor.

To finiſh tranſgreſſions] The ſpeciall benefits of remiſſion of ſinnes, and eternall righteouſneſſe conveied unto the faithfull by Chriſt, unto their perfect ſalvation in heaven, Dan. 9. 24. *To Finiſh tranſgreſſions, &c.* Theſe two benefits of taking away ſin, and conferring righteouſnes perfect and perpetuall, Chriſt performeth by two meanes: Firſt, by Evangelicall preaching (*ſealing of the viſion and propheſie:*) and ſecondly, by his Prieſthood and ſacrifice of himſelfe (*the annointing of the moſt Holy.*) See Dan. 9. 24. the whole verſe compared with 2 Cor. 5. Heb. 8. 9. and 10. Chap.

☞ To finiſh tranſgreſſions or to aboliſh ſinne, is Chriſt his Office and Act. Tit. 2. 13. 14. 1 Ioh. 3. 8. But here it is taken but for the beginning or firſt act of it, at Chriſts firſt comming. The ſecond degree is after that untill the end of the world. and the third or laſt degree of finiſhing ſinne is to every particular man that is godly, in death, Rom. 6 7. and to all the godly in the laſt day. 1 Cor. 1. 30. & 15. 24. 25. 27. 28. Heb. 4. 9. 11.

To finiſh ſayings] To make an end of ſpeaking, Matt. 26. 1. *When Ieſus had Finiſhed thoſe Sayings.*

It is Finiſhed] Whatſoever was propheſied or figured under the Law, touching the ſufferings of Chriſt, is now ended, Ioh. 19. 30.

To finiſh his workes] To do his workes (morall and miraculous) in ſuch abſolute perfection, as there was no manner of defect or want, Iohn 5. 36. *The workes which he hath given me to Finiſh.*

To finiſh his good worke] To make

make an end of what is begun, bringing it on by degrees to perfection, and giving grace of perseverance. Phil. 1. 6. *Will Finish or performe it.*

Fire] That Element, whose propertie is to burne, and give light, which we commonly call Fire; the use whereof, is not only for heate and light, but for trying and purging mettals.

2 Christ, who in regard of his mighty operation in purging the Elect, and separating them from the drosse of their corruption, is compared to Fire, Mal. 3. 2. *He is like a purging fire, and Fullers sope.*

3 The holy Ghost, which is as a fierie quality, enlightning and cleansing the heart, Mat. 3. 11. *With the holy Ghost, and with Fire:* that is, which is like unto Fire, Mar. 9. 49.

4 The Word of God, trying and examining mens Doctrines 1 Cor. 3. 13. *Every mans worke shall be revealed by Fire:* that is, As by the Fire it is knowne what gold is currant, and what is counterfeite; so by the light of the word, it shall bee manifested what Doctrine is built upon the foundation, what not. Are not Papists wise builders, who would found their Purgatory fire on this Text? Which speaks of the fire of the Spirit and the Word, and of tribulations of this life, not of the fire of Purgatory, or the last judgement after this life, as *Lactantius* and *Ambrose* thought.

5 The Word of God; to wit, the Gospel preached, which in another respect is likened unto Fire, because of the trouble it kindleth and raiseth among the wicked which resist it (as if fire were cast amongst them.) Luk. 12. 49 *I am come to set Fire on the earth.*

6 Afflictions great and dangerous, which serve to trie and purge us, as gold is tried in the fire. Psa. 66. 12. *We went through Fire and water*, 1 Pet. 4. 12. *Think it not strange concerning the fiery triall.*

7 Extreme and most sharpe paine, appointed for the wicked in hell, Marke 9. 34. *Where the Fire never goeth out*, that is, most grievous paine which never shall have end.

8 Gods burning displeasure and wrath, as the cause of all punishment and paine to the wicked. Hebr. 12. verse last. Esay 66. 15. Psal. 88. Psalme 18. 8. *A consuming Fire went out of his mouth.*

9 Lightning and Thunder, Psal. 148. 8. *Fire and haile*, Psal. 105. 32.

☞ 10 Angels or Spirits incorporeall, Psa. 104. 4. Heb. 1. 7, Psal. 29. 7.

11 Holy zeale against sinne for

for the glory of God, Act. 2. 3. Luke 12. 49.

12 Fire of the common nature, but consecrated to the Service of God in the use of sacrifices. Levit. 6. 12. 13. Levit. 10. 1.

13 Fire consecrated, but not aright, Levit. 10. 1.

14 A miraculous fire kindled by the Lord in mercy, to shew his presence and allowance of the Sacrifices of his servants. Levit. 9. 24. Iudg. 13. 20. as also to comfort and helpe, Psal. 105. 39.

15 A miraculous fire kindled and sent by God in justice upon sinners, Levit. 10. 2. Gen. 19. 24.

16 A miraculous fire sent upon the Apostles, to represent the presence of Gods Spirit with them, and the zeale that should be in them, Act. 2. 3.

17 A miraculous fire that shall bee sent at the last day to consume the world, 2 Pet. 3. 7. 12. Psal. 50. 3.

Day and Fire] Light of truth, one thing being expressed by two words. For as the truth of the Gospell is day and light to reveale sound and unsound doctrine; so it is Fire, either to try if it bee gold, or stubble; or to make it glitter if it be gold, or to consume it if be stubble, 1 Cor. 3. 13. Very foolishly heere the Papists would build their pelting Purgatory, which hath here nor else-where, any ground to set foote on.

Coales of fire] Divine plague or judgement hanging over the malicious; Thus the Scripture phrase signifies, in Psal. 18. 13. and 120. 4. the wrath of God. And that it ought thus to bee expounded, appeareth further, by comparing Rom. 12. 20. with Prov. 25. 22. *Thou shalt heape coales of fire on his head, and God will reward thee.* That is, God shall punish thine enemy, and reward thee. Some understand this heaping of coales, of kindling upon our enemies, fervent and burning charity by our beneficence, which so pricketh his conscience, that he shall bee forced to love us. Others thus, that wee by our kindnesse and benefites, shall either so mollifie him, as that he will repent and embrace us friendly, shaking out of his heart cankred malice, as one would shake hot Coales from his head: or else if he continue still in his malice, he shall bee set on fire with the testimony of his Conscience, and so be consumed with the flame of Gods wrath; and this indeede is both a fit and a more full sence.

Strange Fire] Common Fire, such as was not sent down from heaven, Levit. 10. 1. *And*

strange

offered ſtrange Fire before the Lord. Vnto which by alluſion, ſtrange worſhip, and ſtrange doctrines are likened.

Flames of fire.] The piercing knowledge of Chriſt, ſearching and piercing into all things, even the moſt ſecret thoughts of the heart, Rev. 1.14. *His eyes were like a Flame of Fire.*

Conſuming Fire] The infinit wrath of God, againſt faithleſſe and unrepentant ſinners, Heb. 12.29 *Our God is a conſuming fire.* And often in the Prophets, the wicked are likened to ſtubble, and Gods wrath to fire, which as eaſily and fiercely deſtroyeth wicked men as the fire doth conſume ſtubble.

Fiery flying Serpents] Properly ſuch Serpents as ſtung the Iſraelites to death, mentioned Numb. 21.6.

2 *Ezekiah*, like ſuch a Serpent morally and ſpeedily wounding the Philiſtians his enemies, Eſay 14. 29.

A Fierie Law] That Fire, out of which God uttered all things which he would have done of us, or not done, according to his law, Deut. 33.2. *At his right hand did ſtand a Fiery Law.*

Pillar of Fire] A token of Gods viſible preſence, ſerving to guide the people of *Iſrael* in the night ſeaſon, thorough the wilderneſſe, Exod. 13.31. *By night in a pillar of Fire.*

Fiery tongues] The operations and effects of the holy Ghoſt, expelling darkneſſe, and illuminating the mind with divine knowledge like to Fire, and framing the tongue to tell forth the glory and workes of God, Act. 2.3.

The holy Ghoſt and with fire] The holy Ghoſt, which is like Fire, of a fiery quality, enlightening and purging our ſoules, Mat. 3.11. *He ſhall baptize you with the holy Ghoſt, and with Fire.*

The buſh burning with fire and not conſuming] The eſtate of the militant Church here in earth, mightily preſerved by Gods defence, amiddeſt many great dangers and afflictions, Exo. 3.2. *The Buſh burned with fire, yet not conſumed.* It was a figure both of *Moſes* and the Iſraelites affliction in Egypt without harme. See Deuter. 4. verſe 20.

To anſwer by fire] To ſend downe fire from heaven (as an anſwer) to the prayers which were made to God for it, 1 Kin. 18.21. *And then the God that anſwereth by fire, let him be God.*

To paſſe or go thorough the fire] To offer up, or to ſacrifice one as a burnt Offering: as Iſrael did their children to the Idoll Moloch, 2 King. 21.6. *And hee cauſed his ſonnes to paſſe thorough the Fire.* Levi. 20.2.3.

2 To

2 To purge or purifie mettall by fire, that it may be meet for the Lords use. Num. 31.33. *All that will abide the Fire, ye shall make passe through the fire, and it shall be cleane.*

3 To endure affliction, or to abide the triall of the Crosse, Ps. 66.12. *We did passe thorough Fire and Water, and thou broughtest us to a wealthy place.*

Cloud and fire on the Tabernacle day and night. Exod. 40. 3.8.] Gods guidance and protection of the people while they travelled in the Wildernesse: which grace the generations following remembred to the praise of God, Neh. 9, 19. Psal. 78.14. & 105. 39. Hereby was figured the guiding and defence of the Church by Christ under the Gospell, whereof it is written, Esay 4.5.

Firebrand] A peece of wood almost burnt, consuming it self, ready to be quite extinct.

2 The two Kings of *Israel* and *Assyria*, which threatned *Iudah*, as if they would destroy it, themselues being shortly (for all their braggs) to fall and perish, Esay 7.4. *Feare not these fire brands.*

First] That which is afore other, in respect of time: and then it is a word of order, and hath reference to second, third, fourth, &c. Mat. 10.1. *The First, is Simon called Peter*; that is, he was first called to bee an Apostle, 1 Cor. 15.47. *The First man is of the earth, the Second man, &c.* 1 Cor. 12. 28. Note, how substancially doth this prove the primacy of *Peter* in power and dignity over his fellow Apostles: by this reason *Iames* must be primate, because he is named first, Gal. 2.9.

2 That which is chiefe or more excellent, Rom. 3.2. The word which is here translated (*Chiefely*,) in the Originall it signifies (*First.*) And so it is also in Luk. 19.47. Act. 28.2. where the (*First of the Iewes, and of the people*) is put for the (*Chiefe of the Iewes and of the people.*) So Luk. 15. 22. Here it is a word of Dignity and honor. Rom. 1. 8. Dan. 6.2.3.

3 The greatest, and then it is a word of power and authority, Rev. 1.5. *The first begotten of the dead, and that Prince of the Kings of the earth.* Note, there is a first in number, 2. time, 3. order. 4. gifts. 5. preheminence or dignity.

To give first] To give before, Rom. 15.35. *Who hath given him First.* This place is diligently to be observed against such as would have fore-seene Faith and Workes, the moving causes of election: and our actuall and present workes proceeding of faith, to be meritorious causes of salvation; whereas

as all Creatures, even Angels as well as men, are debtors to God, of whose free gift they hold all they have: he being debtor to none, of whom he takes nothing, nor takes ought from, therefore cannot be obnoxious or injurious to any.

First borne] The principall or chiefe, Psal. 73.50. and 89.27. Amongst the Iewes, the first borne had three prerogatives: first a double portion of goods. Deut. 21.17. Secondly, the government or chiefty over brethren, 2 Chro. 21.3. Thirdly, the Priesthood, for the first borne usually ministred to God, and after those the Tribe of Levi, ministred in their stead. Num. 8.14.15.16.17. Mal. 2.5.6.7. & 3.3 Numb. 3.40.41.45. and 8.13 This honour is peculiar unto Christ, who is said to be first borne of every Creature, and the first borne among the dead, that in all things he might have the preheminence, Col. 1.15.18. *To be worshipped therefore of all the Angels.* Heb. 1.6. *and prince of the Kings of the earth,* Rev. 1.5.

First love] Former affection of love, which being decaied, needed refreshing, Rev. 2.5.

First workes] Former actions, which they were wont to doe, while they heartily loved the Gospell, Rev. 2.5.

First faith] Vow in baptisme, whereby we are bound to professe the Christian faith, or that promise which younger widdowes made to the Church to remaine such, that they might serve the poore, 1. Timothy 5.11.12.

First borne, or first begotten] The first Male childe that was borne to a man, though there were none other borne after it. Gen. 49.3. *Ruben my first borne,* Deut. 21.17. 2. Chron. 21.2.3.4. Matthew 1.25. Amongst the Iewes, the first borne had a two fold prerogative above his brethren: One was a double portion in his Fathers substance: the other, was preheminence and rule over his brethren. The Apostle alluding to this custome of the Iewes, called Christ *The first begotten of all Creatures,* Col. 1.15. *And first begotten of the dead,* verse 18. because hee was begotten (as he was the Sonne of God) before things were created; and being the chiefe heire of the world hee had chiefe rule amongst all his brethren, which being once dead, shall after rise to eternall like, Heb. 1.2. Note, first fruits were offered to sanctifie all the rest: also to teach us, that wee are to consecrate our best things and persons unto God: compare Exod. 13.2. with Prov. 3.4. Note, the first borne, besides the two fore-named prerogatives,

tives, were also peculiarly consecrated and given to God, Exodus 22.29. and were the next in honour to the parents, Gen. 49.3. succeeded them in government of family or Kingdome. 2 Chron. 21.3. And in the administration of the Priesthood and in the service of God, Numb. 8.14. 20. 27. And first borne is used for one deerely beloved of his Father, Exodus 4.22. and for one higher than his brethren, Psal. 89.20. Rom. 8.20. Heb. 12.20. Lastly, it figured Christ, and true Christians.

☞ Christ is the first begotten of all that are begotten, first as God two wayes, 1 By his eternity before all created things comming by generation one from another. 2 By his dignity and supremacy above them.

Secondly, as man, not in time, yet three wayes, 1 By his Incarnation and birth, being the first that ever was, and the last that ever shal be so miraculous. 2 By his Resurrection, which was as a new birth to him out of the belly of the earth, and this the cause virtually of all other persons rising from death.

3 By his exaltation into heaven, where hee as heire of all things and elder brother to the Church or godly, reigneth ouer them, and they all both under him and by him.

To sanctifie the first borne That Christ the first begotten of all creatures, that is, begotten afore any creature in respect of his Godhead, and according to his manhoode the first borne of his mother, Col. 1.15. Mat. 1.25. was consecrated the Prince of our salvation, or the Authour and finisher of our faith, Heb. 2.10. & 12.2.

2 That Christians by the Spirit of adoption, as it were by the first fruits of the Spirit are assured that all they doe, and themselves, are acceptable to God, till they obraine full redemption, Rom. 8.23.

3 That the first kindnesses and favours of God to any Nation, Country or Family; seale up his love to all the rest, 1 Cor. 16.15. Ro. 11.16. Exod. 13.1.2. *Sanctifie to me the first borne*, Exo. 22.29 and 34.19.20. Dent. 15.19.

First fruits That small portion of Fruits which was first gathered to offer unto God. Exo. 22.29. & 24.26. *The first ripe fruits of thy Land, thou shalt bring to the Lord*, Nu. 15.20.21.

2 Christ raised from the dead, by his owne resurrection, sanctifying all the beleevers to a blessed Resurrection, as the first fruits under the Law did sanctifie the whole masse and heap of other fruits, 1 Cor. 15.20. *The first fruits of them that sleepe.* Also as in order of time, the first fruits

fruits under the Law were reaped and cut downe before the croppe; ſo the Reſurrection of Chriſt ſhall goe before, and by the force thereof, the riſing of beleevers againe ſhall follow at the laſt Iudgement: unbeleevers riſe againe, not by vertue of Chriſt the Mediatour, with whom they have no communion, but by force of Gods curſe denounced againſt *Adam*, Gen. 2. *Thou ſhalt dye the death.* The death heere threatned, being principally that which is eternall, the wicked by a generall power of God muſt riſe againe to ſuffer as their ſin deſerveth.

3 An holy kind of offering, taken out of the reſidue of men (as Firſt fruites were taken out of the reſt.) Iames 1,18, *As the firſt fruits of his creatures.*

4 A certtine meaſure of the ſpeciall and ſauing graces of the Spirit; as Faith, Hope, Love, &c. which therefore are likened to the Firſt fruits, becauſe the having of theſe graces gives hope of injoying heavenly bliſſe and joyes in due time: even as the Iſraelites, by the Offering up of their Firſt fruits to God, were rayſed up to a good hope, to enioy the whole crop in due ſeaſon, Rom. chap. 8,23. *We alſo which have received the Firſt fruits of the Spirit, do waite for the redemption of our bodies.*

5 The Fore-fathers, or Firſt fathers of the Iewes, as *Abraham*, *Iſaac*, & *Iacob*, Rom. 11.16. *If the Firſt fruits be holy, ſo is the whole lumpe.*

6 One, who preventeth others in beleeving, being converted to Chriſt before others, Rom. 16 5. 1 Cor. 16,15.

The firſt of the feaſt.] Math. 26.17. ſignifieth the Firſt day of the Feaſt, as Marke 14,12. expoundes it. So Firſt of the moneth, Exod. 40,17. ſig. the Firſt day of it.

The firſt borne of the poore.] The moſt needie, weake, and beggerly Iewes ſhall feed (that is) under *Ezekiah* as a ſhepherd ſhall reſt & enioy good things, Eſay 14,30. **A Metapho.** For, as the Firſt borne by the Law were to excell their brethren in wealth as having a double portion: ſo theſe poore in miſerie ſhould exceed other miſerable perſons.

The firſt borne of the dead.] Chriſt, the Firſt borne among them which riſe from the dead to go into life everlaſting, Col. 1,18

Firſt borne] *Iacob*, Gen. 27. 19. So he was not properly, yet ſo he was in myſtery and ſpiritually, as *Iohn Baptiſt* was *Elias*, Math. 11,14. and wee Gentiles are of the Circumciſion, Phil. 3,3. Rom. 2,28. And the children of promiſe are coun-

ted for the seed, Rom. 9, 8. Gal. 4, 28.

The First of his strength.] The man-childe, which is First begotten when his Parents were in their best strength and vigour, Deut. 21, 17. *For hee is the First of his strength*, Gen. 49, 3. *He is called the beginning of strength.*

The first day of the Sabbath] The First day of the week, called in Scripture the Lords day, and with us Sonday, Ioh. 20, 1. *The First day of the Sabath.* So it is read in the original, 1 Cor. 16.

First heavens and first earth] Heavens and earth, considered in that corrupt estate wherein now they are, through our sin, before that perfect restoring & change which shall bee at the great and last day, Revel. 21, 1. *First heavens, and First earth.*

First things.] Sins, and their effectes of sorrow and miserie, Rev. 21, 4. *There shall be no more crying, nor death, nor sorrow, nor pain, for the First things are past.*

First Adam.] That man named *Adam*, First of that name, and First in respect of the second *Adam* (having brought in sinne and death:) as the second *Adam* signifies Christ, who destroyed these workes of the First *Adam*, and became author of righteousnes, and life to his members, 1 Cor. 15, 45. *The First man Adam was made a living soule.* See *Adam* in the letter A.

First resurrection.] Sanctification, whereby the elect arise from the death of sin, to walke in newnesse of life, Revel. 20, 6. *Blessed & holy is he that hath part in the First resurrection*, Rom. 6, 4. *Christ hath raised us from the dead, to walke in a new life.* Master *Brightman* expounds the First resurrection, of the calling of the Iewes againe unto the faith; which is after a sort a raising them from the dead. This exposition in substance is one with the former, because the calling of the Iewes, will be the quickning of them by grace.

Firmament.] The whole Cope of heaven, (or the Orbes of the heavens) with the ayre; which because it is spread over the earth, as silver and gold being beaten with hammers, is spread into sheets, or plates, & leaves: hence it is called of the Hebrews by a word which signifies firme expansion, or outspreading; and being fast and firme (though it be soft and liquid) thence it is of Latines, & of us in English called a Firmament, Psal. 19. 1. Also in Gen. 1. 6. under (Firmament.] *Moses* comprehendeth the three heavens, whereof Scripture makes mention. First, the Aire, with the three Regions which bee next us. Secondly, the Skie or Firmament where the Stars be

bee fixed. And thirdly, the Heaven of the blessed: And together therewith, were made the Angels, the inhabitants of those highest heavens, by the name wherof, the holy Angels be sometimes named, Iob 15. 15. and being Creatures, and made within the sixe dayes, and yet created neither the day before, nor any of the other dayes following, they must be created the second, when the highest heaven their habitation was framed: for by Iob 38,4. they appeare to be made before the third day, when earth was made dry Land. Note further, That *Moses* speech of the firmament is three-fold, or of three fashions: sometime the whole compasse and space above us, with all the bodies in it, be so called, as Gen. 1, 8. Secondly, it signifies the superior part, that wherein the starres be fixed, Gen. 1, 14. Thirdly, the inferiour part alone, namely the middle regiō of the aire, where the clouds be, as Gen. 1, 6. The reason is, because every part of the Firmament, is no lesse the Firmament, than the wholeoutstretched body of the heavens.

Fishers] Such as make benefit unto themselves by Fishing, Esay 19, 8. *The Fishers shall mourne*; that is, the Egyptians shall be sory, when that the River *Nilus* shall be dryed up, wherein they were wont to fish to their commodity.

2 The Armies of the Chaldeans, pursuing the Iewes to destruction, like as Fishers take Fishes in their net, Ier. 16, 16. *I will send out many Fishers to take them.*

Fishers of men] Ministers of Christ, who by the word (as by a net or hooke) doe draw men (as fishes) to Gods Church and kingdome, Math. 4, 16. *I will make you Fishers of men.*

F. *L.*

Flaggons of wine] The most comfortable promises of Gods mercies for Salvation, which are as wholesome wine abundantly drawne out of Christs cellar, which is his word, Cant. 2, 5. *Stay me with Flagons*; that is, the plentifull comforts of the word, and the rich graces of the Spirit, powred into my heart for my strengthning.

To Flatter] To speake pleasing or falsewords, with a mind onely to please and beguile, for our owne profit, Prov. 18, 23. *Hee that reproves, findes more favour at last, than he that flattreth.* Pro. 26. 22.

Flame] sig. usually great afflictions from the hand of God, Esay 30. v. 30. Lam. 2. 3. because that Flame is said to burne up mountaines and trees, Psalme

83,5 Ioel 1,19.

Smoaking Flare] Weake Christians (like to Flax) which hath neither heate nor flame, & yeeldeth forth but smoake only: even such as be infirme and weake Christians, who have no more but an unfeined desire to beleeve and repent; as it were, a sparke ready to die, Math. 12. 20. *Smoaking Flaxe shall hee not quench.* Esay 42,3. *Bruised reede* hath the same signification.

Flea.] A vile and base creature so called.

2 A mean and contemptible person, 2 Sam 24,15. *After whom doest thou pursue? After a dead Dog, or after a Flea?* That is, an abject or base person.

Fleth.] The body consisting of sundry members, Rom. 2,28. *Which is outward in the Flesh*; that is, in the body, 1 Cor. 5,5. 2 Cor. 7,1. Gal. 2,20. Psal. 79,2. *The Flesh of thy Saints, unto the beasts of the earth.*

2 A wife, Gen. 2,23. *This is flesh of my flesh.* Eph. 5 31. *Who ever hated his own Flesh?* In Mat. 19,5. (Flesh) is put for (Person) *Shall be owne flesh*, Ephesians 5, 31. Iohn 1,13.

3 One of our kind, a neighbour which is like unto our selfe, even every man and woman, Pro 11,17. *Hee that hateth his owne Flesh is cruell.* Esay 58, 7. *Turne not thy face from thine owne flesh*, that is, from him that hath a common Nature with thee.

4 Consanguinity, or neerenesse of bloud, Rom. 9,3. *My Kinsmen according to the Flesh.* Rom. 11,14. *If I might provoke them of my Flesh*, that is, my Kinred which were borne of the same flesh or Ancestors.

5 The whole man, consisting of body and soule. Genes. 6,12. 13 *All Flesh had corrupted his way upon earth.* 1 Peter 3,18. *Christ was put to death concerning the Flesh*, that is, concerning his Manhood; for his body was dead naturally, and his Soule felt the sorrowes of death spiritually, Acts 2,26. Luke 3,6. 1 Pet. 2, 24. and Math. 24,22. And elsewhere often, is (Flesh) put to signifie the (whole humane Nature.) Rom. 1,3. and 8, 5. as it is simply considered, without sinfull corruption: but together with all other properties and infirmities of a man.

6 Mankind, being weake and feeble, either to helpe himselfe or others, Ier. 17,5. *Cursed be he that maketh Flesh his arme*; that is, which placeth his strength and safety, in weake and vaine man, Esay 40,6. Psalme 78 39. Ioel, 2,28. In these, and many other places (Flesh) doth signifie our whole kinde, as it is wrapt in great imbecillitie and frailty.

7 The quality of corruption which

which is not sinfull, but the effect of sin, accompanying our bodies in this life, 1 Cor. 15.50 *Flesh and bleud shall not inherite eternal life, neither corruption inherit incorruption*; that is to say, our corruptible bodies cannot come to heaven. That which shall inherite heaven, must bee as incorrupt flesh, a body without corruption.

8 What thing soever belongs to this present life, 1 Cor. 7.28. *Such shal have trouble in the flesh.* Thus *Beza* expoundeth it. Also it signifies the estate of this present life, Phil 1.24. *To abide in the flesh, is more needfull for you*, Gal. 4.14.

9 Whatsoever is in man, reputed most excellent and glorious without the grace of Christ as Nobility, birth, wisedome, wit, understanding, and reason, Mat. 16.17. *Flesh and blood hath not revealed this unto thee*, Iohn 1, 13, 14. *Borne not of Flesh and blood*, Ioh. 3. Phil. 3.

10 All that in religion, which is outward and to be seen with the eye, as morall works or ceremonies Rom. 4.1. *What hath Abraham gotten according to the Flesh?* This word (Flesh) in the second verse, is expounded to be the workes of *Abraham* which did not justifie him before God. Thus *Beza* and *Piscator* interpret this place. See Gal. 6.12. & 3.3. Where Flesh signifies the Ceremonies of *Moses* Law; and whatsoever it is which is without, is noted by this word, Phil. 3,3. Vnbeleefe, and all motions of the soule which be evill, all wicked desires, all our words & works done without grace: how good, holy, or spirituall soever they seeme to be, and shew for: also our learning, doctrine, preaching, prayers, and what else soever commeth not of the Spirit of Christ, is called (Flesh) in the phrase of Scripture.

11 The whole nature of man, as it commeth into the world, corrupt and vile, infected by sin; or that part of man which is unregenerate, Iohn 3,6. *That which is borne of the Flesh is flesh.* Rom. 7,5. *When we were in the Flesh.* Rom. 8.8. *They that are in the flesh*, Gal. 5,13. that is, in the corruption of sinful nature; and in all other places, where the word (Flesh) is applyed to men unregenerate, it signifies the whole corruption and naughtinesse of our Nature, raging and reigning both in the reason and will: but in those places of Scripture, where (Flesh) is attributed to new-borne persons, and is set against the Spirit, as in Gal. 5,17, 19,24. Rom. 7,18. 25. In all these (I say) and such like Texts, the word (Flesh) signifies the remainder of naturall corruption, even so much of

that vicious quality of ſinne, as ſtill ſticketh behind in regenerate perſons, and is unmortified. The reaſon and cauſe why ſinne is noted out by the name of (Fleſh.) it is becauſe through the Fleſh (to wit, our ſeede) or through carnall generation, ſin is conveyed into the whole man, ſoule and body. Alſo, for that the Fleſh or bodie is the inſtrument to execute the luſts of our naturall concupiſcence, Rom. 6. 13. Thus *Piſcator*, and *Peter Martyr* do iudge. *Illyricus* addes another reaſon, to wit; becauſe man, as he is ſinnefull, tends wholly unto carnall things. By this we ſee how ſuch are deceived, who will have the only inferiour part of the ſoule (as will and affections) meant by (Fleſh.)

12 Common or ordinarie courſe of nature, Gal. 4. 29. *Hee that was born after the fleſh.* Thus was *Iſmael* borne of *Agar* after the maner of other men.

13 The inferiour or unreaſonable part of the ſoule, as it is corrupt by ſinne, to wit, the ſinfull will and affections, Eph. 2. 3. *In fulfilling the will of the fleſh*, that is, the deſires of our corrupt will.

14 Every living Creature, reaſonable and unreaſonable, Pſal. 136. 25. *Which giveth Foode to all fleſh*, Gen. 6, and 7. Levit. 17.

15 Authority, dignity, wealth, worſhip, corporall converſation, 2 Cor. 5. 16. *We know no man after the Fleſh.*

16 Outward apparence, Iohn 8. *Ye judge according to the fleſh.*

17 A glorified perſon, whoſe body & ſoule is perfectly bleſſed, Iob 19. 26. *And ſhall ſee him in the Fleſh.*

18 The ſecret parts of man, or woman, Levit. 15. 2. *Whoſoever hath an iſſue from his Fleſh.* In al the places following, Fleſh is put for the member of generation, Gen. 17. 13. Ezek. 16. 26. and 23. 20.

According to the Fleſh.] As concerning, or for ſo much as toucheth the body & outward things which Maſters have in their power; for the conſcience that is only in Gods power, Epheſ. 6. 5. *Obey your Maſters according to the Fleſh.*

Heart of Fleſh] A tender & ſoft heart, yeelding unto the word of God, and eaſily receyving the impreſſion of Grace, Ezekiel 11, 19. *I will give you an heart of Fleſh*, which is ſet againſt a ſtony heart, that is hard and hardned, not yeelding to God. Such an heart *Ioſiah* had, 2 King. 22. 19 and *David* prayed for it, Pſalme 51, at the 17, and 18. verſes.

Holy Fleſh] Fleſh to be offered in Sacrifice, Hagg. 2. ver. 13.

Such

Such holy Flesh and meates as were assigned to the Priest to eate, might not be eaten of any Priest as was uncleane, nor of strangers, or of hyred servants: which signified & figured, that they which serve in the Ministery should live by it, and that things appointed to that purpose should not be converted to other uses, 1 Cor. 9.13.

The infirmity of the Flesh] The weakenesse of our understanding, being more carnall than spirituall, and having in it more ignorance than knowledge, Rom. 6.9. *I speake after the manner of a man because of the infirmitie of your Flesh.*

2 The crosse or afflictions, which make one outwardly infirme and weake, Gal. 4.13. *Paul* being considered according to the outward man, was weake.

The Flesh of Christ] Whole Christ, both God-head, and Manhood in one person, with all his benefits, Iohn 6,55. *My flesh is meat indeed*; that is, my selfe being beleeved on. A Synecdoche.

2 The Manhood of Christ, as it is considered apart from his God-head, or Divine Nature, Iohn 6,63. *The flesh profiteth nothing*; that is to say, the humane nature of Christ, is not profitable to us of it selfe, but as the Godhead dwelleth in it, giving life to it, and quickning us by it. Thus Master *Tindal*, & the Bible-note expound this place. *Augustine* and *Chrysostom* expound it of understanding the words, carnally, and not spiritually. The former is the better. Which sense also *Augustine* alloweth: but master *Beza* understandeth (Flesh) generally of all flesh, or Corporeall meat, & not specially of Christ his Flesh, because hee saith not (my Flesh) but Flesh indefinitely.

Uncircumcision of the Flesh] Flesh or Naturall corruption, which is an abominable thing, Col. 2.13. Vncircumcised ones were in times past abhominable to God and his people, as *David* in detestation of *Goliah*, termed him that uncircumcised Philistim.

Destruction of the Flesh] The taming and making leane the body, the vitall juyce or moysture being dried up by heavinesse of the heart for sin, 1 Cor. 5,5. *He be delivered unto Satan for the destruction of the Flesh*, Thus *Piscator* expoundeth this place.

To eate the Flesh and drinke the blood of Christ.] All manner of participation with Christ in the word by faith of the promises, as well as by Sacraments, Iohn 6,35.

Flesh of flesh, or to bee one

Flesh] Natural conjunction, such as is betweene Husband and wife, or betweene Kinsmen, 2 Sam. 6, 2. *He is flesh of our Flesh.* Gen. 2, 13. *This is flesh of my flesh.* Math. 19, 5. *They twaine shall be one flesh*; That is, as one man most neerely coupled, or one person, as before.

Man and wife are sayd to be one flesh. First, for the undevidable society of life. Secondly for the conjugall copulation and unity of the whole. Thirdly, for the generation of one flesh, that is to say, one childe. Fourthly, For the mutuall right which each hath unto the body of the other. 1 Cor. 7, 4. Gen. 2, 24. Note further, that this phrase, to be one flesh and bone, as it peculiarly noteth the most neere conjunction of man and wife, by naturall & worldly marriage: and of Christ to his Church by spirituall marriage: so it impereth alliance, & commonly any Consanguinity or kindred whatsoever, as in *Labans* speech to *Jacob*, Gen. 29, verse 14. *Thou art my bone and my flesh*: & in *Davids* words to the Elders of *Israel*. 2 Sam. 19. verse 12. *Are ye not my bone and my flesh?* and in their words to him. 1 Chron. 11, verse 1. *Behold, we are thy bone and thy flesh.* Woman was of *Adams* flesh, both originally: 2. and by communion of nature: 3. and by right of marriage, Gen. 2, 23.

2 Spirituall union and conjunction, such as is betweene Christ and his members. Eph. 5 30. *We are members of his Body, of his Flesh, and of his bones*; that is, most straightly coupled to Christ by the spirituall band of our faith.

Flesh and Blood] The whole humane Nature, such as it is in respect of corruption, considered without the grace of regeneration. Mat. 16, 17. *Flesh and blood hath not revealed this*; that is, humane Nature, as it is corrupt and sinful, hath not taught it thee: or such as it is in it selfe without respect to sin and corruption, Heb. 2. 14.

2 Mortall men, as they are weake and feeble. Eph. 6. 12. *We wrestle not against flesh and blood.* Gal. 1. 16. *I communicated not with flesh and blood*; that is, with any man in the world.

3 An humane living body subject to rottennes. 1 Cor. 15. 50.

To walke after the Flesh] To follow the motions of corrupt nature, in the guiding of our life and manners, Rom. 8. 1. *Which walke not after the flesh*: verse 12.

To walke in the Flesh] To live in this fraile body until we be taken up into heaven, 2 Cor. 10, 3. *Though we walke in the flesh* Also to live in the flesh hath the

the same signification, *Phil.*1, 22. *Col.*2.20.

To sow unto the flesh] To apply a mans care and labor to heape unto himselfe carnall and earthly things, which belong to the cherishing of this mortall flesh or body. Gal.6.8. *Hee that sowes to the flesh, of the flesh shall reape corruption.*

To be in the Flesh] To be a meere naturall man, unregenerate, drowned in the lustes of sinne, and a servant of sinne. Rom.7,5. *When we were in the flesh.* Romanes 8.

To crucifie the flesh] To weaken the strength and power of naturall corruption. The death of Christ doth this by merit, & the Spirit doth it by the efficacy of his grace, and the Saints by godly endevor stirring up that grace. Gal.5.24. *They that are Christs, have crucified the flesh.* Rom.8,12,13,14.

To be condemned in the flesh] To have the wicked naughtinesse of our Nature mortified and subdued. 1 Pet.4, 6. *That they might bee condemned according to men in the flesh.* 1 Corinthians, chap.5.

Flocke] A great company of Sheepe gathered together into one Pasture, Ier.49,29.

2 The whole Church of Christ upon earth. Cant.1,7. *Get thee forth by the steps of the flocke.* A Metaphor.

3 Some particular Church, Acts 20,20. *Take heed to the flocke.*

4 An hoast of men, or a rude and unskilfull multitude. Ier. 49.20. *The least of the flocke shal draw them out.*

Flood] The overflowing of waters, as *Noahs* flood, Gen. 6. Psal.93,3,4.

2 Extreme dangers and violent troubles, stirred up by wicked men against Gods children, or such great evils as be otherwise sent of God. Psal. 42,7. *all thy Floods and waves are gone over me.* Revelation 12, 15. *The Serpent cast waters (like a Flood) out of his mouth.* Psalme 69. verse 15. Psalme 18. verse 4.

3 Mighty Kings and people, who for strength and power are like unto a Flood. Esay 59, 19. *For the Enemy shall come like a flood.* A Metaphor.

4 Great store, rich plenty of good things bodily and spirituall. Esay 41,18. *I will open the flouds on the tops of the hils.* Iohn 7,38 *Out of his belly shall flow Floods (or Rivers) of Waters of life.* A Metaphor.

Floore.] The visible Church as it containes good and bad, (like Wheate and Chaffe in a Barne floore) Math.3,21. *He hath his Fan in his hand, and will purge his Floore.* A Metaphor.

Flourishing] The outward fraile

fraile estate and short prosperity of wicked men. Psalme 37, 35. *I have seene the wicked strong and flourishing (or spreading) like a greene Bay Tree. Psal.* 103. *As a Flower of the fielde, so flourisheth he.*

2 The happy prosperity of the godly. Pro. 14.11. *The Tabernacle of the just shall flourish.*

3 Spirituall livelinesse and vigor. Psalme 92,14. *They shall be fat and flourishing.*

Flowing] Plentifull encrease either of earthly blessings, or of spirituall graces. Iohn 7.38. *Out of his belly shall flow the water of life. Psalme* 23.4. *My Cup doth Flow or run over.*

Flower.] Fraile and vanishing men, which flourish for a while, and suddenly vanish like a Flower, that withereth in a day. Esay 40.8. *The grasse withereth, and the Flower fadeth.* Metapho:.

2 Riches, prosperity, and all good things of this life. *I am.* 1,10. *For as the flower of the grasse, he shal vanish away.* That is his riches & plenty of worldly goods shall fade as a Flower fadeth.

3 The prayers and thankesgiving of the faithfull Christians, whereof the flower offered in the law was a shadow and type: Levit. 7.12.

To hisse for Flie and Bee.] To call unto him to fight against *Ahaz:* and *Iudahs* enemies, as *Egyptians, Philistins, Idumenians, Chaldeans, &c.* compared to Flies and Bees for their number, swiftnesse, strength, and warlike skill. Esay 7,18.

F. *O.*

Fold.] A Sheep-coate, or Sheep-house, to keepe them safe from the crueity of Wolves, or other wilde Beasts.

2 The invisible Catholike Church of Christ, consisting of beleeving *Iewes* and *Gentiles. Iohn* 10,16. *I have other Sheepe which are not of this Folde.* The elect are gathered into the Church, as Sheepe into a Fold by the Ministry of the Pastors. A Metapho:.

Seven-Fold.] Manifold, or aboundantly, also oftentimes. Psal. 79,12. *And render to our Neighbours seven-Fold.*

Hundred Fold.] Plentifully, or very much. Math. 19,29. *He shall receive an hundred Fold. Foode for corne.* Gen. 44.25.

To Follow] To come after one which goeth before. 1 Sam. 25.27. *Let it be given them that follow my Lord. Matth* 4, 19. *As servants Follow and goe after their Masters. Also to accõpany others.* Mark. 9.38. Luk. 9.49.

2 To imitate, or to doe as another

another gives us an example. Math.10,38. *He that takes up his Crosse and Followes me.* 1 Cor. 11,1. *Be yee followers of me as I am of Christ.*

3 To beleeve and obey. *Iohn* 10.27. *My sheepe heare my voyce and Follow me.* 1 Kings 18.11 2 Pet.1,16. And in all places where men are said to Follow strange Gods: it doth signifie to put trust in them, and rely upon them, yeelding them service.

4 To endevour and strive towards the obtaining of some thing. Phil.3.12. *I Follow*: and v.14. *I Follow hard*; which is expounded in ver.13. *I endevour.*

The word in the originall tongue, is affirmed either of a thing or of a person: when it is referred to a thing, then it signifies a desire with endevor to obtaine that thing, and is put in good part, as in Rom.9 30.31. But being applyed to a person, it is then put in ill part, for persecuting and desire to hurt, as Rom.12,14.

5 To dye with one. Iohn 13. 36. *Thou canst not follow me now*; that is, die with me.

To follow Christ] signifieth first corporall attendance on Christ his person while he lived Mat.8,28.& 9,9: secondly, To become his disciple for to be after imployed in the Ministery of the Gospel, Ioh.1,43. and so all the Apostles. 3 To deny our selves, to take up the Crosse of Christ, to rest and depend on him by a true faith in life, and death, Math 16. verse 24.

Foole, or foolish] An Idiot, or one destitute of wit, of little or no capacity and discretion: Foole is named after a word in Hebrew, (*Nabal*) which hath the signification of fading, dying, or falling away (as doth a leafe or flower, Esay 40.8. 1 Pet.1,24) This name is given to a foolish man, as having lost the juyce & sappe of wisedom, reason, honesty, and godlinesse, being fallen from grace, and without the gift of God, as a dead carkasse, and therefore ignoble, and of vile esteeme, opposed to the noble-man, Esa.32,5. The Apostle in Greeke turneth it imprudent or without understanding Rom.10,19. from Deut.32.21.

2 A sinner and wicked man, who despising the wisedome of the word, followes his owne lusts, and the sinfull vaine customes of this wicked world. In this sence, the word is used throughout the Proverbs of *Salomon*: also *Psal.*14.1. *The Foole hath said in his heart*: and often else where, as *Psal.*73,3. *I fretted at the foolish, to see the prosperity of the wicked*: thus expounded, *Psal.*5.5.

3 A covetous worldling. Luk. 12.20. *O foole, this night shall thy Soule*

Soule be farre from thee. 1 Sam. 25,25. It is put for an idolatrous in Rom.1,22. *They became Fools.*

4 A man that is unprovident without foresight, Math.7,26. *He that heareth these words and doth them not, shall be like unto a foole which built his house, &c.*

5 One who (though he be godly, yet) hath much ignorance and unbeleefe remaining in him. Luk.24,15. *O yee fooles and slow of heart to beleeve.* It is also put for all unbeleevers, which wholy want faith. Math. 25,2. *Five were fooles.*

6 One possessed with naturall ignorance from his birth. In which sence, all men, yea yong infants, naturally bee fooles. *Titus* 3,3. *Wee were fooles or unwise.*

7 A name, or word of reproch. Math. 5,22. *Whosoever shall say, Foole.* A Synecdoche. Every word of disgrace, as Knave, Asse, &c. is understood by this one.

8 One which doth see and acknowledge his owne spirituall foolishnesse. 1 Cor.3.18. *Let him be a foole, that he may be wise,* that is, saith *Musculus*, let him be a beleever.

9 One accounted a foole by the world, 1 Cor.4,10. *We are fooles for Christ.*

10 One spiritually bewitched, having the eyes of his minde so held and hood-winkt by the policy of Satan and his instruments false teachers, as not to see manifest errors and blasphemies, but to apprehend them for the sound truth. Gal. 3.1. *O ye foolish Galathians, who hath bewitched you?*

Vaine glorious fooles] Mad-boasting people (of *Halal*) a word which signifies to extoll, praise, glorifie, which when it is of ones selfe, and immoderate, it prooveth dotage, folly, and madnesse. Psal 5 5. Hence is the word used for mad, wood, raving with folly. Eccle.2,2,12 and 7.9. and 10.13. Esay 44,25.

Foolish words] Such words as be voide of reason and godlinesse, having in them no edification. Eph.5,4. *Neither filthinesse nor foolish talking.*

Foolish things] Such things as the world esteemeth for foolish. 1 Cor.1,27. *God hath chosen foolish things to confound the wise.*

Foolish Questions] Questions or doubts mooved about things curious and unprofitable. 2 Tim.2,23. *Put away foolish questions.*

Folly in Israel] signifieth a filthy, wicked, ignominious act and deed, done to the reproch of God, and scandall of his Church. Gen.34,7. Deut.21 21. Iosh.7,15. Iud. 20,6.

Foolishnesse or folly.] All naughtinesse whatsoever generally. *Pro.*22, 15. *Foolishnesse is bound*

bound up in the heart of a Childe.

2 Some particular hainous sinne, as incest, Idolatry, and such like. 2 Sam. 13, 12. *Commit not this folly.* Iosh. 7. 15.

3 That which men doe account most absurd and foolish. 1 Cor. 1, 23. *Wee preach Christ crucified, unto the Grecians foolishnesse.*

4 That which is indeed and truth most foolish and absurd, 1 Cor. 2, 19. *The wisedome of the world is foolishnesse with God.*

5 It signifieth a shamelesse impudency in open professing, excusing and defending wickednesse, Esay 9. verse 17.

☞ There is a three-fold Foolishnesse, whereof the first onely is is properly so called, as being seated in the minde; the other figuratively or metonymically. viz.

1. Mentall, so are erronious thoughts. 1 Cor. 3, 19, 20.

2. Vocall or verball, so are all impertinent, Sophisticall, unprofitable, unreasonable and absurd speeches. Eph. 5 4. Iob 2, 10.

3. Actuall or reall. So is every wicked worke and the whole life and course of wicked men, if we compare their poore gaines with their infinite losses and eternall undoings. Math. 16, 26. and consider their opposition against the wisedome, will and power of God. Luke 20, 18. and the vanity of all their earthly expectations. Luke 12, 20. See also Wised. 5, 3, 4. 5 &c.*

For | An efficient originall cause of a thing, Romanes 8, 2. Romanes 3, 23. And elsewhere very often, this word. (For) is a causall particle. Luke 19, 44. Therefore the Papists doe dote, when they doe hereupon gather, that love and workes bee the meritorious cause of forgivenesse of sinnes: whereas the forgiveing much debt, is laid downe as the cause of much love, verse 42, 38. Note, these words, for, and because, bee generall notes setting forth the coherence and knitting one thing with another in what sort soever.

2 A signe, or a consequent of a thing, Luke 7, 47. *Many sinnes are forgiven her; For shee loved much.* Heere this particle (For) noteth the consequent, and that which followeth forgivenesse of sin; to wit, the earnest love of Christ: and doth not note the cause why her sinnes were forgiven her, which was her faith in Christ. Math. 25, 34, 35. *Come yee blessed of my Father, For when I was hungry.* Heere likewise the particle (For) noteth not the cause,

but

but the signes and tokens of blessed persons, or the fruit by which they were discerned and knowne. Heere it is a particle redditive, rendring the reason of the foregoing sentence. Revelation 14. 13. Romanes 4, 2, 3. and 10. 16. *For Elias saith, &c.* is not to be understood that therefore the Iewes beleeved not, because *Elias* foretold it, but he fore-told it, because they were not to beleeve.

3 In behalfe of another, or in ones stead, to ones benefit or good: as to suffer for the Gospell, or for the name of Christ, to dye for the brethren; and Christ dyed for us, and such like. Whereof all doe note the impulsive cause, Marke 10. 45. Matthew 17. 27.

4 The finall cause or end; as Rom. 11. 36. *All things for him*; that is, his owne glory is the end to which all things, both made of him, and governed by him, are referred and disposed. Pro. 16. 4. *God made all things for himselfe.* 1 Cor. 11, 15. Heb. 11. 2.

5 In the stead, or place, or lieu, as in cases of permutation by contracts, &c. Gen. 29. 20. *Iacob* served seven yeares for *Rachel*, viz. to enjoy her as his wife, in stead of his seven yeares service. Genesis 23. 13. Hebrewes 12. 16.

☞ 6. The reason or proofe of a matter not well before understood, or beleeved: the proofes or arguments are of many sorts, and as well from effects to prove the causes being Duties, or reprove them being sinnes, as contrarily. Matthew 16, 24, 25, 26. 1 Sam. 2, 25.

7 It is taken actively for the effect of a thing on any others. Marke, 13. 20. Iohn 17. 19. 2 Thess. 1. 5.

8 It is taken passively for the event, or passive effect of a thing to bee received, 2 Thess. 1. 5. Heb. 12. 2.

9 For, is taken as a note of the object, toward which the thing spoken of hath relation. Rom. 8. 10.*

Foreknowledge] A bare foresight of things to come, or to bee done heereafter; which in God is ever joyned with his counsell or determination. Acts 2. 23. *Being delivered by the determinate counsell and foreknowledge of God.*

2 Gods eternall love or good pleasure, Romanes 8. 29. *Whom hee knew before, &c.* Rom. 11. 2. 1 Peter 1. 2. *Elect according to the Fore-knowledge of God.*

Fore-knowledge, purpose, good pleasure of God, be indifferently

differently used and put one for another in Scriptures, where it is usuall by knowledge to signifie approbation, imbracing with favour, when God speakes of his Creature, as Psalme 1,6. Matthew 7.23. Iohn 12,18. 2 Tim.2,19. Romanos 8, 29. and 11, 2. Romanes 9,11. Ephesians 1,11. In this kinde of knowledge, which is the efficient of approbation, and ever joyned with his good pleasure, there is contained the effectuall will of God to conferre grace to persons so knowne. Esay 53,6. and 22,16 8.Rom. 4,17.2 Tim. 1,9. Tit.3,4.5. Deut.7,6,7,8. and 8,17.19.

Such as sever Gods will from his fore-knowledge, or doe make his fore-knowledge of things, the highest cause of their existence (whereas God fore-knoweth what things shal be, because he hath first decreed they shall be] or which will have fore-knowledge of faith and workes, to bee causes of election; they are deceived.

Forrest] Mighty men and valiant Souldiers, strong as trees in a Forrest, wherein the King of *Assyria* gloried. Esay 10,18. *And the glory of his Forrest.*

God of Forces] The true God, the God of *Israel*, of infinite strength, in whose seate *Antiochus* should honour a strange God, never known before to his Predecessors, even *Iupiter Olimpius*, of whom yee may reade in the 2 of Mac.6.

To Forget] To let things slip out of minde. This is the generall signification.

2 To let God, his word, and benefits, slip out of mind, whereof followeth disobedience, neglect of Gods worship, and wicked contempt of God, as a fruite and consequent of such forgetfulnesse. Iudg. 3.7. *They did wickedly and forget the Lord.* Psalme 78,42. Thus men forget God; the wicked wholy, the godly in part.

3 To cast off one, to cease to love, care, and provide for him, Psalme 77,9. *Hath God forgotten to be mercifull?* Esay 49, 15, 16. Thus God forgets the wicked; and the godly doe sometime thinke that they are thus forgotten, yet are not so. Psalme,137, 5. *If I forget thee* (*O Ierusalem*;) that is, if I cease to love thee.

4 To deferre or put off the punishment of the wicked; and to remove punishment from the godly. Psal. 74,23. *Forget not the voyce of the enemy.* *Amos* 8,7. *I wil not for ever forget any*

of

of their workes; that is, I will not alway deferre to punish them, though it may seeme I have forgotten. Ier. 32.

God forbid [A forme of deniall, with a loathing of the thing objected, Rom. 3. 31. also 6, 2. This is usuall with *Paul*, so often as hee judgeth cavils unworthy of a direct refutatiō.

☞ **To forget**] See also to Remember.

1. To lose the memory or thought of a thing past, or of the knowledge thereof.

And this is either by naturall defect, or by accident, or voluntary, by thinking too litle and seldome thereof, or too much of other matters.

2. Not to esteeme but to passe by a matter as not worthy our remembrance. Phil. 3 15. Gen. 41. 51.

3. To leave undone or unused any thing good, as Iam. 1. 24 25

4. To be freed or delivered from evills, or evill. Gen. 41. 51.

To forget his labour] Not to bee moved nor troubled with remembrance of calamities past. Gen. 41. 51. *God hath made me forget all my labours.*

To forget that which is behinde] Not to thinke upon, or minde that which one hath done or suffered for Christ or his Gospell, looking forward to things which are to be done hereafter. Phil. 3. 15. *I forget that which is behind.*

Land of Forgetfulnesse.] The place and estate of the deade, who forget the living, and the living them. Psal. 88. 12. *And thy righteousnesse in the Land of forgetfulnesse*; or Oblivion.

To forget thy fathers house] To renounce and abandon all carnall and worldly affections which spring from inbred corruption, and whatsoever may hinder our faith and love unto Christ, Psal. 45, 11. *Forget thine owne people, and thy fathers house.*

Forgivenesse] The pardoning of our sins done against God, as if one should crosse a debt-booke. Psal. 32, 1. *Whose sinnes are forgiven.* In the Hebrew it commeth of a word which signifieth to lift up, or take away: it hath reference to Christ, who bare and tooke away the sins of the world, Iohn 1. 29.

2 A forbearing to revenge trespasses done against us, being ready to take unto favour such as wrong us, upon their repentance. Math. 18, 35. *Except ye forgive from your hearts.* Col. 3. 13.

3 A releasing of the censure of excommunication, which power belonged to the Church 1 Cor. 5. 10.

Forme] Favour, beauty, outward dignity, and glory. Esay

53, 1. *He hath no forme.*

2 Substance, or essence, Heb. 1, 3. *The engraved form of his person.*

3 Vaine shew, 2 Timothy, 3, verse 5.

Forme of God] God himselfe, or one who is God, and that truely and in very deed, of the same substance and glory that God is. Phil. 2, 6. *Who being in the forme of God.* Forme, Nature, or Substance, bee all one in this argument. By Forme, some understand condition divine and humane; majesty and infirmity, which doth necessarily follow substance, as a shadow doth the body.

Forme of a servant] A very man, one having the true nature of a man, being like a man in all things (sinne excepted) Phil. 2, 7. *He tooke the forme of a Servant, and was made like to a man*; that is, he tooke the substance, nature, properties, affections, and infirmities of a man, all except sinne, Heb. 3, 17, and 4, 15.

Forme of wholesome words] Some short and rude description of Christian doctrine delivered in writing, to bee a patterne for *Timothy*, or a rule to direct his teaching. 2 Tim. 1, 13, *Hold fast the forme of sounde words.* It is a Metaphor from Painters, who being to draw a picture, doe first make a draught or portraiture of it, before they expresse it in lively colours.

Formed] Fashioned, framed: Christ is sayd to bee formed in us, eyther when the lively faith of Christ is at our new birth engendred in us, or is renued after some great fall. Gal. 4, 9. *Till Christ be formed in you.*

The Apostle *Paul* signifies hereby some knowledge of Christ to remaine in the Galathians, yet such as was rude and unformed, which he did covet by this Epistle written to them, to bring them to a more perfect forme.

Faire in forme and countenance] signifieth for body or personage, also for beauty of colour; both together make perfect beauty, Gen 29, verse 17. the like is said of *Esther*, Esther 2, 7. and of *Ioseph*, Gen. 39, 6.

Fornication] The uncleanesse of unmarried persons, about generation, Gal. 5, 19. *The workes of the flesh are manifest: Adultery, Fornication, &c.*

2 All uncleannesse that way, by whomsoever, married or unmarried, or howsoever, 1 Cor. 6, 8, 9, *He that committeth Fornication, sinneth against his owne body.* This is bodily Fornication. A Synecdoche: see Mat. 5, 32. [Fornication] put for [Adultery.]

3 Idolatry, or ſtrange worſhip, which is ſpirituall Fornication: wherein the faith plight with God (as with an husband) to worſhip him onely after his owne will, is violated and broken, Ezek. 16, 15. *Thou haſt powred out thy Fornications*; and elſewhere very often, in this and other Prophets: as Ier. 3, 9. *Iudah hath committed fornication with ſtockes and ſtones.*

To commit Fornication To exerciſe Merchandize, and by the gaine thereof to proſper, (as Harlots grow rich by the lucre which commeth of the proſtitution of their bodies) **A Metaphor.** Eſay 23, 17. *And ſhall commit Fornication.* Elſewhere this phraſe importeth either Idolatry, Revel. 17, 2. or Adultery, Inceſt, or any bodily uncleanneſſe. 1 Cor. 5, 1.

To Forſake referred to God Not to withdraw his eſſence or power from his Creature, (for they be every where preſent) but his grace and bleſſing, which is done diverſly, in reſpect of them whom hee doth forſake. 2 Chron. 15. 2. *If you forſake him, he will forſake you.* This is the generall ſignification.

2 Wholly and for ever, to take away from men all ſuch graces as hee had given them, leaving them altogether to Satan, and their owne luſt This is called a giving up, or delivering up to vile affections, Rom. 1, 24. Thus God forſakes wicked men, and Hypocrites. Thus Did he forſake *Caine* and *Iudas*, and *Saul*. 1 Sam. 16, 14. *The Spirit of the Lord departed from Saul.* 2 Sam. 7, 15. And thus will not God forſake his people. 1 Sam. 12, 22, *The Lord will not forſake his people for his names ſake.*

3 To take away ſome particular grace, and that for a time onely. Thus was *David* forſaken, having loſt (after his grievous ſinne) cleanneſſe of heart, peace and joy of Conſcience, freedome of Spirit, ſtablenеſſe of minde, &c. Pſal. 51, 10, &c.

4 To take away the knowledge, feeling, fruite, and working of his graces for a ſeaſon. Thus was *Peter* forſaken, Mat. 26. and againſt this forſaking, *David* prayeth in Pſalme 119, verſe 8. *Forſake me not overlong.*

To withdraw for a time or for ever, his bleſſings and good ſucceſſe from our labours, and his temporall protection from our perſons, both our ſelves and ours. Hebre. 13, 5. *I will not fayle thee, nor forſake thee.* Pſal. 22. 1. *Why haſt thou forſaken me?*

6 To

6 To withdraw and take away his word, his worſhip and miniſtery. Lam. 2, 7. *The Lord hath forſaken his Altar*; that is, he hath cauſed his worſhip to ceaſe, hee hath taken away his Law, his Prophets, his Viſions, his Sabbaths, as ver. 7, 9. *This is Gods forſaking man.*

To forſake, referred to men] To with-draw our heart from God, when we ceaſe to put our truſt in his promiſes and providence, and to obey his Commandements. Deut. 32, 15. *Iſrael forſooke the ſtrong God that made them.* Pſal. 119, 53. *I am affraid of the wicked, becauſe they forſake thy Law.* Heb. 13, 12. Pſal. 119, 118. Heb. 10, verſe 39.

2 To depart from the ſervice of the true God, to the ſervice of ſtrange Gods. This is a branch and fruit of the former forſaking. Iud. 2, 11. 12 *They ſerved Baalim, and forſooke the Lord God of their Fathers.* This is mans forſaking of God. Eſay 1, 4.

3 To deny our helpe and ayde to others in their neceſſities and dangers: 2 Tim. 4. v. 16. *No man aſſiſted me, but all forſooke me.* Thus man forſaketh man.

A Forſaking all for Chriſt] A ſetled and well governed purpoſe and affection, to leave all outward good things of this life, and life it ſelfe, for the love of Chriſt his Goſpell; and to leave them indeede actually, when occaſion ſerves. Luke 14, 33. *He that forſaketh not all that he hath, cannot bee my Diſciple.* Mark. 10, 29. Thus the Chriſtian man forſaketh all, firſt in affection and deſire, then in effect and deed, if need bee, and occaſion ſerve thereunto, as then it doth, when wee cannot hold life and earthly things, without denying Chriſt and his word.

To Forſake father and mother] Not to deny honour, love obedience, ſuccour, and thankfulneſſe to parents, (this were unnaturall, and to bee worſe than Infidels, yea then beaſts:) but to leave the family and houſe of parents, that he may dwell together with his wife, and with her beginne and erect a new houſhold, Gen. 2, 24. Math. 19. Note, as touching reverence, obedience, and ſuccour, wee owe more to parents than to wives; but in reſpect of houſhold ſociety and cohabitation, the man is more bound to the wife. Chriſt is forſaken either by denying himſelfe flatly: or in turning from his commandements.

Fortitude] Courage, when adverſities are borne, and duties done with a valiant and ſtout

minde. Esay 11, verse 12. *The spirit of Fortitude shall rest upon him.*

2 Divine might upholding and strengthening us, Psal. 18, 1. *The LORD is my fortitude or strength.*

Fortresse] A strong holde, or place of defence: such is Gods providence to them that trust in him. Psalme 18, verse 2. *The Lord is my Fortresse.* A Metaphor.

Fortune] Chance, when some things fals out beside our purpose, and whereof we can give no reason. This is called Fortune or chance: but in respect of God, who knoweth all things, and ordereth them most wisely to just and due ends, there is no chance nor Fortune. Eccles. 9, verse 11. *Time and Chance commeth to them all.* Luke 10. verse 21. *And it Fortuned, or Chanced.* Christians must alwayes beware how they doe commonly use this word [*Fortune* and *Chance*] in their mouthes, or attribute ought to it, setting it up against Gods providence, which ordereth all things, both good and evill, great and small. I give this signification of Fortune, onely to shew how farre it may be allowed; namely, so farre, as that in such things (as in regard of our foresight happen accidentally to us) we doe yet acknowledge a divine providence, ordering all events most wisely and righteously.

Foote-stoole] Earth, which is subject to God, and put under his will and power as a stoole under our Foote. Esay 66, 1. *Heaven is my Seat, and the Earth is my Foot-stoole.* A Metaphor.

2 The Temple of God, or the Arke where God promiseth to heare his people. Psal. 96. 5. *Fall downe before his Foot stoole.* Lam. 2, 1. See Biblenote in *Geneva* Translation.

3 Rebellious sinners subdued under Christ, by the power and decree of God the Father, either voluntarily as the elect, or violently as the reprobates; yea and devils also made subject to him, and cast downe to everlasting ruine, Psal. 110, 1. see Rom. 14, 11. and 16. verse 20. Eph. 1. verse 21, 22. Phil. 2, 10. Reve. 20. verse 10.

To Found] To decree firmely, to appoint, and so consequently to fit and perfect. Psal. 8, verse 2. *Thou hast founded strength.* Mat. 21, 16. Esther 1, 8. *The King hath founded.* Psal. 21, 2.

Foundation] The Groundworke, which upholds the whole building, as the foundation of an house, of a Castle, or of a Fort, and a Tower, &c.

2 Christ

2 Christ, who in respect of his person and office, is the only foundation and rocke of his Church, to support and beare it up against hell gates; he being the firme foundation, or Corner-stone. 1 Cor. 3, 11. *Other foundation can none lay, then Iesus Christ.* 1 Pet. 2, 4. 5, 6. *Behold, I put in Syon a chiefe Corner-stone, and precious.* Christ is the foundation of Foundations.

3 The Apostles and Prophets, who in respect of their doctrine are as subordinate or second foundation, laying the elect upon Christ, the onely sure foundation. Ephe. 2, 20. *Built upon the foundation of the Prophets and Apostles.* These bee such Foundations, as that themselves also bee lively stones, built upon that Foundation, Christ. All be equally Foundations, not *Peter* more than the rest. A Metaphor.

4 The Doctrine of Christ, taught in an easie and short manner: or the summe of Christian Doctrine, Hebe. 6, verse 1. *Not laying againe the Foundation. &c.*

5 The unmoveable strength and firmenesse of Gods elect, being grounded upon his eternall love, 2 Tim. 2. 19. *But the Foundation of GOD remaineth sure.* As a Foundation stayeth an house, so upon the decree of election, the godly are stayed.

6 Princes and Rulers of the earth, upon whom the Common-wealth resteth, as the house doth upon the Foundation. Psal. 82. 6. *All the foundations of the earth were moved.* Or else expound it thus: All things from the highest to the lowest, are out of order.

7 The bottome of the waters, or bowels of the earth, or lowest parts of the world. Psal. 18, 15. *The foundations of the world were discovered.*

8 The great mountaines and highest hils, which seeme to beare up the Heavens upon their tops. Psalme 18, 7. *The Foundation of the heavens moved and shooke.* Thus it is read in *Termelius*, according to the Originall.

☞ 9 The sinceritie of the heart, or the integrity of life, which consisteth in doing the will of God toward God and man, is the Foundation of our faith, and hope of happinesse to come, and of happinesse it selfe. Matthew 7, 24, 25. Luke 6, 47, 48. 1 Tim. 6, 19, and 1. 19. 2 Pet. 1. 10. 1 Ioh. 3. 21. 22, 23.*

To found] To build surely, to establish and confirme. psal. 24, 2. *He hath founded*

ded it upon the Seas.

Fourth generation] The ſpace of foure hundred yeares, being ended and expired. Gen. 15, 16.

Fountaine] A Spring, from whence Waters, Brooks, or Rivers do ſpring, or an head-water, Gen. 7, 11. *The Fountaines were broken up.*

2 The originall, beginning or firſt cauſe of every good thing which concernes true life. Pſal. 36. 9. *With thee is the Well (or Fountaine) of life.* A Metaphor.

3 The Word of God, or the Scriptures of *Moſes* and the Prophets, whence (as from a fountaine) doth ſpring and flow forth Rivers of wholeſome Doctrines, giving life to ſuch as receive them. Ier. 2, 13. *They have forſaken me the Fountaine of living waters, and digged pits that hold none.* A Metaphor.

4 Chriſt Ieſus whoſe blood-ſhed is an ever running Fountaine, to waſh beleevers from all uncleanneſſe of ſinne. Zach. 13, 1. *In that day there ſhall be a fountaine opened to the houſe of David, for ſinne and uncleanneſſe.* This is an alluſion to their water of ſeparation and ſinne, Num 19. 9, 19.

5 The Spirit of God, with his healthfull and ſaving gifts, derived unto, and flowing upon the Church and every true member of it, to cheere it and refreſh it. Ioel 3, 18. *A fountaine ſhall come forth of the houſe of the Lord.* Ezek. 47, 1. Rev. 22, 1.

6 Our poſſeſſions and goods whence our livelyhood ariſeth, as water ſprings out of a Fountaine. Prov. 5. 10. *Let thy Fountaines flow foorth, &c.*

7 Eyes, which (as a Spring or Fountaine) ſendes foorth teares (as a witneſſe of hearts griefe.) Ier. 9, 1. *Mine eyes a Fountaine of teares.*

For] Every thing that harteth the Inheritance or Vineyard of the Church, be it falſe doctrine, or corrupt manners. Cant. 2, verſe 15. *Take away the Foxes.*

2 Falſe Prophets, which craftily undermine the ſafety and ſtate of Religion, and of the Church. Ezek. 13. 4. *O Iſrael, thy Prophets are as Foxes in the waſte places.*

3 All crafty and guileſull perſons, which with their craft and cunning, ſeeke to deceive and hurt others, Luke 13, 32. *Tell that Foxe.*

Little Foxes] All occaſions and appearances of evils. Cant. 2, 15. *Theſe little Foxes.*

To be a portion for Foxes.] To be caſt out upon the Mountaines without buriall, that Foxes and Beaſts may feed upon

on them. Pſal. 62, 10. *They ſhall be the portion for Foxes.*

F. R.

Frame of the heart.] The inward ſecret thoughts, inclinations, and purpoſes of the ſoule; as it is expounded by *Moſes* himſelfe, Gen. 6, 5. *The whole frame*; that is, the thoughts of mans heart are evil continually: according to the Tranſlation of *Tremellius* it ſhould thus be read: Not paſſively for that frame of the heart framed of God, but actively for that which the heart of man frameth to it ſelfe and imagineth.

Free] Such as bee bondmen, but are exempt from the yoake of ſlavery. 1 Cor. 7, 22.

2 Beleevers, whom Chriſt hath ſet free, & delivered from the curſe and rigor of the Law, and not onely from the yoake of Legall Ceremonies: but alſo from the tyranny of ſin, by his death and Spirit, ſo as they are no more under the bondage of ſin (though ſin be ſtill in them) nor need feare the condemnation due to it; alſo they ſerve God with a free ingenuous ſpirit, as children their father. Rom. 7, 6. *He that is dead, is free from ſinne.* Rom. 7, 6. *Free from ſinne*; that is, from the dominion of ſinne, verſe 14. Rom. 8, 2. *Free from ſinne and death*; that is, from the condemnation due to it, as verſe 1. Pſal. 51. 11. Iohn 8, 38. This Freedome is wholly of Grace, not at all of Nature; See will. And it is wrought by Chriſt as authour: and by the Goſpell as inſtrument. Iohn 8, 36. and 32.

Beleevers are Free, and not free; therefore they cry both, *Who ſhall Free mee from ſinne?* Rom. 7, 24. and alſo they triumphantly ſay, *Chriſt hath freed me from the Law of ſinne.* Rom. 8. 2. They are freed wholly from the guilt and puniſhment of ſinne, but from corruption of ſinne, they are freed in part onely, ſo farre as that it doe not reigne over them.

The Lords Free man] A true Chriſtian, who though he be bound and ſervant unto man, is yet ſet free by the Lord Ieſus, from the ſervitude of Satan and ſinne. 1 Corinth. 7. verſe 22.

Free from all men] One that is not beholden unto other men to live at their coſt. 1 Cor. 9, 19. *Though I be free from all men.*

Free among the dead] One ſeparate from the living, left for dead. Pſal. 88, 5. *Free among the dead, like to the ſlaine which lye in the grave.*

To have free courſe and be

glorified.] signifieth the free preaching of the Gospel without any interruption, and effectually to worke in the hearts of men, true godlinesse; whereby the word is made glorious, and the beleevers of it also partly in this life, and perfectly in the world to come. 2 Thes. 3, verse 1.

☞ **Freely give**] (*i*) absolutely, without respect of reward in the giver to receive it, or of merit in the receiver to give or shew it. Math. 10, verse 8. This is to bee understood of *dona infusa* onely, or gifts of God that are miraculous, as to heale, &c. But it is not to be extended to *dona acquisita*, or workes of our owne labour in getting them or using them; as the knowledge of preaching is not had, nor the act of it used without great study, labour, and cost. This as it is not given freely, so without recompence it may not be justly used, and therefore doth Christ well adde, verse 10. *dignus est operarius mercede sua.*

Freely Justified] signifieth not without our Saviours suffering and satisfying to God for our sinnes, but without our owne. Rom. 3, 24. Which place doth not exclude præparatory and instrumentall causes of Iustification or Salvation, as repentance, regeneration, hearing, beleeving, &c. Nor the other dutyes of thankefulnesse, Luke 13, 35. Mat. 5. 20. Marke 1, 15. Rom. 5, 1. But onely the Meritorious cause thereof, which is onely Christs Death, or Passion for us. 2. The godly doe freely and willingly their duties. 3. God doth freely bestow those graces on us, by which wee are enabled to doe that which is is our duty.*

Friend.] One whom we doe entirely love above others and use more familiarly and privately than we doe others, as *David* did *Ionathan*. Pro 18. 24. *A friend is nearer than a Brother.*

2 One, to whom God imparteth his minde and secrets, so familiarly and fully, as one friend doth to another. Gene. 18. 17. *Shall I hide this thing from Abraham?* Hence it is that Iames 2, 23. calleth *Abraham* the Friend of God: also the Apostles are called Christs friends. Ioh. 15, 15. *You I have called Friends, because what I heard of my Father, I have made knowne to you.* Whereas Iesus, Mat 22. 12. calleth him Friend who had not on a wedding garment: also in Mat. 26 50. doeth so terme *Iudas* the Traytor; we are to take it for a word of ordinary salutation, howsoever it may and is of some judged to be spoken by an **Ironie**, or **Antiphra-**

tiphzasis, meaning the contrary to that which the word foundeth; or that he is called so, because he appeareth to others (to be Christs Friend) or was so taken and accounted of himselfe (though falsly being an Hypocrite:) Howbeit, being spoken in the person of him who made the Feast, the best way is to take it for an usuall compellation, and that Christ following the like courteous fashion of appellation, and friendly greeting, did so salute *Iudas*, which yet left a sting behinde it in his Conscience, who knew himselfe to bee nothing lesse than that which hee was called.

Friendship of the world] The love and unmeasurable desire of carnall and worldly things. Iames 4,4. *The friendship or the Amity of the world is the enmity with God.*

From good to bad] signifies either good or bad, Gen. 32. v. 24. this is to be understood respectively to this end for which *Laban* pursued him, as to carry *Iacob* backe againe into his servitude: so in Psal. 29.

Frozen in their dregs.] Stubborne sinners, which obstinately sticke in their sinnes, mocking both God and Man. Zeph. 1, 12. *I will visite them that be frozen in their dregs.* Ier. 48.11.

Fruite] The encrease which commeth of the Land; of Trees, of Cattle, and of other Creatures. Deut. 28,4. *Blessed shall be the fruite of thy ground, and of thy Cattle.* Any profit which commeth of a thing, Esa. 27,9.

2 The Conversion of men to God, by the ministery of his servants. Iohn 15,16. *I have appointed that ye go and bring forth fruite*, and verse 2,3. *He that abideth in me bringeth forth fruit.* In this sense, the Gospell was fruitfull in all the world. Col. 1,9, Conversion of Sinners to the faith, is as delightfull to God, as sweet fruite is to men. **A Metaphor.**

3 All, and every one of Gods Graces and workes in his Children, because they come from his Spirit, (as fruite from a tree) and doe so please him, as good fruite is pleasing to us. Gal. 5, 22. *The fruits of the Spirit, are love, peace, joy, &c.* Phil. 1. 11. *Filled with the fruites of righteousnesse.* **A Metaphor.**

All the spirituall fruites of the sanctifying Spirit, are summarily comprehended by *Paul*, Eph. 5,9. in these three thing. First, Goodnesse, which is that quality contrary unto malice or naughtinesse, whereby a Sinner is evill in himselfe. Secondly, Righteousnesse, which is set against that vice of injustice whereby one prooveth hurt-

hurtfull to others through deceit, covetousnesse, oppression, and violence. Thirdly, Trueth, which is opposed unto errors, lies, heresies, hypocrisie, both in common affaires, and in matter of religion, to the beguiling of our selves, other men, and God also, as lyers doe suppose.

4 The due recompence and merite of our evill workes. Mic. 7,13. *For the Fruits of their inventions:* Prov. 1, 31. *They shall eate the Fruite of their workes,* Also blasphemous boasting, Esay 10, 12, 13.

5 False doctrine the proper Fruite of a false Prophet, Math. 7,16. *By their fruites ye shall know them.*

6 The profit and commodity that comes of well doing, Pro. 31,31. *Give her of the fruit of her hands,* Rom. 6, 22. *Ye have your Fruite in holinesse.*

7 Any godly deede tending to the spirituall profit of others Phil. 4, 17. *I desire the Fruite, &c.*

Fruite of the mouth] Either speech it selfe, or the reward which comes of good or evill speech, Pro. 12,14. *A man shall be filled with good things by the Fruite of his mouth.*

Fruite of the lips] The consolations which flow from the words of God spoken by the Ministers, and beleeved onne by the people, Esay 57, 19. *I create the fruite of the lips.*

Fruites of righteousnesse.] good workes done by justified and righteous persons, Phil. 1, 11. *Abounding with the fruites of righteousnesse.*

Fruits worthy of repentance] A good and just life, meete for such as have repentance, Math. 3, 8. *Bring forth Fruites worthy of repentance.*

Fruite of the wombe] Children, Deut. 28. 4. *Blessed shall be the Fruite of thy wombe,* Psal. 127,3. and 132,11. Gen. 30, 2. and in Deut. 28,4. Children be called the Fruite of the body, being derived from the body of their parents, as Fruite springs from a tree. Also delightfull unto them, as Fruite is to our mouth.

To fill with Fruite] To increase the Church with multitude of beleevers, when the preaching of the Gospell shall come to them, Esay 27,6, Iohn 15.

To gather Fruite] To convert elect sinners to Christ by preaching the Gospell, who are deare to God, as Fruite to our mouth, Iohn 4,36.

Fruitfull] Profitable: as unfaithfull signifies unprofitable, Titus 3,14. Col. 1,6. *And is fruitfull.*

2 Abundant, Col. 1,10. *Fruitfull in good workes.*

Fruitfull fields] Rich Princes

ces and Rulers in the kingdom of *Assyria*, which in one night with his mighty Armie like a Forrest were destroyed, Esay 10,18.

To count the Fruite uncircumcised.] That all meates thorough our sinnes are uncleane to us; but thorough faith in Christ they are blest and sanctified by prayer and thankesgiving, Levit. 19,23. *The Fruit of the Land shall be uncircumcised*, 1 Tim. 4,4. Titus 1,15.

Fruite of their deeds.] Such reward as the mercifull GOD should freely for his promise sake render to the just, for their godly workes, Esay 3,10. *Eate the fruite of their doings*, A Metaphor.

Fruitfulnesse of Canaan.] Figured the bountifull reward which the godly shall finde of their labours in the heavenly Countrie which wee seeke, Heb. 11,14,16. Also it signified the graces of the Gospell, Ezech. 34, 37. Zach. 8,12. Psal. 67. 7.

F. *Ve*

Full] The proud, and such as be swollen with high conceite of their owne sufficiencie and worth, so as they feele no need of Christ. Luke 6,26. *Woe unto them that are Full*, Revel. 3. 17. affoords us an example heereof.

2 Much, or abundantly rich and plentifull, Act. 6,5. *Stephen Ful of the holy Ghost, and of faith*; that is, endued with a great portion of faith. In Luke 1,28. it would not bee read (Full of grace,) but (Freely beloved,) as the Greeke word signifies, and *Chrysostome* expounds it.

3 That which is perfect, or hath no want, 2 Iohn 8. *That we may receive a Full reward*, that is, a perfect reward, Iohn 15,11. Iohn 1,14.

4 Sincere and sound, Col. 4 32. *That ye may stand Full in all the will of God.*

Full of faith and fortitude.] signifies power to doe miracles, Acts 6, 8.

Full of his glory] Plentifull documents and proofes of divine glory, both of his bountie in blessing; and of his justice in chastising his people, Esay 6, 3. *The whole earth (Iudea especially) is Full of his glorie.*

Fulnesse] Such a measure of perfection where nothing is lacking, Iohn 1,17. *Of his Fulnesse we all receive.* Col. 1,10. And sometime it signifies onely a large and plentifull portion of any thing, whereof the Scripture hath innumerable examples; as Fulnesse of the earth

earth, &c, Whereas fulneſſe of the holy Ghoſt, of Grace, of faith, is attributed to other beſide Chriſt; as to *Iohn Baptiſt*, Luke 1,15. to *Stephen*, Acts 6, 8. it is with a three-fold difference: Firſt, that Grace and the Spirit bee in others by participation, as the Moone hath her light from the Sun, Rivers their waters from the fountaine, the eye her ſight from the ſoule; But in Chriſt it is originally, naturally, and of himſelfe. Secondly, in Chriſt they be infinite and above meaſure, Ioh. 3,34. But the Saints by meaſure according to the gift of God, Eph. 4, 16. The Moone is full of light, but the Sun more full: Rivers be full of waters, but the Sea more full. Thirdly, the Saints cannot derive their Graces to others; whereas the gifts of the Spirit bee in Chriſt as an head and fountaine, to impart them to his members, as it is written, Ioh. 1,16. This was ſhadowd out by the oyntment powred on *Aaron* the High-Prieſts head ſo plentifully, as it ranne downe his beard, to the skirts of his cloathes.

Fulneſſe of God] Such a meaſure of perfection, as God hath appointed to every one of the elect through Chriſt, Eph. 4, 13. and, 3, 19 *That ye may be Filled with all the Fulneſſe of God.*

Fulnes of Chriſt] The Church which being Chriſt his body, he eſteemes himſelfe an unperfect head without it, though in himſelfe hee be filled with all good things, and doth fill and worke all in all men, Eph. 1, 23. *Note*, The word (Chriſt) is put either ſingularly, and then it ſignifies the perſon of the Mediatour alone, conſidered apart from his members; or it is uſed collectively, and ſignifieth the whole Church, conſiſting of head and members, as in 1 Cor. 12, 12, 13. Gal. 3. 16. Eph. 1, 23. Alſo note that this phraſe of the Fulneſſe of Chriſt, doth elſewhere ſignifie Chriſt himſelfe, filling and perfecting all his members, cauſing them ſtill to grow in grace, till they come to their appointed Fulneſſe in heaven, Epheſ. 4, 13. *To the meaſure of the age of the Fulneſſe of Chriſt.*

Fulneſſe of the Godhead.] The whole and moſt perfect Godhead, Col. 2, ver. 9. *In whom dwelleth all the Fulneſſe of Godhead bodily*; that is, ſubſtantially.

Fulneſſe of the bleſſing of the Goſpell.] A rich and plentifull bleſſing of knowledge and comfort, by the doctrine of the goſpell, Rom. 15, 25. *With Fulneſſe* (or abundance) *of the bleſſing of the Goſpell of Chriſt.*

Fulneſſe of the Gentiles] The whole number of the elect *Gentiles*, called and brought home to Chriſt, Romans 11, verſe 25. *Till the fulneſſe of the Gentiles be come in.*

Fulneſſe of time.] That time fully ended and come, which God in his counſell had ſet, Gal. 4. verſe 4. *At the fulneſſe of time*; ſo as Chriſt could come neither ſooner nor later than he did come.

Fulneſſe of Bread] Exceſſe in eating, or gluttony, Ezek. 16. 49. *Pride, Fulneſſe of Bread.*

Fulneſſe of Jewes, and of Gentiles.] Not only that Iewes and Gentiles ſhall be converted to Chriſt by the Goſpell, in great multitudes, but alſo bee enriched abundantly with the graces of the Goſpell, Rom. 11. verſe 12. Where fulneſſe of the Iewes being ſet againſt their fall and diminiſhing, doth require this ſence. Rom. 11, 25, 26.

Full ſilver] For as much money as the thing is worth. Silver is named for all money, and [Full] for full weight, Gen. 23, 9. 16.

Full wickedneſſe] Wickedneſſe come and growne up to the greateſt meaſure, being now ripe for vengeance, Gen. 15, 16. *When the wickednesse of the Amorite was Full.*

Fulfilling, being referred to God.] The performance of his threatnings, promiſes, or Propheſies, Mat. 26, 54. *How then ſhould the Scriptures be Fulfilled?* and 27, 35. Alſo in thoſe places, where God is ſayd to Fulfill the deſires of the righteous, by giving promiſed bleſſings.

2. Referred to Chriſt] The perfect keeping of the word, as by Chriſt onely, Mat. 3. 15. *It behoveth us to Fulfill all righteouſneſſe.*

3. **To Men**] An earneſt deſire, with anſwerable endevour to fulfill the Law, Pſal. 119, 112. *I have applied my heart to Fulfill thy Statutes.*

4 Supplying ſomething that is wanting, or encreaſing that which is little, Philip. chapt. 2. verſe 2. *Fulfill my joy*; that is, adde ſomething to my joy, Iohn chapter 17. verſe 13. *My joy fulfilled in them*, Coloſſ. 1, ver. 9.

5 Truely and indeed performing a thing, Galath. chapter 6, verſe 2. *Fulfill yee the Law of Chriſt*, that is, the Law of love, which is fulfilled of ſuch as doe indeed love their Chriſtian brothers, even as Chriſt commanded, and for conſcience of his Commandements.

6 To performe the ſpeech of another, or the truth of a matter even in evill things, or to have done according

as.

as it was foretold it would come to passe, though not as a man ought, (*i*) to doe as God hath sayd men would doe, but not as hee hath sayd they should doe. So is the place to be taken. Act. 13, 27, 29. and for good things, Iohn 19. verses 36, 37.

7 To end or determinate a time, Acts chapter 13. verse 25.

8 To performe ones owne promise, made (specially) in good things, Iohn 18. 9. *That the saying might be fulfilled which he spake, Of them which thou gavest me, have I lost none.* Act. 13, 33. *God hath fulfilled the same unto unto their children, &c.*

To Fulfill the measure of our Fathers] To go one, to doe as our Fathers did before us, following their wayes, till wee bee as evill as they, Matthew chapter 23, verse 32. *Fulfill the measure of your fathers.*

Furnace] Most sharpe afflictions, whereby Christians are proved and knowne to themselves and others what they be, as gold is tried in the Furnace. Deut 4, 20. *The Lord hath taken you, and brought you out of the yron Furnace.* 1 Pet. 1, 7.

To Fulfill the Lustes of the Flesh] To order the course and actions of this life, according to those sinfull motions, desires and affections which arise out of the foule Fountaine of naturall corruption, Galathians 5, 16. Ephes. 2, 3.

To Fulfill all things] To inrich and repleniih his Church with gifts and benefits which belong to eternall life in heaven, Eph. 4, 10. *That hee might Fulfill all things.* Hence the heretical Vbiquitaries doe sophistically and falsely conclude, that the body of Christ is infinitely extended, locally filling all places: whereas the meaning of these words will appeare to bee as is before set downe, by comparing them with Psalme 68, verse 18, 19. and with the two next verses in this present chapter; beside that, of their opinion it will follow, that the body of Christ (which is but a creature and circumscribed as other naturall bodies be) shall be made a God, whose property is to fill heaven and earth, and to be infinite.

Fullers Sope, and Refiners fire.] The good and wholesome effect which should follow the preaching of *Iohn* Baptist, and of Christ, towards the godly, who should thereby bee made more pure and bright in Faith and piety, as mets

tains are purged from droſſe by the refiners fire, and things ſcoured by Fullers ſope, Malac. 3,2,3. This latter verſe expounding the former: The effects hurtfull, which by the default of the wicked are to come to them by the Goſpell, are ſet downe, verſe 5,6.

☞ Fury] Referred to God, is an extended or great wrath of God againſt a great and obſtinate ſinner, and that for his ſinnes onely; who having no repentance of them, nor prayer to God for pardon, there is conſequently no merit or mediation of Chriſt uſed for him to pacifie Gods anger, Iere.10. 24. See Iudgement.*

G. A.

G. A.

Gaine.] PRofite comming of a mans bodily labour.

2 Spirituall advantage, or commodity, 1 Tim. 6. 6. *Godlineſſe is great Gaine.*

Gall.] A thing ſo called, of a very bitter quality.

2 Any bitterneſſe whatſoever, Pſal. 69. 22. *They gave me Gall to eate.* Lam. 3, 5. 15, 19.

3 The evill workes of wicked men, whereby they grieve God and man, Deut. 32, 32. *Their grapes of Gall,* and ver. 33. Deut. 29, 18.

Galile of the Gentiles] Either *Galile* ſuperiour, or upper *Galile*, where the Tribe of *Zabulon* was ſeated; with whom, were mixed many Gentiles, after the time that *Salomon* gave certaine Cities to *Hiram*. Or elſe *Galile* the inferiour: was neither a populous nor fruitfull Countrey, ſee Deut. 33, 23. Or it may ſignifie both the one and the other, ſithence Eſay expreſſeth the miſeries of both, chap. 9, 2. and Mat. the happineſſe of both, chap. 4.

Garden] A place of pleaſure for hearbes and flowers, to delight our ſences withall, Mat. 26. Gen. 2, 8. In the Hebrew it ſignifies a fenced place, becauſe Gardens uſe to be fenced with hedges, and becauſe they bee places of pleaſure, thence called Paradiſes.

2 The Church, wherein the righteous which be the Lords Plants doe grow, having excellent graces, and bringing forth excellent workes (as ſpices and fruit) to delight Chriſt withall, that he may love to walke and abide therein, Cant. 6, 10. *I went downe to the Garden of Nuttes.* Cant. 4, 15. 16, & 5, 1.

The Garden of the Lord] A moſt excellent delicate garden, Ge. 13, 10. *It was as the garden of the Lord.* Such was the garden of *Eden*, full of all pleaſures and delights. It is to be obſerved, that this word (Lord) or (God) is often uſed in Scripture by amplification, to note and ſignifie an excellency in that thing or perſon to which it is joyned, As *The Garden of the Lord*, Gen. 13, 10. Eſay 51, 3. And *Nimrod, An Hunter before the Lord*, Gen. 10 9. And *Terror of God. Sleepe of God.* 1 Sam. 24, 12. *A deep ſleepe*, as Gen. 15, 12. *Weapons of God*, 2 Cor. 10, 13. *Cedars*

of

of God, Pſal.104, 16. *Citie of God*, Pſalme 48. *Fire of the Lord* for extraordinary fire, Gen.19, 24. *Mountaine of God*, Exodus 3,1.

To ſend Adam forth of the Garden.] To deprive him of many and great commodities of this life, and of the Symbole or Sacrament of eternall life, with all he had in that Garden wherein hee was placed, Gen. 3,23. *Therefore the Lord ſent him out of the Garden of Eden.*

A Garden watered or unwatered] An eſtate either proſperous and flouriſhing, thorough Gods bleſſing; or unhappy and woful through his curſe, Eſay 58.11. *Thou ſhalt be as a watered Garden*, Eſay 1,30. *As a Garden which hath no water.*

Garments.] That wherewith one is cloathed, Math.27, 37. *They divided his garments*, 1 Tim.6,8.

2 Chriſt with his perfect righteouſneſſe imputed, which as a Garment or long white Robe, doth hide the ſpirituall nakedneſſe, and decketh or adornes the ſoule with ſpirituall beauty. This is that wedding Garment ſpoken of in Math. 22,11. And to this doe theſe exhortations belong, where wee are willed to put on Chriſt; except Rom. 13, 14. where it ſignifieth the fruits of ſanctification.

3 The grace of ſanctification, Revelation 3,4. *Which have not defiled their Garments.* Hither doe thoſe exhortations appertaine, which bid us put on the new man, Ephel. 4 24. *And to put on mercy, meekneſſe, humbleneſſe, &c.* as in Col.3. verſes 9. 10, 11. The holy Garments, goodly and beautifull, which for glory and comelineſſe were put upon the Prieſt at his Conſecration, and which afterward he did weare in the courſe of his Miniſtery (as the Tunicle, robe, Girdle, Miter, Crowne:) theſe ſignified, firſt the glory of Chriſt, adorned with all the gifts of the Spirit, as Pſal.45,9. And ſecondly, the beautie and glory of true Chriſtians, in and thorough Chriſt, as in the former Pſalme verſ.9. See Zac. 3,4 and Eſay 61,3. and 62,3,5.

☞ 4. The nature or attributes of God, truth, Iuſtice, Holineſſe or Purity. Dan.7.9. Wiſed.5.18.19,20.

5. The glory or Majeſty of God. Pſal 104.1,2.

6 The glory of the Saints in heaven. Iſa 61.3 & 62 3 2 Cor.5.2. 1 Cor.15.53.

7. A wicked perſon. Iude, Epiſt.verſ.23.*

Changes of Garments] ſig. Robes or upper garments which were uſed in thoſe

countries often to be shifted, by putting off or on, as we do our cloakes or gownes, Gen. 45, 22 Such were given for honour or reward, Iudg. 14, 12, 19. In Rev. 6, 11. white Robes are given to the soules under the Altar. So Rev. 7, 9, 14.

Garment spotted by the flesh] Obstinate sinners, their persons, sinnes, and societies, Iude 23. *Hate the Garments spotted by the Flesh.* It is a speech borrowed from the custome of the Iewes which did shun and eschew such as were Legally uncleane, yea, even their Garments: to teach Christians how to abhor offensive wicked persons, and their company.

Garments white as Snow] The most uncorrupt justice and absolute power of God, for finishing his judgements, Dan. 7, 9. *His Garment white as wooll.* All the Types and figurative speeches of fierie flames, and fiery streames, and the rest in vers. 9. 10. do tend to shadow unto us the most mighty, constant, and just judgements of God, piercing (as fire) through all, and consuming all that arise against him.

Garner] A storehouse, wherein to lay up Corne or other things. A Corne house.

2 Heaven, whereunto the faithfull are gathered in the end of the world, as Wheate after harvest is gathered into a Garner, Math. 3, 12. *And gather his wheate into his Garner.* A Metaphor.

Gates] That which gives us entry or passe into a house or City, Iudg. 16, 3. *And Sampson tooke the doores of the Gates of the Citie.*

2 A place before the Gate where Magistrates did publikly meet, for hearing and determining causes, Gen. chap. 34 20. *Hamor and Sechem his sonne went unto the Gate of the Citie.* Genesis 23, 10. And very often elsewhere; as in the Prophets.

3 A Citie, by a Synecdoche of the part for the whole, Gen. 24, 60. *And thy seede possesse the Gates of his enemies,* as Psal 87, 2 Gen. 23. 17.

4 Iurisdiction or power. In the 5. chap. of Deut. verse 14. *Nor the strangers within thy gates.* Because seates of Iudgement were erected in the gates for the administring of Iustice: hence they signifie jurisdiction and government. Amos 5, 12. *They oppresse the poore in the gate,* that is, in publicke judgement, which was exercised in the Gate. Also strength and power is signified by Gate, because of olde time, the chiefe fortifications of the Cities, consisted in their gates, where their munitions and defences were placed.

Hence

Hence comes that phraſe (of the gates of hell) being put for the whole power and policie of Satan, even whatſoever by counſell or force hee is able to doe, Math. 16,18. *The Gates of hell ſhall not prevaile againſt them.*

5 That godly converſation, whereby an entrance (as by a gate) is miniſtred into the kingdome of heaven, Math. 7,13. *Narrow is that Gate that leadeth to life*, 2 Pet. 1,11.

6 The Iudges and Princes which ſate in the gate to exerciſe judgement, Eſa. 3,26. *Then ſhall her Gates mourne and lament*, that is, the Governors and Rulers, Ieremie 14.2. Eſay 14,31.

To open the Gates.] Litterally the doores of the City and the Temple, for the people to come in without controll: but ſpiritually to make entrance by the miniſtery of the word and faith, that Chriſt may come into the hearts of the elect, and they againe may flocke freely into the Lords aſſemblies, Eſay 26,2. Pſalme 24,7. Revelation 3,20. The gate of the Tabernacle was verie coſtly and glorious, as in Exodus 26,36,37. to ſhaddow and ſignifie the glorious hearts of the elect, ſo made by Faith to receive Chriſt that glorious King, as is taught in the Pſalme 24.

Gate of Heaven or **houſe of God**] A place worthy and fit to be conſecrate and ſet apart for prayer and the ſervice of God. Geneſis 28, verſe 17. *It is the houſe of God, and the gate of Heaven.*

Gates of Syon.] The open aſſemblies of the Church, where the publike miniſtery is exerciſed, Pſal. 9,14. *Within the gates of the daughter of Syon.*

Gates of righteouſnes.] The Temple, which is cald the gate of righteouſneſſe; either becauſe onely juſt and righteous perſons were to enter there to worſhip the righteous God; or elſe, becauſe by the doctrine and Religion there taught, an entrance was made to come unto God, and to attaine true righteouſneſſe, Pſa 118,19,20. *Open unto me the Gates of righteouſnes*, that is, the gates of Gods Sanctuarie, which were opened by the Prieſts and Levits, for men to come in (to ſerve the Lord) which were cleane and juſt, Eſay 26,2. and 2 Chro. 23. verſe 19.

Gate of death.] Death it ſelfe, or greevous dangers threatning death, Pſal 9,13. and 107, 18 This phraſe noteth not onely deadly perill, but that it is preſent, as being now at the very doore and gate thereof, Gen. 4.7. Iudg. 5,18. It ſignifieth alſo power, ſtrength, and juriſdicti-

on which death hath (ever reigning as the Apoſtle ſaith, Rom. 5,14) becauſe Magiſtrates ſate and judgements were executed at the gates of the City, Deut. 22, Iob 31, 21. Amos 5, 10. 15. In other Scriptures, gates of death and hell, do note their perill, ſtrength, and horrour, Pſal. 107,17. Eſay 38,10. Math. 16,18. Iob 38,17. Vnto theſe be oppoſed in Pſalme 9,14. *The gates of the Daughter of Syon:* which meane the publike places where Gods people came together at Syon gates, where God ſate, verſe 11. and which he loved moſt, Pſalme 87.2. By ſitting in the gate of the King, Dan. 2,49. is meant the cheefe principality and dignity in the Kings pallace or court, to have free acceſſe to the King.

Broad Gate, narrow Gate] The entrance and paſſage to deſtruction to be very eaſie, but very hard to life and glory, Mat. 7,13,24. *Broad is the gate, and narrow is the way.*

Gates of braſſe] The ſtrongeſt helpes and defences, Pſal. 107, verſe 16. *He hath broken Gates of braſſe.*

To praiſe one in the Gates.] To commend one publikely in the open meetings amongſt the Elders, Prov. 31 31. *Her workes praiſe her in the gates.*

To Gather.] To bring or binde together things which are ſcattered, Levit. 19,9. 2 Cor. 8,15.

2 To Collect for the poore, when the gifts of many doe meete together to helpe one, 1 Cor. 16,1,2. *Concerning the gathering for the Saints.*

3 To bring elect ſinners (like ſtragling ſheepe) into the folde of the Church, that they may at length meete altogether in heaven, Epheſ. 4,12. *For the Gathering of the Saints.* Alſo to call the Reprobate by the outward Miniſtery, Math. 23 37. *How often would I have gathered thee, and thou wouldſt not?* Alſo to joyne all elect Iewes and Gentiles in one body, under one head Ieſus Chriſt, as many little ſummes are collected into one, Eph. 1,10.

4 To deſtroy and overthrow, Pſal. 26,9. *Gather not my ſoule with the ſinners.*

5 To ſearch and examine our hearts, provoking our ſelves unto repentance, Zeph. 2,1. *Gather your ſelves, &c.* Note. This word ſometimes ſignifieth, taken away, Ier. 16,5. Eſay 4,1. & death, Eſa. 57.1. 1 Sam. 15,6. Ezek. 34,29. and ſometimes it is expreſſed to whom they be gathered, as to their fathers, to their people, to the grave, 1 Kings 22,20. Numb. 20,24,26. and what is gathered, the ſoule, as Pſal. 26,8. or the Ghoſt, the Spirit, Pſalme 104.28. Contrariwiſe.

riwiſe, gathering is ſometime uſed for gracious receiving, or ſuccouring, as Pſal.27,9. *Yet the Lord would gather me*, that is, receive and ſuccour me.

To be Gathered to his people.] The ſoules immortality Geneſ.25,8. for *Abrahams* body was gathered to the body of *Sarah* onely. And by his people and fathers, are meant the ſpirits of juſt men and perfect, Heb.12,13.

To Gather up his feete.] The quiet betaking himſelfe to his reſt of death, Gen.49.33.

To Gather Manna] The receyuing of Chriſt himſelfe, for meate and ſpirituall nouriſhment of their ſoules, by a continuall application of him, more and more through faith, continually growing, Iohn 6.32,33, 34,&c. The equality of the gathering (whereof reade Exod. 16) ſignifies that Chriſtian and mutuall communication of Gods bleſſings, 2 Cor.8,13,14, 15. The giving of Manna, ſig. that God offered Chriſt for meate to them.

To gather with Chriſt.] To further and aduance true Religion and Gods kingdom, Mat. 12.30. *Hee that Gathereth not with me, ſcattereeh.*

Gazing ſtock.] A publike reproach, 1 Cor.4,9. *We are made a Gazing ſtocke to the world.* Nahum 3.5.

G. E.

Genealogy] A pedigree, linage, ſtocke, or race.

2 Vaine and unprofitable queſtions and things, 1 Tim.1, 4. *Give no heed to Genealogies.*

Generations.] A hiſtory or narration of things which happen unto any perſons, Gen.6,9 & 25,19. Alſo the rehearſall of ones off-ſpring, Gen.25,12. and of things that doe befall men, verſe 19. Gen.30.

2 The originall or firſt beginning of a thing, Gen.2,4. *Theſe are the Generations, &c.* and 6,9.

3 Anceſtors and fore-fathers, Math.1,1. *The Booke of the Generation of Chriſt:* It ſignifies ſonnes, Gen.5,1. alſo ſonnes and Nephewes, Gen:10,1.

4 Perſons or people, which live in ſome one age, Heb.3,10 *I was greeved with that Generation.* Math,11,16. Eccles 1,4. Math.23,36. and 24,34. For an age, or men of that age, Math: 12.42. Luk.11,31. The original word in the Hebrew, which is tranſlated (Generation,) race, or age, hath the ſignification of durance, or dureable dwelling and abiding, and ſo noteth the whole age or time that a man dwelleth in the world, Eccleſiaſtes 1,4. And ſo conſequently, the multitude of men that live together in any age, as Pſalme

12,7. and Deut. 1,35 & in many other places.

5 A kind of men, Luk. 16 8. *Wiser in their Generation.*

6 The age and time how long Christ shall endure, of whose kingdome there is no end, who being raised doth die no more, Esay, 53. 8 Rom. 6. 9.

From Generation to Generation] In all times, both past and to come; for ever, & without end, Psalme 90,1. *Thou hast bin our refuge from Generation to Generation.*

2 For a long time, Exod. 17, 16. *The Lord sware, I will have warre with the Amalekites, from Generation to Generation.*

Chosen Generation] A people elected of God in Christ, to be partakers of al his holy Promises. 1 Peter 2,9. Exodus 19. 6.

Note, that the act of generation, is noted by the tearmes which are full of shamefastnes, as, to go in to one, to approach unto one, to know one, &c. Gen. 4, 1. Psalme 51,1. Esay 8, 3.

Genesis] Birth, Originall, or first beginning of any thing. Hence the first booke of *Moyses* is called Genesis, because it describes both the beginning of the world, and the Church of God; of Religion and Policy, Nations and Languages.

Gentile or Græke.] Every one who is not a Iew, Rom. 2, 28 and 9 30.

2 One, who being a Iew by Nation, was a Gentile in behaviour, being full of impiety and unrighteousnesse. Psal 59. 5. *O Lord awake to visit all the Gentiles, or Heathen.*

3 The Iewes which were scattered amongst the Greekes, Iohn 12 20. *There were certaine Greeks amongst them which came for to worship.*

For you Gentiles.] Not in their name, or for their cause, but for that hee had equalled them (being now called and drawn to Christ) with the Iewes, who were now no more Gods people (though they beleeved in Christ) then the faithfull Gentiles. Hence came much persecution to *Paul* amongst the Iewes, Eph. 3.1.

Dispertion of Gentiles] Either the Gentiles scattred heere and there upon the face of the earth: or the Iewes now dispersed among other people, Ioh. 7. vers 35. 1 Pet. 1,1. Iames 1,1.

Gentlenes] That gift, which makes us courteous and tractable, ready to give milde words, and with reason to yeelde to others; easie to be spoken to, and to be entreated; apt to please, loath to displease with reason, Gal. 5. 22. *The fruites of the Spirit is Gentlenesse, long suffering, Faith, &c.*

G. H.

Holy Ghost.] The third person in Trinity, proceeding from the Father and the Son, being himselfe most holy, and the worker of holines in all Angels and good men. Mat. 28.18. *Baptizing them in the name of the Father, of the Sonne, and of the holy Ghost*, Ioh. 15.20. Rom. 8.9.

G. I.

Gift] Every good thing which is given us of God. Iam. 1,17. *Every good gift is from above.*

2 Christ, who by an excellencie, is called that gift worth all other gifts, being the head and cause of them all, Iohn 4,10. *If thou knewest the gift of God.* 2 Cor. 9.15. Iohn 3,16. and 6,32. Rom. 8,32.

3 Patient suffering for Christ, Phil. 1,19. *It is given you to suffer with Christ.* Where suffering for Christ, is called a gift.

4 Gods eternall election, and such spirituall good things as flow from thence: to wit, Remission of sinnes, Faith, Sanctification, perseverance in grace, and eternall life, Rom. 11,29. *The gifts of God are without Repentance.*

5 An almes or releefe bestowed upon the Saints, 2 Cor. 8,7. *That yee may abound also in this gift.*

6 Iustification, or imputed righteousnesse. Rom. 5,16,17. *Gift of that righteousnesse.*

7 The holy Ghost and his miraculous gifts, Act. 8,20. *that the gift of God may be obtained by mony.* Also the ability or faculty to teach the word, 1 Tim. 4,14.

8 A thing given from man to man, either to testifie good will and loyall affection; then it is taken in good part, as 1 Sam. 19,27. Or to gaine good will from some Ruler to helpe our suite; then it is taken in ill part, Exo. 23.8. *Thou shalt take no gift*

9 A ministeriall calling or, office, with fit gifts for worthy discharge of it, Rom. 12,6. 1 Tim. 4 14. Eph. 4.11. *He gave gifts to men, &c.*

Gift good and perfect] Firme and solide, such as be those spirituall graces in Christ, communicated to beleevers, which are here opposed to worldly goods which though they come from the Fountaine of Gods bounty, yet are fading and vanish away, Iam. 1.17. *Every good and perfect gift.*

Gifts and calling of God.] The gift of calling by *Endiadis* or by gifts understād the good things given according to Election of grace, as in vers. 28. and by Calling, that effectuall

worke of the Spirit, whereby God hath called many Iewes, and decreed to call many more to his kingdome, by drawing them to Christ. The gifts and calling of God are without repentance, Rom. 11,29. The gifts and calling proper to the Elect, are sayd to bee without Repentance, not in the nature of the things which are muteable, (GOD alone being absolutely unmuteable:) nor because the Saints might not, or deserve not to loose them wholly; but because there is no change with God, who so conferreth them, as hee also preserves them without any alteration of his purpose, or griefe for that which hee hath done, 1 Sam. 15,29. Num. 23,19. In all which places, Repentance is used to signifie change or mutation of Gods decree, which is more firme than heaven and earth; as even *Lyra*, *Haimo*, and other Popish Authors expound Heere is then in this Text, strong ground for the Doctrine of perseverance in grace, and a checke to the popish erroneous opinion of doubting of salvation, and of losing the grace of a justifying Faith, whereby they crosse the Oracle of the Spirit, affirming such gifts to be without repentance. God give the Papists true Repentance, such as belong to him.

To neglect a Gift.] To suffer it to lye idle and unprofitable (as a sword that rusteth in a sheath): 1 Tim. 4,14. *Neglect or despise not the Gift in thee.* Hee neglecteth his gift, which doth not diligently and faithfully exercise his Talent to the utmost of his power, with sincere desire of glorifying God, & benefiting the Church, without hiding them slothfully, or converting them ambitiously, to gaine thereby preferment & wealth.

The Gift of ones hand] That which is in ones power to give or the giving after ones ability, Deu. 16,17. *Every man shall give according to the Gift of his hand.*

To Give] To elect, or in his decree of election to give, Iohn 6,36,37. *All that the Father Giveth me, &c.* 2 Tim. 1,9.

2 Actually to bestow, and frankely, Psa. 2,8. Ioh. 3,16. *That he gave his Son*, Ioh. 17,2,6,9.

3 To consecrate and offer up, 2 Cor, 8, 5. *These gave themselves to the Lord*, Exod. 22. 4.

4 To distribute the common almes amongst the needy and poore Christians: This belonged to the Office of Deacons in the primitive Church by Christs appointment, Rom. 12. 8. *He that giveth with simplicitie.* Also to put or set, Psal. 4,7. and 8,1. 40,3. Also to grant, permit, and suffer, Psal. 16.9. and 55,23. and 66.9, It sig. likewise to

to sell for mony, Gen. 23.9.

To Give up] Readily to Present and consecrate our selves to God to doe him service, (as sacrifices under the Law, were wont to bee presented before the Altars) Rom. 12,1. *That yee Give up your bodies.*

2 To leave some to be plagued by their own lusts, Rom. 1. v. 24.

He hath Given] That he will or shal give hereafter, Rom. 11, 8. *He hath Given them the spirit of slumber*: a prophetical phrase uttering things to come and to be done in the preter-perfect time, to note thereby the certainty of the thing, as if it were already done: so infallible bee Gods predictions.

To Give us] To put into us, 1 Thes. 4,8.

To be Given for us] To dye, Titus 2,14. *Note*, Though this word [Given] simply used and alone, doth signifie a free bestowing of good things: yet being joyned with other words, as Rom. 11,5. it noteth a cleane contrary signification to that which is naturall to it.

Girdle] That which keepes a Souldiours armour fast to his body.

To Gird.] To binde and restrain the wicked from attempting evil, Psal. 76,10.

2 To compasse and environ men (as with a Girdle) either with sorrow & sackcloth, Ioel 2,13. or with joy and gladnesse, as Psal. 30, 12. and 65,13. or with strength, Psal. 18,39.

Girdle of Truth.] Integrity or soundnesse of a good Conscience, Eph. 6.14. *Your loines Girded about with truth.*

Your loynes Girt.] The tucking up, or keeping short our wicked lusts by mortification: or an utter abstaining from all things which hinder the Christian traveller in his journy toward *Ierusalem* which is above, 1 Pet. 1,13. Luk. 12.35. *Let your loynes be Girt about.* It is a speech borrowed from the common usage of the East Countries where men did weare long garments, & could not travayle unlesse their cloathes were girt & tuckt up: So it signifies the exercise and practise of mortification and repentance. And by Lampes burning, is meant the sound and cleare light of Gods word, to guide Repentance in the works and fruits of it.

There is no more girdle] Both glory and power to be taken away from *Tyre*, Esay 23,10. A Girdle was used not onely for ornament, but for strength. See Iob 12,18,21. and 38,3. & 40, 2. Esay 11,5.

Glory what it is.

Glory is a singular and high opinion,

opinion, which one conceiveth of the excellencie and worthynesse of another. The Hebrew word put for (*Glory*) signifies a weightinesse or gravity, which the Apostle seemeth to respect, 2 Cor. 4. 17.

Glory.] Praise increased and abundantly published, Luke 2, 14. *Glory be to God on high*, Mat. 6, 13. Romanes 11. 36. *To him be Glory for ever*: and else-where often.

2 Exceeding shining brightnesse, 2 Cor. 3. 7. *For the Glory of his countenance.*

3 Earthly pompe and majesty, serving to make Kings glorious and renowned before men, Math. 6. 29. *Salomon in all his glory was not like one of these.*

4 The mercy of God, Eph. 3. 16. *That he may grant you according to the riches of his Glorie*; that is, according to his rich mercie.

5 The Arke of the covenant which was a witnesse of the glorious presence of God, who did there heare the prayers of his people, and give foorth his Oracles: whence the Temple was called, the house or habitation of glory, Psal. 26, 8. Rom. 9. 4. *The adoption and the Glorie*, 1 Sam. 4, 22.

6 Riches, authority, sumptuous buildings and garments, &c. which because they are glorified and praised of men, and make their possessors glorious before men, are therefore called (Glorie) in the phrase of Scripture, Psal. 49. 16. *When the Glory of his House is encreased*, Ester 1, 4. *To shew his glory.* That which is glorious; and whereof men do Glory, Esay 8, 7. & 10, 16. Psal. 108, 1. Gen. 31, 1.

Note, Because Glory ariseth upon riches, hence it is, that riches & glory are joyned together, in Pro. 3, 16. and 8, 18 Eccles 6, ver. 2. Glory hath the name of weightinesse (as *Paul* mentioneth *weight of Glory*, 2 Cor. 4, 17.) and *Abraham* is said to be weightie when he was rich, Gen. 13, 2 and in Esay 16, 6. Glorie, is in Greeke called Riches.

7 The soule of man, and his tongue, which are his most glorious parts, Gen 49 6. *My glorie be thou not joyned with their assembly. Psal.* 16, 8. *And so is my Glory also*; that is, my tongue, which is the instrument wherwith men glorifie God, Acts 2, 26. Psal. 30, 12. and 57, 9. Because the tongue is the Glorie of man by speech if it be good, and the contrarie if it be evill: it is therfore called (his glory.)

8 An ornament, that which adorneth and honoureth one, 1 Cor. 11, 8. *The man is the glory of God, but the woman is the glory of the man.*

9. An

9 An honeſt name, or good report, Pſalme 7,5. *And lay my Glorie (or Honor) in the duſt.* Alſo it ſignifieth the contentment which *Paul* the Apoſtle had, to have preached the Goſpell to the Corinths, without taking any thing of them for his pains, 1 Cor. 9,15.

10 Goodneſſe, or the worke of Gods mercy, in defending and bleſſing his people which turnes to his glory, Pſalme 90,17. *Thy glory upon their children.*

11 Dignity, excellency. 1 Corinth. 15, verſe 44. *There is one glory of the Sunne, another of the Moone.*

In this place (Glory) doth comprehend the properties, ſeverall conditions, actions, uſes, effects, and whatſoever other qualities by the gift of God is proper to every creature in heaven and earth, tending to beautifie, decke, and adorne each creature, or to diſtinguiſh it from other. 1 Cor. 15,40,41. And in verſe 43. it ſignifies the clarity, beauty, and brightneſſe of glorified bodies, which ſhall ſhine ſo glorioufly after their reſurrection, as *Moſes* face did by the glory which God put upon it, at his comming downe from the Mount to the people; or as the garments of Chriſt did ſhine at his transfiguration in the Mount *Tabor*. Math. 17,2.

12 Worſhip and renowne. Pſal. 3.3. *Thou art my Buckler and my Glory.* Luke 2,32. *The glory of his people.*

13 Grace of regeneration, or the renewing of Gods glorious Image. 2 Cor, 3.18. *From glory to glory:* that is, from one meaſure of grace to another. This is Sanctification. As (*Grace*) is ſometime put for (*Glory*) ſo on the other ſide (*Glory*) doth ſignifie (*Grace*) as the way to glory, and wherein GOD is glorified by his free giving, and continuing it.

15 A glorious victory, by overcomming ones ſelfe. Pſal. 73,24. *And afterward receeve me into Glory.*

16 Peace and everlaſting proſperity. Hag. 2,10.

☞ God himſelfe who is the glory or grace, and matter of prayſe to all men, Pſal. 106. 20. Rom. 1.23.

18 The tongue or ſpeech of a man well uſed: becauſe ſo it is the glory of Man above other creatures. Pſalme 57.10.

19 Any good man or matter, which is or may be the meanes of glory to God or man, and the matter whereof or wherein to glory or rejoyce. Theſſ. 2. 20.

The Glory of the man] ſignifieth, that the woman was

was created of God that by her subjection to the man shee might make him more renowned and glorious. 1 Corinthians 11,7.

To Glory] First, to boast either proudly and vainely, Ier. 9,23. or like a vaine and proud man, but driven thereto by necessity. 2 Cor. 12.11. *I am become a foole in glorying, yee have compelled me.*

2 To rest and rejoyce in Christ only, as the only meane and meritorious cause of all peace and happinesse from God Ier. 9.24. 1 Cor. 1,31. 2 Cor. 10,17.

3 To rest in and be satisfied with our owne worthinesse, as if wee could thereby purchase Gods favour. 1 Cor. 1,29. *That no flesh should glory in his presence.*

☞ To rejoyce and speake boldly of our owne or other mens innocency against the calumniation of adversaries. 2 Cor. 1.12. and 12.1.5.

5 To rejoyce and speake confidently of our future happinesse through Christ, satisfying for us and sanctifying us to his service. Rom. 8. 31, 33,34. 1 Cor. 15.55. Rom. 5.3.*

Glory and pompe] Noble and rich men with their nobility and abundance. Esay 5,14. *Their glory and pompe shall descend.*

Received into Glory] Christ gloriously taken up, and into heauenly glory. 1 Tim. 3.16.

Glory of God.] The Godhead, or divine essence, Exod. 33.18. *Shew me thy Glory.*

2 The Doctrine and myracles of Christ, which were signes and tokens of his divine power and Majesty, Iohn 1,14. *We saw his Glory*, Iohn 2.11. A Metonimie of the efficient cause.

3 The manifestation of Gods omnipotency and goodnesse. Ioh. 11,40. *If thou diddest beleeve, thou shalt see the glory of God*; that is, Gods might and and mercy manifested, in the raising of thy dead brother.

4 The glorious and most admirable presence of GOD, witnessed by some visible token. 2 *Kin.* 8, 11. *The Glory of the Lord, filled the house of the Lord.* This Glory was a visible cloud, full of light and brightnesse, as a token of Gods wonderfull presence. 1 Samuel, 4,22. Luke 2.9. And in this sence it is written, that *Christ shall come unto Iudgement with Glory.* Also the Arke of the Covenant being a Testimony of Gods glorious presence, and to shew how much hee esteemed that people of the Iewes, is therfore called Glory. Rom. 9.4,15. and 4,21. 22.

5 Religion or worship of God

God. Romanes 1,23. *They turned the glory of the incorruptible God, into the similitude of corruptible man.*

6 The celebrating or setting, foorth of his praise. Iohn 11, 4. *This sickneſſe is not to death, but for the glory of God.* Roman. 3,7.

7 The perfect righteouſnes of the man Chriſt, the free imputing whereof unto beleevers turneth greatly to Gods glory. Eſay 40,5. *The Glory of the Lord ſhall be revealed.* In this ſence are expounded thoſe words of the Apoſtle, Romanes 3,23. *All have ſinned, and are deprived of the glory of God.*

8 Felicity in heaven, or life eternall, which conſiſts in the participation of Gods glory. Luke 24,26. Rom. 5,2. *And reioyce under the hope of the glory of God.*

Riches of his Glory.] The unmeaſurable and marveilous great mercies of God, wherein conſiſteth his chiefeſt glory. Rom. 6,23. *To declare the riches of his Glory.*

Father of glory, and God of glory] The true God, who alone is truely glorious, and the Authour of all glory to his Creatures. Eph. 1,17. *The Father of glory.* Acts 7,2. *That God of glory appeared to our Fathers:* that is, God full of glory and Majeſty.

To glory in God] To attribute all good things unto God, with prayſe and thankſgiving. 1 Cor. 1,31. *Hee that glorieth, let him glory in the Lord.* Ier. 9,23. This place ſhewes what it is to glory in the Lord: to confeſſe and prayſe his mercifulneſſe, righteouſnes, and judgement.

To the glory of God] Either the end for which duties are to be done that God may be glorified, or elſe the fruit of Chriſt his love toward the elect, which walke in the ſteppes of his charity: which is, to be made immortall as God is, & partakers of his heavenly glory. Rom. 15, 7. *To the glory of God.*

To glory concerning God.] To reioyce and triumph inwardly in our hearts, becauſe we have the great God to bee our Father through Chriſt. Rom. 5,11. *We glory concerning God, thorough Ieſus Chriſt our Lord.* Thus it is to be read after the originall.

Their Glory] Him, to witte, God or Chriſt, who is authour and matter of their glory. Pſal. 106,20. Luke 6,32.

To give glory to God.] To acknowledge God the ſearcher of all hearts, and juſt avenger of all wickedneſſe: by confeſſing plainely what thou haſt done. Ioſh. 7,19. *My Sonne give glory to the Lord of Iſrael.*

2 To beleeve and prayſe the truth

truth of God, that hee is such as one, as he keepes promise, & is able to performe that which he hath promised. Rom 4,20. *And gave glory to God.*

3 To confesse God, the Author of every good work. Ioh. 9,24. *Give glory to God, this man is a sinner.* The glory of God two wayes to bee considered: either as it is absolute in himselfe, which none can conceive as it is (therefore *Moses* must see but the back parts of God) Exod. 34,22,23 nor change it to cause it not to be what it is, for it is unchangeable as himselfe is. Mal 3,6. *I change not* sayth *Iehovah.* Or else with reference unto us, to wit, that worship and honor which reasonable creatures yeeld to their Creator. This may be conceived, for it is revealed in the word; also it may be changed (without diminution to God) though not without contumely and reproach to him, & that two wayes, either by giving divine honour to such things as by nature are no Gods, as the *Romanes* and *Egyptians* did to men and beasts. Secondly, by representing and worshipping God by Images and similitudes of creatures.

God of glory, Acts 7,2. *Lord of glory.* 1 Cor. 2,8. *Eyes of glory* Esay 3,8. It is an *Hebraisme*, glory for glorious, the abstract for the concrete: and signifies full of Majesty and glory, therfore great heed to be taken not to offend and provoke him.

Glory of his grace] Glorious and renowned grace. Eph. 1,5. *To the prayse of the glory of his grace.*

Glory and joy] Matter or cause of glorying and reioycing. 1 Thessa. 2,20. *Ye are our glory and joy.*

Upon all the glory] Upon all the elect and faithfull people in all places, whom God should glorifie by communion with himselfe. Esay 4,5. *Upon all the glory shall be a defence.*

Glory of the Forest and Fields] signifieth the mighty, noble, and valiant Souldiers in the army of Assyria, Esay 10,18.

Spirit of glory] That glory or renowne, whereby the Spirit doth beautifie constant Christians, which suffer reproch for Christ. 1 Pet 4 14. *For the spirit of glory, and of God resteth upon you.*

Glorifie] To make glorious. Rom. 8 30. *Whom hee justified, them also he glorified.* Thus God glorifies the elect, by adorning them with gifts of grace in this world, and celestiall glory in the world to come.

2 To make knowne ones fame and glory. Math. 5,16. *That they may see your worke, and glorifie*

glorifie your Father which is in heaven. Thus the elect glorifie God, when they greatly praise and thanke him, confesse and honour him, both in words, and deeds. Rom. 15, 6.

God the Father is glorified in Christ the Mediatour, whilst his truth and mighty power appeareth in the effects of Christ his death, to wit, his victory over sin, death, and hel, & Sathan; and in his glorious returne from death, according as God had promised to do in the Psalmes 2, and 16. and in the Prophets: but Christ the Sonne is glorified of his Father, as touching his humane nature, by the sustaining it against the gates of hell in his agony and passion on the Crosse; by making a meritorious sacrifice to expiate and purge sinne, and reconcile mankinde, also raising it gloriously the third day, and by his ascension unto heaven, & his sitting as Lord over all, and head of his Church as touching his God-head and divine nature, by restoring thereto (after a sort) his incomprehensible eternall glory (which was hid and obscured in the time of his humiliation) and manifesting it to the world more and more, that as he was indeed ever the true Sonne of God, so he might be knowne and declared to be of men.

Glorious] Full of brightnesse and majesty. 2 Cor. 3, 9. *If the ministration was Glorious.*

Glorious Majesty.] Venerable or praise worthy glory. Psal. 8, 1. The Hebrew word (*Hodh*) is generall for any laudable grace or vertue, which one is celebrated, reverenced, and commended for.

Glorification, what it is.

An action of God, freely, without our desert, yet for the merite of Christ, making glorious, or endowing with glory all the elect, both men and women heere in this life; by sanctification begun, and in the next world by sanctification perfect, first, in their soule at death, afterward in the whole man, at the resurrection, to the praise of his owne grace, and their eternall comfort. Rom 8. *And whom he justifieth, them hee glorifieth.* Luke 16, 22. 1 Cor. 15 42, 43, 44.

Gluttony] Properly and strictly, night-reavelings, untimely riotous suppers & feasts, but more largely all unhonest and excessive feasts, made to glut and pamper the belly, to the loading of the body, the dulling of the minde, the engendering of diseases, wasting time and substance: and finally, making men lesse fit & willing to exercise charity to men, or piety

ty toward God, Romanes 13, 13.

G. O.

Goades and Nailes signifieth the word of God, which is like Goades and Nailes, both for touching men with a feeling of their sinnes, quickning them unto godlinesse: and also for staying and strengthening men in the faith, Eccle. 12. ver. 11, 12.

Goate] A Creature so called, being naturally very noysome unto Sheepe.

2 All unbeleevers and wicked persons, which are like to Goats, because they are not onely out of the fold of the holy Catholicke Church, but are hurtfull and troublesome to the flocke of Christ, Ezek. 34, 18. Math 25, 32. 33. *And the Goats on his left.*

The Ceremony of the live and Scape Goat in Levit. 16, 20 21. it signified the invisible sufferings of Christs soule to be so great, as his God-head which dwels in light inaccessible, must give to his humanity, sufficient strength to endure them, being of all others not to bee endured. See Iohn 7, 34, 35. and Iohn 13, 33.

To be of God in Jesus Christ] signifieth that whatsoever wee are in the state and condition of our new birth, we are it by the grace of God in Iesus Christ, 1 Cor. 1, verse 30.

God] A most powerfull spirituall substance, the mighty maker and Governour of the world. Gen. 1. 13. *Then God said.* Iohn 4, 24. *God is a Spirit.* And whersoever God is absolutely used.

2 Kings, Princes, and all lawful Magistrates, because they represent the Image of his power and executing his judgments, Psal. 82, 1, 6. *I have said, yee are Gods.* 2 Chron. 19, 6. Heere it is used in the plurall number.

3 One which interpreteth & declareth the minde of God to another. Thus is *Moses* called *Aarons* God, and *Pharaohs* God, Exod. 4, 16. *And thou shalt bee to him as God:* and 7, 1. *I have made thee Pharaohs God.* Here it is used with an addition; as *Pharaohs* God; *Aarons* God.

4 God is put essentially for all the three persons, even for the whole Deity. Iohn 4, 24, or personally for some one person of the Trinity. Eph. 1, 3. *Blessed be God, the Father of our Lord Iesus Christ.* Rom. 9. 5. *Christ is God, blessed for ever,* Iohn 11. Where God is put for the Father and the Spirit.

☞ This name is given, but yet improperly to Angells. 1 Sam. 28, 13.

6 Improperly

6 Improperly and falſely to men, either bad or good, which are not God but onely in the opinion of ſeduced men, Act. 14. 11. 12. 1 Cor. 8. 5.

7 More falſely to the Images or Idols of men. 1 Cor. 8. 4. Act. 17. 29.

8 Moſt falſly and impiouſly, this name is uſurped by Satan, and ſo it is Ironically attributeth to him by Saint *Paul*. 2 Cor. 4. 4. *In whom the God of this world hath blinded the minds of them which beleeve not, leſt the light of the Glorious Goſpell of Chriſt, which is the Image of God, ſhould ſhine unto them.* To ſhew the wicked what kinde of God they ſerve. See (World.)

9 Any thing that a man adoreth and eſteemeth in ſtead of God or more than God, is that mans God, in the phraſe of Scripture, (Phil. 3. 19. *Whoſe end is deſtruction, whoſe God is their belly, and whoſe glory is in their ſhame, who mind earthly things.*) And of Saint *Auguſtine*. See *Bucanus*, *Loc. com. loco.* 1. *q.* 13.

Onely true God] God who is the true and very God, to bee ſo one, as he is the onely God and none other, without whom there is no God; and this God is in Scripture taught to be three in perſons, the Father, the Sonne, the holy Ghoſt: for the unitie of Divine eſſence is not deſtroyed by Trinity of perſons. Ioh. 17. 3. *This is eternall life to know thee the onely true God, &c.*

Whereas *Arians* take advantage from this place for their errors, to proove Chriſt not to bee true God, becauſe the Father is the onely God: let it bee marked firſt, that the Text ſaith not that the Father onely is God. Secondly, that it will as well follow that the Father is not Lord, becauſe it is written, 1 Cor. 8. 4. *There is one Lord, even Chriſt*, as that Chriſt ſhould not be God, becauſe the Father is called one God, and God onely. Thirdly, this particle (onely) excludeth not the other two perſons, but all gods, in opinion, as Heatheniſh Idols. or by office, as Magiſtrates. Fourthly, as (onely) comprehendeth both *Paul* and *Barnabas*, 1 Cor. 9. 6. ſo here (onely) includes Chriſt, who is the ſame God with the Father. Laſtly, *Chryſoſtomes* reading of this Text, may well be received, to wit, that *this is eternall life to know thee, and Chriſt whom thou haſt ſent, to be the onely true God.* Finally, whereas the firſt verſe ſaith, that Chriſt had glory with his Father afore the world, it proves him both to be a perſon diſtinct from the Father, and to be his

eternall Sonne, even God from everlasting. Note that (*Elohim*) the Name of God in Hebrew in forme plurall, is usually joyned with a verbe singular, as *Elohim bara*, God created: but in some other few places it is coupled with a word plurall, not without mystery of the Trinity, to teach unity of essence in plurality of persons. Genesis 20.13. also Genesis 35.7. and 2 Sam.7.23. in which though the plurall number be joyned, yet a plurality of Gods is no way intended: one Scripture must cleere another.

To beleeve God and Moses] To give credit unto that which God, or *Moses* from God speaketh. Exod.14.31. *The people beleeved the Lord and his servant Moses.* Beleeve *Moses*, not in *Moses*.

To bee for the people to God-ward] To bee as Iudge, to heare and determine such hard causes as could not otherwise be ended, but by asking counsell from God, Exodus 18.19. *Bee thou for the people to God-ward.*

Gods] The three persons of the Trinity, in unity of essence, Gen.1.1. *Gods made the World.* So the Hebrew Text readeth in the plurall number. Angels also and Magistrates are thus called, Psal. 82.1, Psal. 8.5.

My God] God to be his peculiar, or proper to himselfe, who is a common God to all his children. Rom. 1.18. Ioh. 20.28. They be words full of confidence and assurance in the true God, proceeding from a lively sense of his goodnesse; also upon enjoying some speciall good thing, which others have not. *Paul* calleth God his God, both by a singular grace, Roma. 1.8. and by singular obligation, Romanes 1.9.

My Gods] Signifieth the Teraphims which were Images whereby hee worshipped his gods, Genesis 31.30. The Scriptures use to call those things Gods which represent God and his presence to men, Exodus 32.4. 1 Kings 12.28.

One God] Such a God as in essence is one, and in his will also, being alwayes constant and like himselfe. Rom. 3.24. *One God which justifieth, &c.* viz. keeping one course in justifying both Iewes and Gentiles.

God is one] God to be constant, and alwayes like himselfe, as Mal.3.6. Therefore he is ever offended with transgressors, now no lesse than of old, so as none can bee justified by the Law, Gal.3.31. *But God is one.*

Many

Many Gods] Many Idols, which were reputed Gods. 1 Cor. 8. 5. *There be many Gods and many Lords.* Thus *Paul* speaketh, according to the opinion of the Heathens, whose fancy unto themselves a multitude of God; whereas in truth, there is but one God, and one Lord.

Before God] The place where Sacrifices were offered to Gods before the building of the Tabernacle. Exod. 18. 12. *Eate bread before God.*

2 A place in the Tabernacle, neere unto the Arke, where God appeared, Deut. 12. 17. and 27. 7.

To walke before God] Signifieth to live by faith of his promises and protection, and to live godlily as in his presence, Gen. 24. 40.

After God] According to the Image and likenesse of God, in righteousnesse and holinesse of truth, Ephe. 4. 23. *Which after God is created in, &c.*

Thy God] Either thine by profession of him, Esay 7. 11. Or in truth also, Exod. 20. 2.

This forme of speech importeth the Covenant made by God with *Abraham*, Gen. 17. *I will be thy God, and the God of thy seede after thee.* In the enjoying of this Covenant, standeth true happinesse and eternall felicity, as Psa. 33. 12.

A God, in Gen. 28. 21. is to be author of ones welfare and salvation.

Gods] The three persons of the Godhead, each whereof is God of himselfe: unto equality with the three persons, *Adam* was tempted and aspired. Gen. 3. 5. 22.

To bee a follower of God] To studie to bee like unto God in such spirituall graces as bee parts of his Image, Ephe. 5. 2. *Be followers of God.*

God not to be in ones thought] signifieth to thinke and beleeve that God careth not for him, in matters, either to reward the good or to punish the bad, Psal. 10. verse 4. 5. 9. 11. 13.

Godhead] The essence and nature of God, Coloss. 2 9 *In Christ dwelleth the fulnes of the Godhead bodily*, that is, the true Nature of God is in him truly and for ever. The first name whereby God is called in holy Scripture is (*Elohim*) and it is in the plurall number, to signifie the mystery of the Trinity, in unity of the Godhead; and therefore it is joyned commonly with other words, sometime of the singular number, and of the plurall, sometime indifferently, as *Elohim*, that is, God he went, 1 Chro. 17. 21. and *Elohim* they went. 2 Sam. 7. 23. It may be derived either from (*El*) which signifies mighty,

and ſo by increaſe of the word the ſignification is increaſed, (moſt mighty, or almighty:)or from (*Alah* (to adjure, becauſe of the covenant, oath, and execration, wherewith men are bound to God, according to that in Deut. 29. 12. 14. 19. Nehem. 10. 29. Eccles. 8. 2. This honourable name GOD hath given unto Angels, Pſalme 8. 5. and unto Magiſtrates, Pſal. 82. 1. 5. becauſe he hath communicated his word and power to them in a ſpecial manner. Iohn 10. 34. 35. 2 Chron. 19. 6. The Hebrew uſe to note excellent things by adding the name of God, as *Mountaines of God*, that is, high & mighty Mounts. *Cedars of God*. Pſ. 80. 10. *Mount of God*. Pſa. 68. 15. *River of God*. Pſ. 65. 9. *Wreſtlings of God*, Gen. 30. 4. *Harps of God*, Rev. 15. 2. And ſundry the like.

Againſt all is called God] ſignifieth againſt the true and higheſt God, and againſt kings, Princes, Magiſtrates, which in Scripture be called Gods; but eſpecially above that God which Idolaters worſhip, till he have got to be abſolute commander in the Church of God, making himſelfe head of it, 2 Theſſ. 2. 4.

Godly nature. See Divine nature.]

Godlineſſe] The ſervice and worſhip of the true God, both inward and outward, as it is commanded in the word, Act. 3. 12. *As if by our godlineſſe we had done this*, 2 Tim. 3. 5.

2 The inward ſpirituall worſhip of God, when hee alone is truſted, and feared, and loved above all, 2. Pet. 3. 11. *What manner of perſons ought you to be for godlineſſe?* 1 Tim. 4. 1. *Godlineſſe is profitable to all things.* Titus 2. 12.

3 The whole duty of man both towards God and his neighbour. 1 Tim. 6. 6. *Godlineſſe is great gaine.* Tit. 1. 2.

4 Chriſtian faith, or religion of Chriſt. 1 Tim. 3. 16. *Great is the myſtery of Godlineſſe.*

5 Godly deeds. 1 Tim. 2. 2. *In all godlineſſe and honeſty*; that is, honeſt and godly workes.

6 Duties to Parents and kindred. 1 Tim. 5. 4. *Let them learne to ſhew godlineſſe to their owne houſe.*

Godlineſſe what it is] Godlineſſe is an honeſt love of God, out of a pure heart, a good conſcience, and faith unfeined, ſtirring us up to glorifie God, and to doe good to his people. Thus Maſter *Deering* defines it.

Godly] One that hath obtained mercy, goodneſſe, piety, grace, and benignity from the Lord; and is againe (after Gods example) pious, kind, gracious and mercifull to others, Pſalme 4. 4.

4.3. Acts 13.35. The Hebrew word is *Chasid*. See Nehe. 13. 14. Psal. 131. The Greeks translate it *Ozios*, Holy.

Godly sorrow] A griefe for sinne, because it is sin, and contrary to Gods will and glory. This is called godly, because it commeth from God, is agreeable to his will, and profiteth us unto repentance towards God. 2 Cor. 7.10. *Godly sorrow causeth repentance.*

After a Godly sort] As is meete and worthy them who professe the name of God, and do beleeve Gods Word, affirming that hee who receiveth his (Disciples) receiveth him. 3 Iohn. 6.

To goe in and out] To administer, execute, and performe publike duties, in the time both of warre and peace, with great trust and diligence. Numb. 27. 17. *Who may goe in and out before them.* Deuteronomie 31. 2. 2 Chro. 1.10.

2 To do private duties well and faithfully. Deut. 28.6. Psal. 121.8. *The Lord shall preserve thy going out, and thy comming in.*

3 To live safely. Iohn 10.9. *He shall be saved, and shall go in and out.* It often signifieth, to converse, or trade, Iere. 17.19. 20.25. and 25.4.

To goe backward] To separate and estrange themselves so from God, as to runne into a way quite contrary to that which God shewed them in his Word. Esa. 1.4. *They are gone backeward.* Gen. 16. verse 2. a modest phrase, Iudg. 15.1.

To goe in to one] To have to doe with one about generation, Gen. 29.21. Amos 2.7. *A man will go in to a maid.* An unseemely action, expressed by a seemely tearme, Psal 51.1. Esay 8.3. Knowing is used in like sence, Gen. 4.1.

Gold] A kinde of mettall, pure and precious, highly esteemed for the great worth and use of it. Hag. 2.9. *Silver is mine, and gold is mine.* Gen. 2.11.

2 The precious gifts and merits of Christ; to wit, his wisdome, riches, sanctification and redemption, Revel. 3.18. *Come buy of me gold.*

3 The most pure graces of the Spirit, to wit, faith, hope, and love, Psal. 45.19. *Her cloathing is of broydered gold.* A Metaphor.

4 Pure and sound Doctrine, agreeable to the word, 1 Cor. 3.12. *But if a man build upon this foundation, Gold, Silver, &c.* A Metaphor.

5 Most costly gifts and presents of all kinds and sorts. Psal. 72.15. *To him shall they give of the gold of Sheba,* Esa. 60 17. *For brasse will I bring gold.* Synecdoche.

6 The most excellent glory of the heavenly life, Revel. 21. 21. *The streete of the City is pure gold.*

Fine Gold] Signifieth most pure and precious gold, Psalme 19 10.

Gold of Vphaz] Girdles made of most pure and precious gold, such as is to be had in *Ophir*, Daniel. 4. 5. Ier. 10.9. whereof reade in 1 Kings 9.28. Metonimy.

Goodnesse when it is referred to God] That property in God whereby he is in himselfe most good, and communicateth his good things to others. Ps. 34.8. *Taste and see how good the Lord is.*

2 His gracious kindnesse, whereby he is beneficiall to his creatures. This is uncreated goodnesse, Rom. 11.21. *Behold the goodnesse, &c.*

3 The benefits which come from Gods goodnesse. Exo. 18. 9. *He rejoyced at all the goodnesse.* This is created goodnes.

4 His most infinite holines and justice. Luke 18.19. *None good save God onely.* Vncreated goodnesse.

Being referred to men] That quality, whereby men become beneficiall and helpefull to others, after Gods example. Gal. 5.22. *The fruit of the Spirit is goodnes.* This is created goodnes

2 That unperfect agreement of all our faculties and powers with Gods will, or integrity of heart and manners. Act. 11.24. *A good man.* Roman. 15.24. All good manners and Christian vertues, meant here, namely a charitable opinion.

☞3 A perfect goodnes or integrity, which God gave to the first man, and yet doth require of all men. Rom. 3.12. *There is none good, no not one.*

4 Good in opinion, and not in deed.

5 Good in temporall estate, or as we say a person of good estate or place, a man happy in this world, Mat. 22. 10. and therfore riches are called goods this is temporall goodnesse.

Good, being referred unto things] That which all men desire, as being pleasurable unto them. Psal. 4.7. *Who will shew us any good?* Here it signifies the chiefe good, even true felicity, which all men seeme to desire.

2 Prosperity, and every thing that is prosperous. Lam. 3. 38. *Evill and good, proceeds from God.* Esay 45.7. *I create Good and evill.*

3 That which is expedient, behoovefull, or convenient. 1. Cor. 7.1. *It is not good for man to touch a woman.* Gen. 2.18. *It is not good for man to be alone.* And else-where very often, Good, is put for commodious and profitable

table. *Moſes* in Gen. 2. ver. 18. ſpeaks of the good of our kind, which could not be multiplied by a ſolitary man. But *Paul.* 1. Cor. 7. 1. ſpeakes of a perſonall good, which a ſolitary man enjoyeth, being freed from many worldly encombrances. For *Adam* (or other men) to be alone and ſolitary, without a companion and the ſociety of a woman, had been not good, but incommodious, both for man himſelfe, who had lacked a fellow to live, and ſweetly to converſe withall: and for mankinde which could not by one alone be increaſed; for the Church, which was to be gathered out of our kinde being multiplied; and for the glory of God, who was to be honoured in the ſending of his Son made of a woman: alſo in the juſt puniſhment of the reprobate, and moſt free ſalvation of the Elect, Gen. 1. 4. See 1 Corin. ver. 35. where the word comely or expedient, expreſſeth good, in verſe 1. alſo as evill is put for grievous, and diſpleaſing: ſo is good uſed for pleaſing: Geneſis 48. 17. and 16. v 9.

4 That which is vertuous, and morally honeſt, righteous, and juſt. Pſal. 37. 27. *Flee from evill, and doe good*, Pſal. 14. 1. *There is none that doeth good.*

5 That which is commendable or praiſe worthy, Mat. 26. 10. *She hath done a good worke upon me.* 2 Tim. 4. 7. *A good fight.* 1 Tim. 6. 13. *A good confeſſion.*

6 That which lacks nothing to the perfection of being. Gen. 1. 31. *And loe, all was very good.*

7 That which is healthfull, wholeſome, and availeable to our Salvation. Rom. 8. 28. *All things worke together for good, to them that love God* Ephe. 4. 29 *But that which is good, to edifying.* 1 Tim 4. 6.

8 That which is ſufficient. 2 Chr. 30. 22 *He ſpeake to the Levites, that had good knowledge.*

9. Cheerefull, ſolemne, and joyfull. 1 Sam. 25. 8. *We come in a good ſeaſon.*

10 That which is lawfull to be uſed. 1 Tim. 4. 4. *Every creature of God is good.* Alſo that which is profitable to edifie others, and pleaſing to God. Rom. 14. 21.

11 That which is ſweete and gratefull, Gene. 3. 6. *When ſhee ſaw that the fruit was good.* 2 Chr. 18. 7. *He doth not propheſie good unto me.* Alſo that which is better, Rom. 14. 21.

12 The benefits of God, both for this life, and the life to come. Pſal. 103. 5. *Which fils thy mouth with good things.*

13 Chriſtian liberty, or the doctrine of our freedome from the bondage of the ceremoniall

Law, given to the Iewes. Rom. 14.16.

Good when it is referred unto persons] One, who is holy of himselfe, or most holy or perfectly holy, being Authour of all holinesse in others. Marke 10.18. *There is none good but one which is God*, Hosea 8. 3. Good, put for God himselfe.

2 A godly man, who is unperfectly good, doing good to many. Act. 11.24. *Barnabas was a good man.* Thus all regenerate persons be good.

God is said to be with good men; either inwardly by his grace, directing and assisting in doing all duties, strengthning and comforting in feares, and doutfull cases, and dangers: or outwardly, by his mercifull providence, protecting their persons, and prospering their enterprises and works.

Good and evill] That which is both honest and profitable, also that which is wicked and hurtful, even every thing which either may please or displease God or our neighbour. Rom. 12.9. *Abhorre that which is evil, and cleave to that which is good.*

Good age] A life full of yeares, accompanied with health of body and spirituall prosperity, unto the end of our dayes, Gen. 25.8. *Abraham died in a good age.* Gen. 15.15.

Good conscience] A power in mans soule, giving testimony of mens actions and estate before God, according to the light of knowledge which it hath. Such a good conscience may be in a man unregenerate. Acts 23.1. *I have in all good Conscience served God untill this day.* This *Paul* speaketh of himself, being a Pharisie. 1 Tim. 1.19. *Having faith and a good conscience.* When one followeth the light of knowledge that shineth in his conscience, and doth accordingly unto it: such an one is said in Scripture phrase, to have a (good Conscience) and to serve God in good conscience, though he be but a naturall man, and lacke saving knowledge. This Conscience is good morally.

2 A power of the soule, enlightned with saving knowledge of Gods truth, and sanctified by the Spirit, to give Testimony truly both of our good estate before God for eternall life, and of all our doings in this life; excusing and comforting us when we have done well, checking and accusing us when we have done evill. Heb. 13.18. *Pray for us for we are assured we have a good Conscience.* And Acts 24.16. It is called, (*A cleare and unspotted Conscience.*) This good Conscience onely regenerate men have, and it is supernaturally

rally good; or good ſpiritually.

Good countenance] Signifieth, faire and goodly viſage, Gen.24.16.& 26.7.& 12.11.

Good eye] A mercifull and liberall eye. Prov.22.9. *He that hath a good eye.*

A Good name] A favorable report given us of good men; in reſpect of our well-doing, Pro. 22. *A good name is better than riches.*

Good word of God] The will of God revealed in Scriptures, which teacheth a good life, and promiſeth good things, and makes us good, being good in it ſelfe: and therefore it is called (The good word of God.) Heb.6.4. *And have taſted of the good Word of God.*

A Good heart] A Soule framed by God unto goodneſſe, being made able to love this good word of God, and to deſire and endevour to obey it. Luke 8.15. *An honeſt and good heart.*

To call evill good, and good evill] To invert and change both the nature and names of things, as to terme drunkenneſſe mirth or good-fellowſhip; covetouſnes good thrift, prodigality liberality, pride handſomneſſe or neatnes, &c. Eſay 5. 20. *Woe to them which call, &c.*

Good hope, A ſure expectation of good things in heaven, 2 Theſſ. 2. 16. *And good hope through grace.*

Good things] Remiſſion of ſinnes, attonement with God, eternall life. Rom. 10.15. *Which brings glad tidings of good things.*

2 That which is profitable to our ſelves and others, Eph.4. 28.

Good workes] Such things as God hath commanded to be done, even all good thoughts, counſels, deſires, words, and deedes, which come from a regenerate man, and are according to the will of God revealed in his Law. Eph. 2.10. *Created to good works.* Vnto a good worke, it is required, that the ground or beginning of it bee good; to wit, a pure heart, faith unfained, and a good Conſcience. Secondly, that the thing done be good, being commanded of God by his Law. Thirdly, the end good, being referred to Gods glory. Workes of Popery deviſed by men, are no good workes Mat. 15. It ſignifieth ſpecially the duties of Preachers, which bee foure. 2 Tim. 3.17.18.

Goſpell] The Hiſtory and Narration of the things which Chriſt ſpake and did; as the Goſpell according to *Marke, Matthew, &c.* Mar. 1. 1. *The beginning of the Goſpell of Chriſt.*

☞ Thus the Goſpell is onely the New Teſtament. But the tidings

tidings of salvation is shewed also in the Old.

The matter of the Gospell in generall, is the reconciliation betweene God and man, with the meanes and manner thereof.

The partes whereof, are on Gods part to us-ward. 1. The Grace of Regeneration, abolishing sinne, renewing holinesse.

2 The grace of remission aboliſhing guilt and punishment.

This (with the meanes of it by Christs Spirit and merits) is Gods Gospell & new Covenant with us. Ier. 31.32.*

2 The glad and joyfull tidings of remission of sinnes, and eternall salvation by Faith in Christ already come, Marke 1. 15. *Beleeve the Gospell.* Luk. 2. 10. *I bring you tidings of great joy, &c.* Gal. 3.8. And elsewhere often it signifies that doctrine which teacheth the true way how to attaine perfect righteousnesse and eternall life; namely, by beleeving in the Sonne of God. Hence called Gospell, as one would say, a Good-spell, or Gods-spell. Gala. 1.6.7. and in Gal. 3.8. The Gospell signifieth the doctrine or promise of free reconciliation by faith in Christ to come, according to that is written, Gen. 12.3.

3 The whole doctrine of the word, both of Law and Grace, Mark. 1. 14. *Teaching the Gospell of the Kingdome of God.*

4 The preaching or Publishing the doctrine and promise of Grace. Rom. 1.9. *I serve God in the Gospell of his Son*, that is, in declaring and preaching the Gospell of his Sonne. Phil. 4.15. 1 Thes. 2.4. 1 Tim. 1.11.

5 ☞ Erroar or false doctrine delivered under the name of the Gospell, and with as great readinesse and reverence received as the Gospell; and yet is a Gospell but in opinion, or a Gospell that is not a Gospell, Gal. 1.6.7.*

Gospell of Jesus Christ] The doctrine of salvation by Christ, not as it is in books; but as preached, beleeved, and practised, Rom. 1.16. *Not ashamed of the Gospell.*

Gospell of peace] The message or doctrine of peace and reconciliation with God by Christ, which alone (being beleeved) is able to pacifie the Conscience Ephe. 16. 15. *Your feet shod with the Gospell of peace*, 2 Cor. 5.19.

Gospell of God] The doctrine or promise, whereof God is author and giver. Rom. 1 1. *To preach the Gospell of God.*

Our Gospell] The Gospell which we preach, or our preaching of it, 1 Thes. 1.5.

Gospell of salvation] A doctrine

ſtrine which bringeth us to be partakers truely of that ſalvation which God hath promiſed, Chriſt purchaſed the word offereth, Eph. 1. 13. *Even the Goſpell of your ſalvation.*

Goſpell of the Kingdome] A doctrine which bringeth us to Chriſt, that hee may reigne as King in us. Matt 4. 23. *Preaching the Goſpell of the kingdome.*

The Goſpell of the grace of God] That doctrine which certifieth us of Gods favour and love, reſtored in Chriſt, for the free pardon of all our ſinnes, and full reconciliation with God. Acts 20. 24. *To teſtifie the Goſpell of the Grace of God.*

The Goſpell of the glory of God] A glorious doctrine, entreating of the moſt excellent glory of God, and at laſt tranſlating the beleevers of it into eternall glory. 1 Tim. 1. ver. 11. *According to the glorious Goſpell of the bleſſed God.*

Pauls Goſpell] That doctrine of life, whereof *Paul* was a Miniſter, to ſpreade and publiſh it unto mankinde. Romanes 2. 16. *According to my Goſpell.*

Truth of the Goſpell] That moſt pure and ſound doctrine of Chriſt, Galat. 2. 5. *That the truth of the Goſpell might continue with you.*

Goſpell of the Sonne of God] An heavenly doctrine which hath the Sonne of God for Author, matter, and ſcope of it. Romanes, Chapter 1. verſe 9. *In the Goſpell of his Sonne.*

Concerning the Goſpell, they are enemies] Iewes to be enemies, becauſe they would not admit and beleeve the doctrine of grace, but perſecuted it and the teachers of it. Rom. 11, 28.

Faith of the Goſpell] That Faith which is yeelded to the doctrine taught in the Goſpell, reſting threon, and looking onely thereunto, Philippians, 1. 27. *Through the Faith of the Goſpell.*

They goe downe to hell] Signifieth to depart out of this life into the common place and ſtate of death, whereunto all muſt goe. Geneſis 37. 35. As Heaven is not onely the place of good Angels, and holy men, but generally is put for all above us, as the aire, ſpheares, &c. where the fowles flie, and the Sunne and Starres run their courſes: ſo Hell, *Sheol*, in Hebrew, in Greeke *Hades*, the one of craving ſo called; the other of *Adam* by change of letters, doth ſignifie, not only the place of torment or a grave digged and made with hands, but the common place or ſtate of death. See more in Hell.

Gouernement] Such as are in authority, 2 Pet. 2. 10.

Gouernor] One set over others to rule them (as a civill Magistrate) in the things of this life. Mat. 27. 11. *Iesus stood afore the Governour.* 1 Pet. 2. 14.

2 One placed over others, to rule them in the things of God, 1 Cor. 12. 28. *Helpers, Governours.*

Gouernement vpon his shoulders] That Christ shall be subject to no creature, but from his Father shall receive authority and power over all things in his Church and without it, Esay 9. 6. compared with Matth. 28. 18. Ephesians 1. 12.

G. *R.*

Grace] The free and eternall favour and good will of God, which is the Well-spring of all the benefits that we have 2 Tim. 1. 9. *But according to his owne purpose and grace,* Rom. 11. 6. *If of grace, not of workes, &c.* This is grace of election, which makes us gracious and acceptable unto God. And by this grace, we are so often in Scriptures said to bee justified and saved, Rom. 3. 4. and 5. Act. 13. 43.

2 Faith with all the healthfull and saving effects and fruites thereof: which are called grace, because they are freely given us, Heb. 12. 15. *No man fall away from the Grace of God.* 1. Pet. 5. 12. This is Grace freely given, which Popish Sophisters doe wickedly confound with that Grace whereby wee are freely beloved.

3 Free imputation of Christs righteousnesse, Rom. 5. 15. *The Grace of God hath abounded unto many.* Also verses 17. 20. 21. In all which places, by (Grace) is meant, the righteousnesse of Christ, freely imputed to beleevers. This is the Grace of Iustification, which Papists confound with Grace of Sanctification.

4 The worke of the Spirit, renewing our soules to the Image of God, and continually guiding and strengthning them to the obedience of his Will, Rom. 6. 14. *Ye are under Grace.* Also verse 23. 2 Cor. 12. 9. *My Grace is sufficient for thee.* This is the Grace of Sanctification which is freely given as a witnesse of Gods favour in electing and justifying us.

5 That happy and blessed condition into which we are admitted, and wherein we are kept by the good will and free favour of God, Rom. 5. 2. *We have this accesse into this Grace wherein we stand.*

6 The gifts of the holy Spirit freely bestowed upon us, 2 Pet.

Pet.3.18. *But grow in Grace*, 1 Pet.5.10. and elſewhere often, as Ioh.1.16. This alſo is Grace freely given, but doth not make us gratefull to God.

7 The ſpirituall or Evangelicall worſhip of God, Heb.13.9. *It is good the heart be eſtabliſhed with Grace.*

8 Some godly comfort and inſtruction, to cauſe others to profite in godlineſſe, Eph.4 29. *That it may miniſter Grace to the Hearers.*

9 Almes or workes of mercy to the poore, 2 Cor. 8 4. *That we would receive the Grace.*

10 The bountifull liberality of God, enabling us to give to the poore, 2 Cor.9.8. *God is able to make all Grace abound towards you.*

11 Favour or liking with men, Gen.19.19. *Thy ſervant hath found Grace in thy ſight.* And elſewhere often, as Gen. 6 8.

12 The effectuall preſence of the holy Ghoſt. Acts 14.26. *From whence they had beene commended to the Grace of God.* 1 Cor.15.10. *The Grace of God, &c.*

Note, Popiſh Sophiſters wreſt this place in favour of freewill, as if our will by natural ſtrength did concurre with Grace, to bring forth a good work, which ſhould be partly of the efficacie of Grace, partly from power of nature, therefore they corruptly tranſlate the words, (*Grace of God with me*) leaving out the article H, which is with me: and neglecting the ſcope of the Apoſtle, attributing all to Grace, and to the efficacy of the Spirit, which being preſent with him, made him labour, and to be what he was, and doe whatſoever he did, himſelfe being but an inſtument and ſervant unto the grace of God, from whence flowes whatſoever is in man good and pleaſing to God, it being impoſſible any freedome towards good to be in our will, till it be freed by Grace from ſlavery of ſin; and ſo farre forth as it is free, it willeth, deſireth, and worketh good things, Gods Grace and Spirit working both the deſire and deed, Phil. 2.13.

13 Afflictions and bandes, ſuffered for Chriſt, Philip.1.7. *You are all partakers of my Grace.* This was a free and peculiar gift, verſe 29.

14 The benefite and gift of heavenly wiſdome, 2 Cor.1.12. *Not by fleſhly wiſedome but by the Grace of God, &c.* that is, by the wiſdome freely given me of God.

15 Generally, any benefit beſtowed upon us, 2 Cor. 8.1. *Of the Grace of God beſtowed upon the Churches.*

16 Elegance of ſpeech, which made

made Christ gracious and amiable to all, Psalme 45.3. *Full of Grace are thy lips*, Luke 4 22. *Words full of Grace.*

☞ Our ordinary acceptation of this word Grace in the English tongue when we speake of civill actions or affaires, is to signifie either, 1. for ornament of the body, as a garment, ring, jewell, &c. which we call the grace of the person; and this commonly is a substance: or 2. some comlinesse of the action or speech, as order, timelinesse, and accommodation to the persons, place, time and occasion; this also we call the Grace of the worke, &c. and this is but the quality thereof. *

17 The perswasion, fruites, and feeling of Gods good will increased in us, Rom. 1.7. *Grace and peace from God the Father.*

18 Eternall glory in heaven, 1 Pet. 1.7. *As they which are the heires of the Grace of Christ*, 1 Pet. 1. 12. Also it comprehendes the benefite of this present life, which is common to both.

19 Acceptation with God and men, Luk. 2. 22. *Iesus increased in Grace or favour with God and men*, Iames 4. verse 6. *God gives grace to the humble:* That is, makes them accepted and favoured.

20 The Grace or calling of Apostleship, freely committed to *Paul*, Romanes 12. 13. Also both his Apostleship and conversion to Christ, Roma. 15.15.

☞ 21 The thankfulnesse or gratefulnesse of man to God, or man, for any gift or Grace, Ephes. 5.20.

What Grace is.

(Grace) is the free good will of God, whereby he counteth us deare in Christ Iesus, forgiveth us our sinnes, and giveth us the holy Ghost, and upright life, and eternall felicitie. Thus *Peter Martyr* defineth it.

☞ Grace is taken, 1. in Scripture, first for the love or liberality of God to man. 2. for the faithfulnesse of man to God, or man. 3. for the acceptation of man with God or man. 4. for the quality or comlinesse for which he is accepted.

2 In common Writers, it is taken particularly for three Sisters, called the three Graces, and historically for any woman of that name. *

Grace no more Grace] Grace to loose the nature of Grace, whose propertie is to be every way free and undue; whereas if election came of workes foreseene, then it should be due to workes, and so

ſo Grace were deſtroyed, Rom. 11. 6. *Elſe were Grace no more Grace.*

Gift of Grace] A free gift, ſuch as was the calling of *Paul* a Phariſie, and a Perſecutor, unto the Apoſtleſhip, and all the Graces which hee had to diſcharge, Epheſ. 3. 7.

Grace for Grace] A lively faith, as one Grace; afterwards eternall life, as another Grace, Iohn 1. 16. *And Grace for Grace*: or grace of the new Teſtament, for the Grace of the old Teſtament, permanent Grace for ſhadowiſh: *Theoplylact.*

Or thus: Grace upon Grace; that is, one Grace of the Spirit after another; the Spirit of Chriſt, daily powring new Graces upon us, and all freely. This is the beſt expoſition. Or thus: Grace: even Grace freely given without merits. Like phraſe, in Iob 2. 4. Amos 3. 15.

Or thus, Grace and favour ſhewed to us, for the love and favour which God beares his Sonne.

Or thus: Grace conveied into us, from the fulneſſe of Grace in Chriſt.

(*Note*) Grace in the firſt place noteth theſe two things: Firſt, the gracious favour of God embracing his elect by Ghriſt, this is the Grace of Iuſtification. Secondly, the gift of the Spirit dwelling in the Elect, and daily renewing them: this is Grace of ſanctification. In the latter place (For Grace) is oppoſed unto merit of workes, and is as much as (*Gratis*) freely.

Grace in Chriſt] The favour or free love wherewith God doth imbrace his Elect for Chriſt, 2 Tim. 2. 1.

Grace and Truth] The free forgiveneſſe of ſinnes in Chriſt, unto a full reconciliation with God, and the fulfilling of all the ſhadowes of the Law, Iohn 1. 14. 17. *But Grace and truth came by Ieſus Chriſt.*

(*Note*) This ſence which is here given, appeareth to bee the true and onely fit ſence, by comparing verſe 14. with the verſe 17. wherein Grace and Truth be ſet againſt the Law, which threatened malediction and wrath to all tranſgreſſours of it, and contained ceremonies or ſhadowes of things to bee performed by Chriſt, who by taking away the curſe in his death on the Croſſe, to the reconciliation of ſinners with God, together with the renovation of their mindes by the Spirit, and in that his Sacrifice of himſelfe fully accompliſhing the Legall ceremonies, is thence worthily ſaid to haue come to

us men, full of grace and truth. Vnleſſe with learned M. *Rollock* in the firſt place we will underſtand all the glorious properties of the Godhead, and in ſpeciall his true knowledge and divine wiſdome, which hee ſhewed forth in his miracles and doctrine (in ſuch wiſe as he was thereby knowne to his Diſciples, to bee the onely begotten Sonne of God) and in the 17. verſe by (Grace) and (Truth) with the ſame Authour and others, take the free remiſſion of ſins by the death of Chriſt, and the cleere and manifeſt knowledge of God in Chriſt, without Legall ſhadowes to bee meant. Let the learned judge.

To finde grace] To have proofe of Gods mercy and free favour, in preſerving and bleſſing us, Geneſis. 6. 8. *And Noah found Grace in the eyes of the Lord.*

2 To have men gracious and favourable unto us, to doe us good, or to forbeare to doe us evill, Gen. 33. 10. *If I have now found Grace in thy ſight.*

Spirit of Grace and prayer] Two effects or gifts of the holy Spirit; to wit, firſt a ſence or feeling, of the favour of God, being become truly propitious to us; and ſecondly, deprecation or ſupplication, that God would turne away his wrath, grant full pardon, and continue favourable, the Spirit ſtirring up ſecret ſighes and groanes in the heart for theſe purpoſes. Zach. 12. 10. Rom. 8. 26.

Grafting] A joyning of a ſience or gratt ſo neerely and firmely in a ſtocke, as that it become one with it. Secondly, the uniting or joyning the elect unto Chriſt, moſt neerely, by the Spirit and Faith, Rom. 6. 5. and the word is ſaid to be grafted into them, Iames 1. 21. *Receive with meekneſſe the word grafted into you.*

There be two ſorts of Grafts or Plants: one grafted into Chriſt by profeſſion of mouth onely: the other by the faith of heart alſo, Mat. 7. 21. Rom. 2. 28. 29. 2 Tim. 3. 5. The former be broken off, Rom. 11. ver. 17. The latter cannot periſh, Rom. 11. 20.

Graine] A ſmall meaſure or portion of any Gift, Mat. 13. 31. *If ye have faith like the Graine of Muſtard-ſeede*, that is, the leaſt degree of a lively faith, if it be but a true deſire to beleeve, in a truly touched and humbled heart.

Grapes] The fruit and works of mens lives, which if they be good, they be likened to ſweet and good Grapes: if they bee wicked workes, then they are compared nnto wild and ſowre Grapes: if notorioſly wicked, then they are called Grapes of Sodome,

Sodome, Grapes of gall, and poiſoned Grapes, Eſay 5.2. *It brought forth wild Grapes*. And verſe 4. Deut. 32.52. *Their vine exceedeth the vine of Sodome, their Grapes are grapes of gall*, becauſe they did offend and provoke God, as ſowre Grapes offend our taſte.

Graſſe] That which is fraile and of ſhort continuance, fading like the Graſſe, Pſal. 90. 5. *in the morning he flouriſheth like the Graſſe* Pſal. 103.15.

Gravitie] A ſeemely moderation, of geſture, words, countenance and actions, according to the dignitie of mans perſon, age, ſex, calling, Titus 2.2. 7 *with Gravity and Integritie.*

To Greeve the Spirit of God To vexe, diſpleaſe, and make ſad, Eph 4.30. *Greeve not that holy Spirit of God*, that is to ſay, doe nothing againſt that light ſet up in your conſcience by the word and Spirit; for this will Greeve the Spirit, and make him unwilling to abide in you as a Gueſt hath no pleaſure at all there to remaine, where hee is deſpiſed and greeved, Eſay 7. verſe 13. and 63. 20 Pſal. 78.40.

More Grievouſly to afflict] To ſend calamities upon the ten Tribes, more heavie than the former, Eſa 9.1. *Afterward he did more grievouſly afflict her*, &c. A comparition between the affliction frō *Tiglat-peliſer*, when part of *Iſrael* was carried into *Aſſyria*; and from *Salmanaſſer*, when wholly they departed. See 2 Kin. 15.29. & 2 Kin. 17. *Nepthaly* and *Zabulon* are onely named in Eſay 9. becauſe there began both calamity by the *Aſſyrians*, and deliverance ſpirituall by the preaching of the Goſpell, Mat. 4 15. *The land of Zebulon and the land of Nephthali, by the way of the ſea, beyond Iordan, Galile of the Gentiles.*

Grievouſnes] Vnrighteous decrees and lawes which work moleſtation and griefe to the ſubjects which live under them. A Metonimie of the effect, Eſa. 10.1. *Woe unto them which write Grievouſneſſe.*

Great] One that is in authority and power above others, Mat. 20.19. *He ſhall be great among you.*

2 One who is author of much people, Gen. 48. 19. *Hee alſo ſhall be Great.*

3 ☞ Ambitious or vaine-glorious and ſeemingly, not truly great, Luk. 22 24.

Father greater than I] Ioh. 14 28. not in ſubſtance or eſſence or nature Diuine, as Phil. 2.6. Ioh 5. 18. 12, 23. but in reſpect of his humane nature as all the Fathers of the Weſt, Church expound.

2 In respect also of the order of the persons, the Father being in order (not in time) before the Sonne. So some Greeke Writers doe expound it.

3 In respect of his Fathers glory, to the advancement of which, Christ his Sonne (humbling himselfe) referred all his labours and his sufferings of dishonour in himselfe. So as his owne glory was not the utmost end wherein his Apostles should, or himselfe did, determine their indeavors, but the pleasure and praise of the Father, Ioh. 5. 30. 36. and 8. 28. 29. 49. 50. and 14. 10. 24. 31. Phil. 2. 11. (who reciprocally honoured his Sonne, Mar. 3. 17. and 17. 5, Iohn 5. 36. 37. and 8. 18. 2. Pet 1. 16. 17.) *For love boasteth not her selfe, nor seeketh her owne things*, 1 Cor. 13. 4. 5. *

Grecians] Such as were borne and dwelt in Greece. 2 All people of the world which were not Iewes. 3. Such as being Greekes by Nation, were Iewes by profession, Iohn 14. verse 12. 20. Rom. Rom. 1. 3. Col. 3. 11.

Greene] Flourishing and prosperous, Psal. 37. 35. *Like the Greene Bay tree.*

With Greedinesse] With eager and whot strife to excell one another in sinning, as if men strove for a prize or a Garland, Ephes. 4. 19. *To worke all uncleanenesse with Greedinesse.*

Greene Tree] An innocent and unguilty person, Luke 23. 31. *If this be done to the Greene tree, what will be done to the dry?* that is, if God give the Iewes leave to crucifie mee who deserve not this punishment, what grievous judgements will fall upon impenitent sinners who are like dry sticks, apt and meete to burne in the fire of Gods wrath? In the Originall it is wood (for Tree,) by a Synecdoche, and moist for greene, by a Metonimy.

G. V.

Guide] One that sheweth another his way.

2 Teachers, who are called Guides, because they goe before the Flocke as Guides, to shew them the way to salvation, Rom. 2. 19. *And perswadest thy selfe, that thou art a Guide to the blinde.*

3 An husband, Prov. 2. 17.

To Guide] Effectually to move and stir the heart toward God, 2 Thes. 3. 3. *The Lord Guide your hearts to his love.*

To bee Guilty of the body and bloud of Christ] To kill Christ, and be culpable of his death, as was properly *Iudas*, which

which betraied him, the Iewes which condemned him, and ſoldiers which pierced him, and ſhed his innocent bloud; but figuratively, yet truly, all that unworthily eate and drinke the Lords Supper, wicked men, hypocrites, and negligent Chriſtians, become partakers of this great ſinne of crucifying Chriſt, ſome more, and ſome leſſe, by abuſing the holy Sacrament, 1. Cor. 11 27. Or thus: he is held guilty of violating and prophaning the ſacred Signe and Seale, whereby the body and bloud of our Lord is repreſented, and withall aſſured unto us.

Guile] A ſubtile invention or device to deceive another by, when one thing is done, and another pretended, 1 Peter 2. 1. *Lay aſide all Guile.* This is guile in practiſe and action.

2 Deceitfull ſpeech, tending to deceive, when one thing is ſaid, and another thing meant, 1 Pet. 2. 22. *In whoſe mouth there was no Guile.* This is Guile in words and promiſes.

3 Inward hypocriſie and unſoundneſſe of heart, Pſal. 32. 2. *In whoſe ſpirit there is no Guile.* This is Guile in thoughts and purpoſes.

Guiltineſſe] Worthineſſe or deſerving of puniſhment which neceſſarily doth follow every ſinne, Matth. 5. 2. *Which ſhalbe Guilty of puniſhment*, that is, ſhall bee worthy, Rom. 3. 10. Alſo a ſinne or ſhamefull crime, making us guilty of puniſhment, Gen. 26. 10. Or both ſin and puniſhment.

To be Guiltie of all] To be a tranſgreſſor againſt God, whoſe Law commandeth one duty as well as another, and forbiddeth one ſinne as well as another; not that men can be perfect, but we muſt ſtrive toward it, by baulking no duty, nor bearing with any fault in our ſelves, Iames 2. 10. *Hee that faileth in one point of the Law, is Guilty of all.* This ſentence detecteth the hypocriſie of ſuch as did cull and chuſe ſuch precepts of the law, to keepe as they liſted, ſoothing themſelves as if they had performed excellent obedience by doing things which croſſed not their fancie and affection; neglecting in the meane ſpace, ſome other worke commanded in the Law, as needfull as any which they performed: as if a Iudge, which had acquited one notorious malefactor, ſhold pleaſe himſelfe becauſe he had puniſhed another. Note further, that one becomes guilty of all, by wilfull breach of one; becauſe, as one ſtring or voice out of tune ſpoiles the whole harmony in Muſicke: ſo one ſinne contemptuouſly committed, marreth the harmony of our obedience. Alſo he can in

[illegible] no commandement out of love to the Law, which obstinatly lieth in any one sin. Lastly, that Divine majestie which gave the Law, is violated in breach of one precept; so as the other in the whole of the Law bee not transgressed (*totum legis*) yet the whole law (*tota lex*) is broken, in hurting that authority whereby it was given: yet this will not prove all sinnes equall.

G. V.

Gyants] Apostatats or such as revolt, goe backe and fall away from God and goodnesse, Gene. 6.4. *There were Gyants on the earth in those dayes.* The words lay downe the fruite of corrupt mariages, mentioned in verse 1. to bee not overgrowing in stature, but impietie and sinne.

H. A.

H. A.

Habitation] A Place of defence or refuge as an houſe is to the dweller in it, Pſ. 90.1. *Lord thou haſt beene our Habitation.* Thus is God an Habitation to his Saints.

2 A Temple to dwell in, to poſſeſſe and rule in it; Epheſ. 2. 22. *To be the Habitation of God by the Spirit.* Thus the Saints are the habitation of God.

To Halt] To counterfeite, or to play the hypocrite, 1 Kin. 18.21. *Why Halt you betweene two?* Hebr. 12. 13. *Leaſt that which is Halting be turned away.* When the heart goes two wayes this is halting. Alſo halting ſignifies infirmitie, which the beſt doe bewray in their temptations and wreſtling with God, 2. Cor. 12.7.9. Pſal. 35. 15. and 38.18.

☞ **Haire**] Haire white or blacke, none can make (beſides God, Mat. 5.36.) 1. not materially for ſubſtance, 2. nor formally for colour. For thoſe that colour things do not make the colours themſelves, but do onely take, extract, temper, and apply thoſe which God hath already made, from one ſubſtance to another.

Hallelujah] Praiſe ye Iah, viz. Iehovah our God, Pſalme 104.35. It is an Ebrew phraſe kept in the Greeke, Rev. 19.1. 3.4. It is ſet ſometime in the end of a Pſalme.

Hammer] The word of the Law and Goſpell, which is a hammer to breake the ſtony hardneſſe of our hearts, and to bruiſe them to powder as it were, that they may become ſoft, humble, and contrite.

Hanging] That our Saviour Chriſt ſhould become accurſed for our ſakes, to redeeme us from the curſe of the Law. For (hanging) ceremonially, was an accurſed death, Deutro. 21.23. compared with Gala. 3.13.

Hands, in a proper ſence] A member of the body, which is the inſtrument of many and manifold actions.

2 Gods eternall and effectuall purpoſe, concerning all things to bee done, Acts 4. 28. *To do whatſoever thine hand and*

thy Counsell determined to be done.

3 Gods actuall power, working all things which bee done according to his purpose, Acts 4.30. *So that thou stretch forth thine Hand*, Psa. 118. 16. Marke 6. 2. Daniel 4.35. in Ioh. 3. 35. it signifies disposition or power Mat. 28. 18. Esay 9. verses 12. 17. 21.

4 Gods blessing, protection, and deliverance, which bee speciall workes of his power. Psalm. 104. 18. *Thou fillest with thine Hand every living thing*, Exod. 14. 31. Also his safe custody and mighty keeping, Ioh. 10. 28. 29.

5 The vengeance and severity of God, in plaguing the wicked, and scourging his children, which also bee particular workes of his power, Judg. 2. 15. *The hand of the Lord was sore against him*, Psal. 32. 2. *Thy Hand was heavy upon me*, Psal. 38. 2. Note, God hath protecting and blessing hands, secondly, correcting hands, thirdly, revenging hands. To fall into these is fearefull.

6 The speciall favor of God, accompanied with a singular kinde of Vertue, Luke 1. 66. *And the Hand of the Lord was with him.*

7 The spirit and gift of Prophecie, Eze. 1. v. 3. *The hand of the Lord was upon him*, & 37. 1.

8 The spirit of strength and fortitude, 1 Kings 18. verse 46. *The hand of the Lord was on Elias.*

9 Referred to men] An instrument or ministry by which God doth any thing, as by the hand of *Esay*, of *Ieremy*, &c. Exod. 4. 13. *Send by the Hand of him* Hag. 1. 1. Mal. 1. 1. Exo. 38. 12. Note, (Hand) signifieth Ministry in these Texts of Exod 4. Levit. 8. Esay 10. 5. Iude 15. Gala. 3. but in these Texts, Psalme 31. Numbe. 11. Iude 3. Luke 2. it signifies power.

10 A man himselfe, by a Synecdoche, Gene. 43. 9. *Of mine hand thou shalt require him.*

11 Amans power, Eccles. 9. 10. *Whatsoever is in thine hand to doe*, Proverb. 3. 27. it signifies Kingly and royall power, Psal. 89. 29. *I will set his Hand in the Sea*, &c.

12 Aide or helpe, 2 Kings 15. 19. *That his Hand might be with him*, 1 Sam. 22. 17.

13 Profession, 2 Kings 18. 19. *And establish the kingdome in his hand.*

14 Counsell and endeavour, 2 Sam. 14. 19. *Is not the Hand of Ioab in all this?*

15 Tyrannie and servitude, Exod. 18. 9. *Hee had delivered them out of the hand of the Ægyptians*, Luk. 1. 74.

16 Diſpoſing or ordering: Ge.39.1. *The Lord made all that he did to proſper in his hands.*

17 The worke and labour which is done by the hand, Act. 20.34. *My hands have miniſtred to my neceſſity.* 2 Theſſalonians, Chapter.3.verſe.8. All wicked workes done by any member of the body, Eſay 3.11. It ſignifieth danger, Iudg.12.3.

The arme, finger, and right hand of God, have all the very ſame ſignification that hand hath.

☞ 18 The object or thing which the Hand deſireth to handle and have, as Matt.5.30. and 18.8.

19 The thought, affection, or deſire of a thing, which if it be evil, the thought, &c. thereof is to be cut off, and Mat.5.30. and 18.8.*

Handmaid] Maid-ſervant, or bondwoman: compare Gen. 16.1. with Ioel 2.29. Acts 2. 18 Gal.4.22.

To give the Hand] To have common ſociety or fellowſhip in any buſineſſe, Gal.2.9. *They gave us the right Hand of fellowſhip*, that is, accounted mee an Apoſtle equall to themſelves.

To beare up in the Hand] To take ſpeciall care of one, to ſupport and comfort him, Pſal.91. 12. *They ſhall beare thee in their Hands.*

To lift up the Hands] To pray: which was done with this geſture of holding up the hands or palmes towards heaven, as looking up to God with truſt to receive a bleſſing, Pſal. 63.4. So Iob 11.13. Lam.2.19. and 3.40. Pſal.141.1. It is alſo called ſpreading out of the hands, Pſal. 44. 20. and 88. 9. ſtretching out. Alſo to ſweare, alſo to threaten, Eſay 10. verſe 32.

Slothfull Hand] A man given to ſloth and idleneſſe, Pro. 10.4. *A ſlothfull Hand maketh poore.* By Hands full, ſignifies Plentifully, Eſa.1.47.

Hand writing] The Morall Law of God, which becauſe it is not fulfilled of us, accuſeth us, and ſheweth us to bee Guiltie, as if our own hand writing were brought againſt us, Col. 2.14. *He hath taken away the Hand writing.* Others thinke, that by hand writing, is meant the ceremoniall Law, conſiſting in rites, ceremonies, ſacrifices, and obligations; the innocent beaſts which were ſlaine in Sacrifices, and all other oblations for ſinne, witneſſing (as a hand writing) how guilty and worthy we were to die through deſert of ſin. This is the better expoſition; becauſe it is tearmed the hand-writing of rites or ordinances. In Col.2.14. and Eph. 2.17. it is called the Law of the

commandements, which ſtands in rites and cerimonies. A Metapho.

To turne his Hand upon Ieruſalem] To worke againe, and by his power to be effectual for the reſtoring of *Ieruſalem* unto the purity of Religion and Iuſtice from which it was falne as once his might had bin effectuall for ſetling it, and making it to be the ſeat of Religion, the kingdome of Iuſtice and doctrine, Eſay 1.25. *I will turne my Hand upon thee, to purge thee purely, &c. Note,* This worke of purgation, or reſtitution of *Ieruſalem*, was to be effected by puniſhments, which were as a purging fire, or ſcouring ſope, to ſeparate the bad from the good, and a ſcourge to drive the elect ſinners to repentance.

To turne to the right Hand or left Hand] To know what he was further to do, or to reſolve ſomewhere elſe, or ſome other way, Gen.24.49.

To lay or put the Hand on the Sacrifices] To lay our ſins upon Chriſt, who is our ſatisfaction, and in his perſon to preſent our ſelves to God, Levit.1.4.

To put on Hands] The marking and ſevering ſome from the reſt, to have more ſpeciall care than the reſt, Act 6.3.

To lay on hands raſhly or ſodenly] To ordaine Miniſters haſtily without due triall and proofe taken of their fitneſſe and ability for gifts and life, 1 Tim.5.22.

To do a thing with an high Hand] Preſumptuouſly, Num. 15.30.

Such as came to Hand] Such as he had and could ſend for the preſent. Gen.32.13.

To ſtretch out the Hand] To call upon God in prayer, Eſay 1.15. *When yee ſhall ſtretch forth your Hands, I will not heare you:* A Metonimie of the ſigne.

2 To comfort, Ier.16.7. *They ſhall not ſtretch forth the Hand for them, to comfort them.*

3 To mourne and lament, Lam.1.17. *Syon ſtretched out her Hands, and there was none to comfort her.*

To bee crucified, Iohn 21. 18. *Thou ſhalt ſtretch forth thine Hands.*

5 To give almes to the poore, Pro.31.21. *She ſtretched out her Hands to the poore.*

6 To ſmite and afflict one, Eſa.5.25. *He hath ſtretched out his Hands upon them.* Exod. 3. 20. *Therefore I will ſtretch out my Hand and ſmite.*

7 To invite and call unto repentance, Eſa.65.1. *I have ſtretched forth my hands to a rebellioüs people,* Prov.1.24.

To give into the Handes of one] To bring under his power and

and ſubjection, Iudg.7.1.Dan. 1.2.

To put the hand to the mouth] To eate, 1 Sam.14.27.

To beare his Soule in his Hand] To live in a continuall feare and danger of death, Pſal. 119.109.

To lift up the Hands] To ſtrike or puniſh. Alſo to pray; alſo to deliver; alſo to ſweare or take an Oath; alſo to offer violence, Pſalme 10.12. *Lift up thy hand*, that is, deliver. Pſal. 63.4. *I will lift up my Hands in thy name*, that is, pray unto thee. Pſal. 106.26. *Therefore hee lift up his hand*, that is, hee ſwore. Iob 1.21. *If I have lift up my Hand againſt the poore*, that is, uſing force or violence.

Pureneſſe of Hands] Innocencie from a certaine crime, Gen.3.5. Pſalm.19.21.& 24.4. and 73.13.

To ſtrike Hands] To promiſe, Pro.6. 1. *If thou haſt ſtriken hand with the ſtranger.*

To give the Hand] To plight the troth, or to enter into league and covenant, Ezech. 17. 18.

Son of his right Hand] One loved, tendered, aud ſpecially regarded, Geneſ. 35. 18. So in Pſal.80.118.Sonne of the right hand is put for one loved, and much regarded of God.

His hand ſhall be againſt others] That he, to wit, *Iſmael* in his poſterity, ſhould make warre with many people, Gen. 16.12.

☞ **To Hang**] Firſt to put in a high place out of the way. Pſa.137.3.

2 To put to death on a Tree or Gibbet, Mat.27.5.

3 To depend or rely on the wiſdome, authority, or favour of another, Mat.22.40.

Harveſt] The time of the yeare, wherein corne and other fruits are reaped.

4 A great number of people, prepared and very ready to heare the word of God, Math. 9.37. *The Harveſt is great, the Labourers are few.* Example hereof in the Samaritans, Iohn 4.35. 36.

5 The end of the world, Mat. 13.39. *The Harveſt is the end of the world.*

6 Fit and meete occaſions for following our buſineſſes and affaires, Prover. 6. 8. *She gathereth her foode in Harveſt*, Prov.10.5. *He that ſleepeth in Harveſt.*

Hardening] The whole execution of Gods eternall purpoſe, for the juſt deſtruction of the Reprobate, Romanes 9. 19. *Whom he will he hardneth.* Note This muſt not be ſo taken, as though God did begin to harden mans heart which was not infected before: for what is hardneſſe elſe than reſiſtance of Gods

Gods commandements? which who so thinkes to be the worke of God, because of this saying, (*He hardneth whom he will.*) Let him behold the first beginning of mans corruption, and marke well the Commandement of God; the disobedience whereof, made the heart to offend; and then let him truly confesse, that whatsoever punishment befalleth him sithence the first corruption, he suffereth it righteously and deservedly. For God is said to harden his hart whom he doth not mollifie. So hee is said to reject him whom hee doth not call, and to blind them whom hee doth not enlighten. Thus far *Augustine, de prædestinat. & gratia, Cap.* 4. Yet note further, that after this withdraing of Grace, this also followeth thereupon, that God doth rightly minister occasions of sin in the wicked and reprobate, and marvellously enclineth the hearts of men, not onely to good, but also to evill, as the same *Augustine* affirmeth in his Book *de lib arb. & gratia, Cap.* It appeareth sufficiently by holy Scripture, as Rom. 1. 2 Thes. &c. that God workes in the hearts of men, to bend, incline, and bow their wils whereunto him listeth, either to good, according to the riches of his mercy, or to wickednesse, according to their owne desert; by his judgement sometime manifest, and sometime secret, but alwayes just, for there is no iniquitie with God. Therefore, when we reade in Scriptures, that men were hardned, &c. let us not doubt but their sinnefull deservings were such before, as that they did well deserve the punishment which followed. Yet God is no cause of wickednesse simply and properly, as one who droppeth sin into the heart (as liquor is powred into a vessell) for men themselves are more than enough, the true and naturall cause of sinne.

☞ God is said to harden, 1. when he doth not mollifie by grace, or grant grace of conversion. *Lyptote vel æquipollens.*

2 When hee doth withdraw his former grace given, whereby men are mollified; as the Sunne from wax, and raine from the earth.

3 When hee doth permit in justice, Satan or the world, or a mans owne selfe to harden the heart, Rom. 1. 24. 26. 2 Thess. 2. 10.

4 When hee doth discover by way of triall the wickednesse of mans heart, as the Sunne by shining discovers the nature of clay to be hard, but doth not cause it, for then it should also harden wax, or raise the stinch of a dunghill, but is no cause of it.*

Hard-

Hardneſſe] That brawnie part of the foote, and in the ball of the hand which taketh away ſenſe and feeling.

2 The obſtinacie in ſinne, joyned with ſenſeleſneſſe of heart, being without feare of God, Rom. 2.5.

3 Vnpleaſantneſſe or harſhneſſe of or wordes matter to be heard, Ioh. 6.60.

4 Difficulty or darkeneſſe in wordes or hardneſſe to underſtand them. 2 Pet. 3.16.

5 Difficulty or labour in duties to be done, Ioh. 6. 60.

6 Difficulty in ſome happineſſe to be had, Mat. 19.23. (See Eaſe.)

7 Painefulneſſe or difficulty in removing ſome danger, Act. 9.5.

8 Strictneſſe or exactneſſe in taking of accounts, or in other dealings, Mat. 25.24.

9 Strength or cunniug, 2. Sam. 3.39.

10 Miſery, as a hard end, a hard eſtate.

11 Danger, or a courſe tending to ſome evill end or miſchiefe, Act. 9.5.*

Hard ſaying] Simple ſpeech, grievous and unpleaſant to the eare, as hard things bee to the touch or ſenſe of feeling, Iohn 6.60.

Harlot] One which forſaketh her lawfull husband, and followeth a ſtranger, which is not her owne husband, for generation ſake, Gen. 38.15.

2 One which forſakes the true God and his pure worſhip to joyne unto Idols, and to imbrace falſe Religions, Eſay 1. 21. *The faithfull Citie become an Harlot*, that is, like an Harlot, leaving God her firſt husband, to cleave to falſe gods, as *Ieruſalem* did in the daies of *Vziza*, *Manaſſes*, *Amon*, &c.

To Hate, referred to God] Not to love ſome in his eternall counſell, but to paſſe by them, and not to chooſe them, Rom. 9.13, *Eſau have I hated*, that is I have decreed not to love him. This hating hath not foreſeene ſinne, but Gods Will for the proper cauſe of it; yet God decrees none to diſtruction, but for ſinne.

2 To abhorre actually, and to revenge ſinnes already committed, Eſay 1. 13. *I Hate your ſolemne Feaſts*, Pſa. 45. 8. *Thou art a God which Hateſt wickedneſſe*. God doth not actually hate his creature, but in regard of ſinne inherent, or acted and already done.

3 **Referred to men**] To deſire revenge, or to wiſh evill, out of a rooted and ſetled malice. Thus *Caine* hated *Abel*, 1 Iohn 3.13. and *Ahab hated the Lords Prophet Micha*. 1 King. 22. 8. And wicked men doe thus hate the righteous, Pſ.

34.21. *They that hate the righteous shall perish.* This is a hatred of persons, not of sinnes in them; a malicious hatred, of which in 1 Joh. 3.15. *He that hateth his brother is a manslayer.*

4 To detest sin, because it is the breach of Gods Law, Rom. 7.15. *What I hate that do I.* Iud. 23. Thus the righteous hate even the garment spotted with sin and corruption. They hate sinne in themselves and others; pittying the persons of others. This is an hatred of sinne, and not of their persons which doe sin. This is a charitable hatred.

5 To love lesse one than another, Luke 14.26. *And Hate not Father and Mother, Wife and Children: yea and his owne life, ye cannot be my Disciples,* Iohn 12.15. Mat. 10.39. Gene. 29.31. Deut. 21.15. Matth. 6.24. These are comparative not simple speeches.

6 To do the actions or works of persons which doe hate others, Levit. 19.17. Pro. 13.24. *He that spareth correction, Hateth his child,* that is, he doth as hatefull persons would do, who keepe backe from others, that which should do them good.

7 To neglect one, Luke 16.13. *He will hate the one, and love the other.*

8 To eschew and flye from, Iohn 3.20. *He that doth evill, Hateth the light.*

To Hate with a perfect hatred] Neither to love the vices for the persons sake, nor to hate the persons for the vices sake, Psal. 139.22. *I hate them with a perfect hatred, as if they were mine enemies.* Or it may signifie to hate unfeinedly and from the heart.

Haters of God] All wicked disobedient sinners, which by their breaking willingly the commandements of God, shew they hate God. Some see this in themselves, such as doe commit that unpardonable sin. Others doe not so much as suspect it: These are secret haters of God; the others be open and knowne (at least to themselves) haters, Rom. 1.30. *Haters of God.*

Hatred] Rooted or grounded malice, when the heart is possessed with desire of revenge upon true or supposed wrongs done to us. Pro. 26.26. *Hatred may be covered with deceite.*

2 Sinnes, the cause of hatred, Ephes. 2.16. *And slew Hatred thereby.* **A Metonimie** of the effect.

3 Strife and dissention which followes hatred, Prov. 15.17. *Than a fat Oxe with hatred.* **Metonimie** of the cause.

Hath] The good using those graces which we have, Matth. Chap. 13. verse 12. *Whosoever hath, &c.*

2 A seeming to have, Luke 8.18.

8.18. *From him ſhall be taken that which he ſeemeth that he Hath*, Mat.13.12. *From him ſhall bee taken even that he hath.*

Vain, Wood, and Stuble.] Corrupt, falſe, and vaine doctrine, 1 Cor.3.12.

All he Hath] His inheritance and whole ſubſtance, Gen.24.36. Herein *Iſaac* was a figure of Chriſt, whom his Father made heire of all things, Heb.1.2. and of true Chriſtians, who with him inherit all, Rev.2.17.

H. *E.*

He] Not alwayes a certaine particular man, but a ſucceſſion of men in Regiment, to wit, the Antichriſtian Popes of *Rome*, 2. Theſſ. 2.6. *That hee might be revealed*: or an whole Empire, as the Romane Empire, in the 7. verſe, *Till hee be taken away*, the which was done in the Eaſt by *Mahomet* and the Saraſins, and Turks his followers: and in the Weſt by *Boniface* the 3. Biſhop of *Rome* and his ſucceſſors, eſpecially by *Gregory* the ſeventh.

Head] That member of the body which is placed higheſt, and is the ſeate of reaſon, memory, imagination, and ſenſes, being more excellent than other members, and calling for the preſervation of the reſt, 1. Cor.11.4.5.6.

2 One that hath rule and preheminence over others. Thus God is the head of Chriſt, as Mediator; and Chriſt the onely ſpirituall head of his Church; and the husband the head of his wife, becauſe hee is the more worthy ſexe, and her Lord and Ruler, Eph.5.23. 1 Cor.11.3. *The Prince is the head of his people*, Exod.6.14 & 18.25. *Heads over the people*: becauſe of the Soveraignty and power over them: the firſt is a ſpirituall; the ſecond is œconomical; the third a politicall head or Governour. The Pope is ſo far from being head of the Church, as he is no found member of the holy Catholik, or of the whole Church, being the head of that Apoſtacie and falling from the Faith, 2. Theſſ. 2.3.4.5. (*Note*) If the Pope were head of the Church, then ſhould he be her Spouſe: alſo when he dieth, ſhe ſhould be headleſſe: alſo have Monſters, Magitians, and villaines, to be her head: and laſtly, in a Schiſme ſhould have 3. heades at once. Head doth argue two things: Firſt, ſuperiority or preheminence: ſecondly, a duty to looke out, and care for the ſafety and well-fare of the inferior members. It pleaſeth God to annex and knit duties to ſuch dignities as he giveth: ſo that his own Son which was crowned

ned with glory to be Head of his Church, had it joyned with this charge to instruct it as a Prophet, to make expiatory sacrifice, as a Priest; and King to governe and protect it. Let not servants thinke much to bee as their Lord is. It also signifieth a chiefe or mother City; as *Damascus* is the head of *Aram* or *Syria*, Esay 7.8.

3 A chiefe or principall member in any society. Thus is a Pastour a head, in respect of his flocke, 1 Cor. 12.21. *The head cannot say unto the foot*, Es. 9.15. *The honorable man is the head.*

4 The chiefe vigor and force, Gen. 3.15 *He shall breake thine Head.* That wherein thy chiefe strength and power consisteth; to wit, sin and death, 1 Ioh. 3.8.

5 The whole man, or the man himselfe, Pro. 10.6. *Blessings are upon the Heads of the righteous.* In this sence it is threatned to the wicked, that their sin shall be upon their head; that is, upon themselves, wholly to overwhelme and cover them from top to toe.

Head of Gold] The Babilonish Monarchie, under *Nebuchodonosor*, the same called great compared to an (head) for the antiquity and priority of that kingdome, and for the wisdome of that Nation. It is compared to Gold, because of the great riches, abundance of Gold, and flourishing peace, Dan. 2.38.

To breake the Head, a bruise the heele] To give nto Sathan a mortall wound, abolishing sin and death, by the sacrifice of himselfe on the Crosse, and by his resurrection; whereas Christ should bee hurt in his heele (in his humility) by buffetings, scourgings, and crucifying for a time; for his hurt should not be but temporary and recoverable, Genes. 3.15. It is a speech alluding to the nature and condition of a Serpent, which creeping on the earth, hath no further power than to lift up his head, that he may bite the heele: so Satans malice and power is limited to hurt Christ externally, not mortally. Also the might and life of the Serpent lying in his head: the bruising him in the head, signifies the spoyling his chiefe strength, and a full conquest over him: as is declared by *Paul*, Col. 2.14.15. Heb. 2.14. 1. Ioh. 3.8.

To lift up the Head] Signifies to promote to honor, Gen. 40.13. Ie. 52.31. and sometime (head) is used for Summe, and it meaneth to take the summe, or to reckon, Exod. 30.12. it is used in a quite contrary sence for taking away ones head, in Numb. 25.4.

To Heape] To store up or lay up together, as men which will gather treasure into one place.

place, Rom. 2. 5. *Heapest up wrath against the day of wrath.*

To Heale] To cure sicknesses bodily by medicines, as Physitians do: or without them myraculously, as Christ did. Mat. 4,24. *And he healed them.* Marke 2. 3. 4. and 3. 17.

2 To remedy the hurts and wounds of Common-wealthes, Esay 3. 7.

3 To cure by forgivenesse and repentance, wounds and sinnes of the soule: Esay 61. 1. Luk. 4 18. Esay 6. 10.

Hearing] Signifieth, the word or matter heard, or preached, Rom. 10. 16. also fame or sound Marke 1. 18. Luke 4. 37.

To Heare] To grant and fulfill our desires, Ioh. 9. 31. *God heareth not sinners, but if any man be a worshipper of God, him heareth he.* And often in the Psalmes and elsewhere. Thus God heareth our prayers: and his not granting, is his not hearing.

2 To listen unto the words of God onely with the outward sense of the eare, Matth. 13. 19. *They heare the word, & understand it not.* Thus all wicked men which bee within the Church heare the word. Also it signifies to know, Ro. 10. 3. 14.

3 To yeeld willing assent in our minds to the word of God, with a firme purpose to obey, Iohn 8. 47. *He that is of God, heareth Gods word,* 1 Iohn 4. 6. Ioh. 10. 27. *My Sheepe heare my voice and follow me:* thus good children heare Gods word.

4 To submit ones selfe to Christ, as to an heavenly and perfect Schoolemaster. Mat. 17. 5. *Heare him,* that is, be content to be his Disciples. Note, Christ onely to bee heard as Lord and Sonne of God: others as servants either foretelling his comming as Prophets, or as Apostles preaching him to bee come.

5 To beleeve and give credite to that we heare, Ioh. 9. 27. *I have told you, and you have not heard it,* 1. Tim. 4. ve. last. *Thou shalt save them that heare thee.*

6 Barely to understand and know. Iere. 5. 21. *They have eares and heare not.*

7 To understand, 1 Kings 2. verse 9.

Hearing of Faith] Doctrine or preaching of faith which men heare, & by hearing receive Gal. 3. 5. *Or by hearing of faith.* Rom. 10. 16. In Greek it is, who hath beleeved the hearing of us: likewise M. *Tremelius* out of Hebrew translates, Esa 53. 1.

To Heare, and not understand, &c.] By the just judgment of God to be made blinde and hardned, as a punishment of former rebellion, Esay 6. 9. 10. When men by hearing are not profited and led to obedience

of

of that which they heare, then is this judgement fulfilled in part: but if careleſſe diſobedience grow to contempt, that the heart be obdurate and made more blinde by inſtruction, as it hapned to the obſtinate Iewes in the Prophets time & Chriſts, then in a greater meaſure it is accompliſhed, and one of the greateſt curſes, Marke 4. 12. Luke 8. verſe 10. Matt. 13. 14 15. Acts 28. 26. Rom. 11. 8. Iob. 12. 40.

Heart] The fleſhy part of mans body, which is the ſeate of affections.

2 The whole man by a Synecdoche of the part, Pſal 45. 1. *My Heart will utter forth a good matter, I will enreate &c.* Iudg. 19. 5.

3 Soule, with the faculties of underſtanding, reaſon, judgement, will, &c. becauſe the ſoule keepes reſidence in the Heart, and there ſhewes it ſelfe moſt preſent (as it were) in her chaire of State. Hence it is, that heart is put for the ſoule, with her faculties, Prov. 23. 26. *My Son, give me thy Heart*, Math. 15. 19 *Out of the Heart proceedeth evill thoughts.* Pſalme 51. 10. *Create in mee a cleane Heart*, verſe 17. 1 Pet. 3. 15. Pſa. 26. 6. and 73. 13. Rom. 10. 8. 9. 10.

4 Will and affections onely, which are ſeated in the heart. Thus it ſignifieth, when heart and ſoule bee named together. Mat. 22. 37. *With all thy Heart, with all thy ſoule.*

5 The affection and meaning, Exod. 23. 9. *Ye know the Heart of a ſtranger.* Alſo purpoſe and imagination, Eſay 10. 7.

6 Vnderſtanding, Rom. 2. 15. *Which ſhew the effect of the Law written in their hearts.*

7 The middle part of any thing Exod. 15 8. *In the heart of the Sea.* Ezek. 27. 4. Note, that heart and hand joyned togther in Scripture, ſignifieth thoughts and actions, as Ge. 20. Pſ. 24. 26.

The Heart to be moved] Either properly the beating of the heart, or elſe withall the feare which comming from infidelity and diſtruſt of Gods promiſes and helpe, doth ſhake the heart, as leaves are ſhaken with a violent Winde, Eſ. 7. 2.

With all thy Heart Perfection, Mat. 22. 37. *Love the Lord thy God with all thy Heart*, This is a Legall ſentence, requiring perfection of love which is found in Chriſt only, and in the Saints which be in heaven.

2 Sincerity. *Ezechiah* and *David* ſerved God with all their heart, and Pſal. 119. 2. This is an Evangelicall ſentence requiring but uprightneſſe of love, which is found in all the Saints on earth.

A mans Heart] An abject, broken, and fearefull heart, in com-

comparison of a Lyon-like spirit wherewith it exalted it selfe. Dan. 7, 4, *A mans heart was given it.*

With the whole Heart] Without hypocrisie and faigning; even sincerity. Ier. 3, 10. *Iudah hath not returned to mee with her whole heart; but fainedly.*

To be sorie in his Heart] signifieth to be greatly and earnestly grieved, Gen. 6, 6.

From the Heart] Willingnesse, without compulsion. 2. Singlenesse without hypocrisie. 3. Cheerefulnesse and alacrity, without sad pensivenesse. Rom. 6, 17. *Ye have obeyed from the Heart.*

Sincerity of heart] signifies not an absolute perfection of heart, but simplicity without fraud or hypocrisie. Gen, 20. 5.

Honest heart] Such a heart which studieth inwardly to be indeed that which outwardly it seemes to others; or a firme resolution of the Soule, to doe and practise the good things which the word teacheth. Luk. 8, 15. *They which heare the word with an honest heart.*

Hearts desire] Vnfaigned and earnest desire, Rom. 10, 1. *My hearts desire is, that Israel might be saved.*

One heart, and one way] Agreement and consent; both in religion, and in affection. Ier. 32, 39.

A man after Gods heart] Such a man as is liked and loved of God for his uprightnesse of life. 1 Sam. 13, 14.

To harden the heart.] To leave one in his naturall hardnesse, not softning his heart, but as a just Iudge, delivering him to Satan to bee more hardned. Thus God hardned *Pharaohs* heart. Exod, 9, 12.

3 To inspire blind thoughts, and to make hard. Thus Satan. 2 Cor. 4, 4.

3 To follow his owne lusts stubbornely. Thus *Pharaoh* hardened himselfe. Exodus, 8, 15.

Hard-heart] Disobedient and unyeelding heart. Heb. 3. 13. *Lest your heart be made hard through deceitfulnesse of sin.* This is the brazen fore-head, the iron sinnew, the stoney heart, the heart of adamant, which nothing can bow, nor breake, neither promises, nor threatnings, blessings, nor afflictions. It is called Rom. 2, 5. *An heart that cannot repent.* Vnto which estate men come by long custome of sinne. This hard heart comes by the Iudgement of GOD. Secondly, by the malice of Satan. Thirdly, by the perverse will of man. An hard heart is eyther partiall or totall, temporary, or finall. Iohn 12, 40. 2 Corin. 4, verse 4. Acts 28, verse 27.

Fleshy Heart] An heart made soft and tractable by the Spirit of God. Eze. 36,26. *I will give you an heart of flesh.* See Flesh.

To write the law in the heart] To engrave and print naturally the difference of good and evill in mans understanding Rom. 2,15. *Which shew the effect of the Law written in their hearts.*

2 To renew supernaturally the Soule unto the Image of God, to resemble him in righteousnesse and true holinesse. Iere. 31,33. *I will write my Law in their hearts.*

To knit the Heart to God.] To cause one to love God with a sincere and constant motion of soule, Psal. 86,13. *Knit my Heart to thee, that I may feare thy name.*

A large Heart] A very wise and prudent heart, able to comprehend many and great things 1 King 4,29. *God gave Salomon a large Heart, &c.*

A pricked Heart] A Heart deepely wounded with bitter sorrow and griefe for sins done against God, Acts 2,37. *They were pricked in Heart.*

A pure and cleane heart] A soule purged from the guilt and punishment of sin, by Iustification; and from the power of sin by Sanctification. Math. 5,8. *Blessed are the pure in heart, for they shall see God*, Ps. 51,10. *Create in me a cleane Heart.* Psal. 73,1.

To speake to ones heart] To give kinde and comfortable words, which may cheare the minde which is sad and heavy, Gen. 34,3. *He spake to the Heart of the maid.* So it is translated by *Trem.* Also Ge. 50,21. Esa. 40,1

The heart of the earth] The grave. Mat. 12,40. *The Sonne of man shall be three dayes in the heart of the earth.*

Singlenes of heart] Godly simplicity and uprightnesse of minde, when in doing duties, even to men, yet Gods will and glory is chiefly lookt unto and respected. Eph 6,6, *In singlenesse of Heart, not with the eye-service &c.*

Note, The heart is the seate of wisedome, knowledge, and understanding. Ec. 7,27. Pro. 7,7.

To steale away the Heart.] To goe away privily by stealth (as it were) without the knowledge of *Laban.* Gen. 31,20. *Iacob stole away the heart of Laban.*

2 To entice and allure the love and good will of others unto us. 2 Sam. 15,6. *He stole the Hearts of the people.*

To say in the Heart.] To have doubtfull and perplexed thoughts about salvation, Ro. 10,6. *Say not in your heart.*

2 To set downe a thing inwardly or within ones selfe. Ps. 14,1. *The foole hath said in his heart.* Not to be taken, as if any, how wicked, foolish, or mad

mad soever, did indeed thinke and resolve that there was no God (for the notion of a God that there is one, is more deeply and surely printed and setled into mans soule, than that ever it can be blotted out; no people being so barbarous but have acknowledged it) but impudent sinners would faine have it so, and gladly would thinke it is so; yea, and live so securely, as if there were no God, forgetting his power justice, and providence; going on in a wicked race without regard of these, as the verses following (which describe their course of life) doe expound it plainely.

3 To purpose certainely, Gen. 8, 21.

Heaven] God who dwelleth and reigneth in Heaven. Luke 15, 21. *Father, I have sinned against Heaven, and against thee.* Luke 20, 4. *Was it from Heaven, or of Men?* This is uncreated Heaven. Daniel 4, 26. Mat. 21, 25. A Metonimie.

2 The seat and mansion of blessed Angels and godly men. Mat. 5, 19. *Great is your glory in Heaven.* Acts 3, 21. This is the Heaven of the blessed, called the third Heaven.

3 The visible Church on earth. Rev. 12, 7. *There was a great battell in Heaven.* And very often it is thus taken in the Revelation, as the attentive Reader may well perceive. This is Heaven on Earth. See the Dictionary upon the Revelation, in the word [*Heaven.*]

4 The Spheares or Orbes, and the elementary Region. Ps. 19, 1. *The Heavens declare the glory of God:* Heavens are named by the Hebrewes, of their thinne, fine and subtile substance.

5 The ayre next unto us, Mat. 9, 26. *The Birds of Heaven labour not.* and 13, 32. *The Birds of Heaven build their Nests in the Branches, &c.* This is the ayery Heaven, called the Sky.

6 Heavenly creatures, or the Angels which alwayes abide in heaven. Iob 15, 15. *The Heavens are not cleare in his sight.* Mat. 6, 10. *As it is in Heaven.* These be the Inhabitants of heaven.

7 Some exceeding great height. Deut. 1, 28. *The Cities are walled up to heaven,* that is, had very high wals.

8 Perfect salvation and blessednesse in heaven. Rom. 10, 6. *Who shall ascend to Heaven?* that is, who shall tell us by what way to come to salvation, and whether we shal be saved there or no. All this outspread, or firmament spread over the face of the earth God calleth [*Heaven*] Gen. 1, 8. The place above where the Sunne and Stars be, is called Heavens, Gen. 1, 17.

And the higheſt place where the Angels dwell, and where God himſelfe is ſaid to ſit, and have his throne, is likewiſe termed Heaven. Mat. 6,9. and 24. 36. which is by the Apoſtle named the third heaven. 2 Cor. 12,2. So other Scriptures mention the Birds of heaven, Pſal. 8,8. *The windes of heaven.* Dan. 7,2. *The Cloudes of heaven.* Dan. 7,13. *The Dew of heaven* Dan. 4,12. As heaven is not onely the dwelling place of the Angels and Saints, but generally all places above us, where the Clouds, windes, birdes, and ſtarres be. So hell, though by cuſtome of our ſpeech it bee uſually taken for the place of divels and damned reprobates, yet the word is more large, and ſignifies all places beneath; in which large ſenſe it may anſwere the hebrew word [*Sheol*] which is a deepe place, and is beneath, as heaven is above, Iob 11,8. Prov. 9,18. Pſal. 86, 12. Deut. 32,22. Eſay 14,9. It commeth of [*Shaal*] to crave, aske, require, becauſe it requireth all men to come to it, and is never ſatisfied, Pſal. 89,48. Prou. 30,15, and 27,20. It is a place or eſtate which all men even the beſt come unto, for *Iacob* made account to goe thither, Gen. 37,35. and *Iob* deſired to be there, Iob 14,13. and 17,13. And our Lord Chriſt was there, as Pſal. 16,9. Acts 2, 31, ſhewed: and *Salomon* ſaith, All goe thither, Eccle. 9,10.

God of heaven] So called is becauſe he made the heaven and earth, Ier. 11,2. Becauſe he dwelleth in heaven, hee giveth viſible tokens of his preſence. 3. Becauſe in the heavens his Glory, Greatneſſe and Power, are moſt ſet forth. Dan. 2, verſe 22.

In Heaven] That glorious divine Majeſty, manifeſted fully in heaven, and from thence expreſſed mightily in his manifold workes upon Earth. Mat. 6,9. *Our Father which art in heaven.* Mat. 5,48. *As your Father which is in Heaven.* Eſay 66. 1. Rom. 1,18. Pſal. 50.6.

2 The holy Angels which be in heaven. Mat. 6,11.

Heaven of Heavens.] The Firmament, which doeth comprehend in it all the inferiour heavens. 1 King. 8,27. *The heavens cannot containe him.*

To ride upon the heavens] To make knowne, and ſhew foorth his divine maieſty and omnipotency, Pſal. 68,4.

☞ **The third heaven**] 2 Cor. 12 This is expounded 3 wayes.

1 Of the place, that *Paul* was in the higheſt heaven, called for the pleaſure thereof, Paradiſe.

2 Of the heavenly manner of his taking up thither; not onely by ſeeing

ſeeing things earthly with bodily eyes, nor onely by ſeeing ſpiritually with the minde or ſoule, the images or ſhapes of heavenly things; but alſo with minde or body or both, ſeeing immediately the heavenly things themſelves, and that in heaven; for he is ſure of one of theſe laſt.

3 Of the heavenly matters or objects which Saint *Paul* ſaw, that is, the higheſt matters, and that in the higheſt heaven, for they were ſuch as he durſt not or could not utter.*

Heaven and Earth] The world, as Act. 17, 24. or the univerſall and whole Fabricke of the world, divided into theſe two great parts, heaven and earth, (as *Auguſtine* calleth them) which by a **Synecdoche** doe more largely ſignifie all things conteined, even from the Cope of heaven unto the Center of the Earth, Gen. 1, 1. *God created Heaven and Earth.* Thus *Paul* expoundes *Moſes*, Col. 1, 16. Alſo heaven and earth in innumerable Scriptures as Gen. 2, 1, 4, and 14, 24, and Exo. 20, 5, 6. and Pſal. 124, ver. laſt, Acts 4, 24, and 14, 15, &c. alluding to *Moſes*, doe plainely ſhew the meaning to bee this; alſo our Creed.

From one end of Heaven to the other] The whole compaſſe of the world; even to the utmoſt and furthermoſt, or moſt remote parts of the world, Pſal. 19, 6. *His going out is from the end of heaven, &c.*

All things in Heaven and Earth] The faithfull Iewes, which beleeving on Chriſt to come, (being now triumphant in heaven (touching their ſoules) with their head:) and both beleeving Iewes and Gentiles, yet militant on earth, Eph. 1, 10. It is not rightly applied to the good Angels, who being voide of ſinne needed no reconciliation, neither are they the members of Chriſt, but ſervants to him and to his Church.

Heaven of Braſſe] An heaven which powreth not downe the raine to make the Earth fruitfull. Deu. 28, 23. *The heaven above thee ſhall be Braſs.* 1 Kings 8, 35. There ſhall be unfruitfulneſſe and great barrenneſſe.

The hoaſt of Heaven] All celeſtiall Creatures, Angels, and Stars. Gen. 2, 1. *He made heaven and the hoaſt thereof.*

2 The Stars onely. Ier. 33, 22. *As the hoaſt of heaven cannot be numbred.*

Opening the Heavens] The cleaving and parting of the heavens viſibly, as the eye (thorow ſome quickneſſe added to it) might pierce above the ſtars and planets to ſee the heavenly

glory. Luke 3, 2. *The heaven was opened.* So expounded by Marke 1, 10. He saw the heavens cloven or rent. Thus also we may take that place in the Acts, chap 7, 56. There was a miracle wrought both in the heavens which were changed by division, & in his eyes which were endowed with extraordinary quicknes that they might reach to high. Secondly, sensible manifestation of divine glory. Iohn 1. v. last. *Ye shall see heaven opened.* Where Christ promiseth to his Disciples, that he should give them strange and wondrous tokens of his Divine majesty, to confirme their faith in him, that he was that Son of God, that king of *Israel*, as *Nathaniel* had a little before confessed; which is to be extended not to any one time or marvailous act, but to all his mighty works done by the ministry of the Angels, serving him as their Lord and Prince, even to his last returning, or second comming in the clouds in the glory of his Father, and his owne glory; and waited on by innumerable Angels, Math. 25, 31. Or as some expound this place of Iohn, of the accesse wee have to heaven and through Christ, that having him for our Advocate, nothing shall hinder the beleevers from beholding God in heaven.

The dates of Heaven] The perpetuity and continuall durance of heaven, even as long as heaven endureth. Psal. 89, 29 *And his Throne as the dayes of heaven.*

To be lifted above the Heavens.] To be most highly praised and glorified, for the works of his great power and Majesty. Psal 108. *Exalt thy selfe (O God) above the heavens.*

Heaven] The uppermost Region of the aire, where the Meteors be, Gen. 19, 23. *Rained fire and brimstone from Heaven.*

Hebrewes] signifie the people which came of Heber the fourth from Shem in whose familie the ancient language of the world called Hebrew by his name, continued; and about the birth of his Sonne hapned that division in the rest of the languages of the world, whereof he was called Peleg, or Phaleg, i division: see Gen. 11. 18.

☞ **Hebrewes.**] This name is derived 1 as some thinke, from *Abrahams* name. *Hebraei quasi Abrahaei.* 2 as others from Heber signifiyng Beyond, and so from their owne passing from Egypt. 3 as others thinke, from (*ever*) a prepositon in Hebrew, from *Abrahams* fact, viz. His passing from *Ur* in *Chaldee* in to *Canan. Bened. Aretius in Isagoge sua in Hebraeos.*

Hedge

Hedge] A closure or fence, set up for safegard of vineyards Cornefields, Orchards, &c.

2 Gods protection, and whatsoever he giveth us belonging unto our defence; as good Magistrates, good Lawes godly Ministers, true Discipline, valient and skilfull Warriors, &c. Iob. 1, 10. *Thou hast made an Hedge about him, and about also his house.* Esay 5, 2. *And he hedged it.* A Metaphor.

3 A stop and hinderance to ones purposes and endevours. Hos. 2, 6. *I will stop thy way with Thornes, and make an hedge.*

Heire.] One that succeedeth into the Inheritance and possessions of another after his death. Gal. 4, 1, So was *Isaac* heire to *Abraham*, and *Salomon* to *David*, Gen. 21, 10. Vnder *Isaacs* inheritance is figured and signified heavenly blessing in Christ, and life everlasting, Gal. 3, 18, 29, and 4, 7, 1 Peter 1. 4,

2 One partaker of the goods of his heavenly Father freely, because he is an adopted child. Rom 8, 17. *If we be children, we are also heires*, Gal. 4, 7.

3 One that is Lord of all, Heb. 1, 2.

The subjection of the Nations to the Son of God, is called Christs Inheritance, Psalme 2, 8. as the like manner of speech importeth, Esay 14, 2. Levit. 25, 46. Zech. 2 9.

A red Heifer without spot] Christ strong and perfect, subject to no commandement of man, but consecrate of the Father to himselfe, and by him separate to his office, Numb. 19. 2. *Bring a red Heifer without spot, on which never came yoake.* Hitherto tended the reproving of his mother, Luke 2, 49. Iohn 2.

Hell] The place appointed for the torment of the Reprobate after this life, Luke 16, 23. *And being in hell in torments.* It signifies both grave and hell in Esay 5, 14.

2 Most deepe and deadly sorromes, like to the sorrowes of hell. Psal. 18, 5. *The sorrowes of Hell compassed me, and got hold upon me.* Psal. 86, 12, and 30. 3. 116.

3 Satan the Prince of hell, with the whole army of wicked spirits. Mat. 16, 18. *The gates of Hell shall not prevaile*; that is, the strongest assaults of Satan. A Metonimie.

4 The grave and the estate of the dead therein. Psal. 16, 10 *Thou shalt not leave my soule in Hell.* Acts 2, 31. And in innumerable places of the old Testament, the word (*Hell*) is used in this signification. As Gen. 42, 38. Iob 14, 13, and 17, 13. Esay 14, 9. and ver. 15. Habba-

2,5. Revel.20, 13, 14. Revel. 6,8. See the word Heaven.

5 The belly of the Whale, wherein *Ionas* was ſhut up (as in a grave) and felt ſorrowes, like the ſorrowes of Death. Ionas 2,2. *Out of the belly of Hell cryed I.*

Note. The word hell in Hebrew properly, and in the firſt place ſignifieth grave or the eſtate of the dead, though they were juſt: And in the ſecond place, the hell of the damned more rarely: And in a number of Scriptures it is put for trouble and anguiſh in this life. Wherefore the Ieſuites doe lye when they ſay it alwayes noteth the place of torments.

To leave the Soule in Hell] That Chriſt being dead hee ſhould not continue in the Grave, and not there as other men doe, Pſal. 16,10. That no more, or other thing is meant, appeareth firſt, becauſe (my ſoule) is often in the Pſames put for me, or my life. Pſal. 3,2. and 11,1,& 17.3. Alſo by hell the eſtate of the dead is noted, yea though they were godly and in joyes, Gen. 37,31, Pſal. 26, 6. Laſtly by application of this Text, Acts 2. where that is affirmed to have befallen to *David*, Acts 2,29; which is denied to Chriſt, Act. 2,23, Therfore whither Chriſts ſoule came and remained not, there *Davids* came and was left: but *Davids* ſoule was not left in the place of torment, no more than *Lazarus* was. Luke 16,20. Chriſt therefore came not thither in ſoule. Finally, where Chriſts ſoule came, there it remained till the reſurrection, as appeareth by looſing the ſorrowes of death. Acts 2, v. 24. Whereof the not leaving of his ſoule in hell, is given as a reaſon. Act. 2,25 but Chriſts ſoule was in Paradiſe the day that he ſuffred, as was the theeves with him. Lu. 23,43. And Paradiſe is heaven, 2 Cor. 12,2,4. which a Fryar denyed, affirming by Paradiſe in Luke to bee meant (hell) leſt he ſhould bee forced to confeſſe, that Chriſt in his ſoule went to heaven, as his body went into the earth.

Hell-fire.] The whole extreame paine of the damned in hell. Mat. 5,22. Called *damnation of hell*, Mat. 23,33. *How ſhould ye eſcape damnation of hell?* Fire being a moſt terrible Element, is fitteſt to expreſſe the dreadfull ſtate of ſuch as be in hell.

Helmet of ſalvation] That helmet which is ſalvation, or ſalvation by Chriſt our Saviour, who is like a helmet; as a breaſt-plate of righteouſneſſe, ſhield of faith, that is righteouſneſſe, which is like a breaſt-plate; faith which is a ſhield

ſhield, and the ſword of the Spirit, viz. the ſword the word of God; which the ſpirit or ſoule of man uſeth, and by which Gods ſpirit is effectuall, Eph. 6,17. *And take the Helmet of Salvation.*

Helper] The Miniſter of the word, who is a helper of the Faith and Ioy of Gods people. 2 Cor. 1,14. *Helpers of your Ioy.* Acts 8, 27. *Helped them much that beleeved.*

2 Deacons which were helpfull to the poore of the Primitive Church, by the juſt and wiſe diſtributing of the Church-treaſure. 1 Cor. 12,18. *Helpers, Governours.*

3 A Wife who is called an helper, becauſe of her ayding and furthering her husband, by counſell and paines. Gen, 2, 18. *I will make him an helpe.* A wife is an helper after the fall, as a remedy of infirmity: but before and after, ſhe helpeth in generation. Secondly, In government of family. Thirdly, In Prayer.

4 God, the Soveraigne helper of his people, and Author of all helpe from others. Pſal. 12,1. *O Lord helpe, for there is not a righteous man left.* Pſal. 63, 7. *Becauſe thou haſt beene my helper.*

Hereſie] Any manner of Sect, or way of worſhipping Gods. Acts 24,14. *That way that you call hereſie.* Thus Chriſtian religion is called hereſie by prophane men. Acts 5,17, and 15,5.

2 Some opinion in matter of Faith, repugnant and contrary to the Word of God; being of ſome choſen out to themſelves, and wilfully maintained. Gal. 5, 20. *The workes of the fleſh bee hereſie.* 1 Cor. 11.19. *There muſt be hereſies.* Papiſts erre which account ſuch opinions for hereſies as are not condemned, but rather taught in the word, which is the onely rule of ſaving truth. Note: That Hereſies are compared in Scriptures to whores, becauſe they are ſtored with cunning prankes, and a thouſand entiſements to make men ill adviſed to ſwarve from the right way. Rev. 17, 12. and 14. ver. 3, 4. As on the contrary, ſimplicitie of faith is called virginitie. 2 Cor. 11,2.

Hereticke] A perſon wilfully and ſtifly maintaining falſe opinions againſt ehe Scriptures after due admonition. Titus 3, 10. *A man that is an Hereticke after one or owo admonitions, a voyde.*

There be three things required to an hereticke, Firſt, that it bee an error about ſome Article of Chriſtian faith. Secondly, that it be contrary to the evidence and cleare trueth

of

of holy Scripture, ſoundly and generally held by the holy Catholicke Church of God in the earth. Thirdly, that it be ſtoutly and obſtinately maintained after conviction, and lawfull admonition.

Heritage, or Inheritance A certaine portion of Lands or poſſeſſions, deſcending from father to childe, after the death of the father. Luke 12, 13.

2 God himſelfe, whoſe favour and communion, is the heritage and portion of the Saints Pſal. 19, 5. *The Lord is the portion of mine inheritance.* Alſo ver. 6. Pſalme 119, 57. Becauſe the Levites under the Law were maintained by the Oblations offered unto God; hence it is, that God is called their Inheritance. Deut. 18, 20. *I will bee your Inheritance and your part,* Deut. 10, 9.

3 The people of Iſrael, whom God loved and reſpected (as a man doth his heritage which he hath purchaſed) Deut. 4, 20. *The Lord hath brought you out of Egypt, to bee an Inheritance to himſelfe,* Deut. 22, 89.

4 The Church conſiſting of Iewes and Gentiles, Pſal. 2, 8. *The Heathen for thine Inheritance.* Epheſians 1. 11. 1 Peter 5, verſe 3.

5 The ſtatutes and word of God, which godly perſons doe account and reckon of, as their heritage and portion, Pſal. 119, 11. *Thy Teſtimonies have I taken as my heritage for ever.*

6 The Kingdome of heaven is called an Inheritance, becauſe it is freely given unto beleevers, as unto Sonnes and heires by grace of adoption. Pſal. 16, 6. *I have a goodly Heritage:* Mat. 25, 34. *The take Inheritance prepared.*

7 Children, Pſal. 127. 3. *Children are the Inheritance of the Lord.*

8 The right which the ſeed, viz. the children of faithfull *Abraham* have, that God ſhould be their God, and bleſſe them eternally as he bleſſed *Abraham* Gal. 3, 18. *If the Inheritance be of the Law, &c.* That is, the right to bleſſednеſſe by forme of the Covenant, cannot bee had by the workes of the Law as done by us, becauſe it commeth freely by gift, and by vertue of a promiſe; now merit of works and free gift are contrary, and can by no meanes ſtand together, as Rom. 1, 14. Rom. 11. 6. Rom. 4. 4. Favour and debt are diametrically repugnant, even as farre at oddes as may bee. Workes and Faith which meet and agree well enough, (like good friendes) in a Chriſtian converſation, can by no meanes ſtand together in the juſtification of a ſinner before GOD; here they be irreconcileable enemies,

ſemies, See Inheritance.

Heire of the World] Chriſt, who hath all the people of the world for his Children: Heb 1 2. *Whom he hath made Heyre of all things.*

2 *Abraham*, to whom God gave the Land of *Canaan* to be his inheritance, as a pledge and type of heavenly glory; yea, and all the faithfull to bee his Children, Rom 4,13,17.

H. I.

To Hide] To conceale and keepe any thing from ſight and knowledge of others, that it may be ſecret and ſafe.

2 To keepe our ſinnes in ſilence, either not at all confeſſed, or not confeſſed unfainedly. Pro 28,13. *He that hideth his ſinnes ſhall not proſper.* Iob 31, 33. Pſal. 32 3,4. Thus men hide their ſinnes.

3 To cover ſinne by free forgiveneſſe, Pſal. 51,9. Pſal. 32, 1. *Hide thy face from my ſinnes.* Thus God hideth ſinne.

4 To protect and keepe ſafe. Pſal. 27,5. *In time of my troubles he hath hid me.* Thus God hideth us, as an hen her young under her feathers.

5 To put ones ſelfe under the promiſes and protection of God, by a true Faith, repenting him of his ſinnes. Prov. 27, 12. *A wiſe man ſeeth the plague comming, and hideth himſelfe.* Pro. 22,3. Thus the godly hide themſelves under the wings of Gods providence.

6 To ſuppreſſe the word, or to ſtore it up, Pſal. 40,10.

7 It ſignifieth to turne away, Geneſis 3.8. this hiding was in conſcience of his owne infirmity and of Gods Majeſty, which cauſed *Moſes* to tremble, Acts 7, 32. *Elias* to cover his face, 1 King. 19,13. Eſa. 6,2

Hidden man.] The inward man, or new man, ſo much in a man as is regenerate by grace, which is called hidden, for that the world knoweth not the Children of God. Alſo becauſe the children of God are Chriſtians in ſecret, in the heart; and it is ſet as contrary to outward, 1 Pet. 3, 4. *Let the hidden man of the heart.* Rom. 7,21. Rom. 2. 29.

Hiddekell] The River *Tigris* Dan. 10,4.

Hidden treaſure] The Goſpel or doctrine of grace, which is hid from the underſtanding of naturall men, Mat. 13,44. *The Kingdome of God is a treaſure hid in the field*, Revel. 2,17. *Hidden Manna.* 1 Cor. 2,7. *Hidden wiſedome.*

Note. There is a double hiding of the goſpel; one is wicked, when the knowledge, and preyſes of Chriſt be ſmothered in a mans owne breaſt, and not uttered

uttered to edifying of others; as *David* saith, he will not hide it; Psa. 40, 10. and as the evill servant hid his Talent, Math. 25, 18. There is a lawfull hiding when it is stored in the memory (as a treasure in a chest) or in the heart, and there kept safe for feare of loosing, or being spoyled of it by Sathan and evill lusts; and also for future use. Thus *David* endevoured to hide it in his heart. Psal. 119. 11. Thus also *Mary* and the Shepheards Luke 2. And all good hearers keepe the Gospell in the midst of their hearts (the safest place) as they are commanded, Prov. 4, 21.

Higgaion, Selah] Signifieth a thing which ought to bee deepely and seriously mused and thought upon, Psal 9, 16.

Hill, or holy Hill] The Invisible, Catholike and Celestiall Church, whereof part is in heaven triumphant; and part is on earth militant. Psal. 15, 1. *Who shall dwell in thy holy hill?* Psal. 11, 4. *The Mountaine or hill of his holinesse.*

Fruitfull Hill] The Land of *Canaan* flowing with milke and honey, like unto a hill or banke bended like to an horne, lying open to the morning and noone Sunne, by that meanes becomming fat and most fruitfull, as the child of oyle, Esa. 5, 1

Hindes feete] signifieth light footed both to pursue enemies, and escape dangers, Psal. 18, 34, see Gen. 49, 21.

Himne] A song made in the prayse of God. Colossi. 3, 16, *Psalmes, Himnes.*

Of himselfe] Alone, without the communion and fellowship of God his Father, working joyntly with his Sonne, as one God equall in essence, will, power and operation, Iohn 5, 19, *I can doe nothing of my selfe*, and chap. 8: *Of my selfe I doe nothing, but as my Father hath taught me, &c.* Christs doctrine and works be the doctrine and workes of God. 2. Himselfe being authour, inventer, Iohn 8, 44. *When he speaketh a lye, he speakes of himselfe*, that is, he is the father and author of lies, as the next words expound it.

Hinderance] Losse or dammage Psal. 15, 5, *Though it be to his hinderance.*

His feete] signifieth one borne of, and brought up by him, Gen. 49. verse 10. so this phrase signifieth, Deut. 28, 57. and 33, 3. The feete sometime put for the whole legges or things, which word was used in Gen. 46, 26.

Hipocrite] One who assumeth to take upon him the person of another, as Players upon a Stage use to doe, where a begger beareth the person of a King. Note, Of Hypocrites, some

ſome be more groſſe, Mat. 22,5 ſome more ſecret, ſuch as know not themſelves thorough their ſelfe-love.

2 He that maketh ſemblance and ſhew, to be that hee is not in deed and in truth; outwardly appearing righteous, and being inwardly full of Iniquity, like graves or painted tombes, Mat. 23,27. *Woe to you Scribes and Phariſees, hypocrites for ye are like unto whited ſepulchres, which indeed appeare beautifull outward, but are within full of dead mens bones, and of all uncleanneſſe.* Mat. 6, 2. *Therefore when thou doeſt thine almes, doe not ſound a trumpet before thee as the hypocrites doe in the Synagogues, and in the ſtreetes, that they may have glory of men. Verily I ſay unto you, they have their reward.* Math. 6,5.

Hypocrites be cloſe diſſemblers, which outwardly cover and cloake their wickedneſſe, wherewith inwardly they bee defiled. The Greeke word (from whence our Engliſh word is borrowed) ſignifieth an under-judgement, that is, diſſimulation.

Hypocriſie] The cloaking of infidelity and ſinne, with apparance and ſhew of faith and repentance. Math. 23, 28. *But within ye are full of hypocriſie.* 2 Tim. 3,5. *Having a ſhew of godlineſſe, denying the power of it.*

2 Falſe doctrine, which is called hypocriſie, becauſe it hath the ſhew and reſemblance of truth. Luke 12.1. *Beware of the leaven of the Phariſees, which is hypocriſie.*

To ſpeake lyes in hypocriſie] In the uttering of falſhood and errors, to colour them with religious, and holy pretences. 1 Tim. 4, 2. *Speaking lyes in hypocriſie, having a conſcience ſeared with a hot yron.* This cannot agree unto thoſe old hereticks the *Manichees*, *Encratites*, and *Marcioniſts*, which aſcribed the inſtitution of marriage, and the creation and procreation of man-kinde to Satan, and affirmed of certaine meates, that they were of the divell: as the *Manichees*, who ſayd that fleſh, egs, milke, and wine, were the gall of the Prince of darkenes, & that the diuell made fleſh of the ſtinking matter of evill. Likewiſe *Marcion* the hereticke held; that they which did eate fleſh, did as if they eate and devoured ſoules. *Aug. Hæreſ.* 42. Theſe ſpeake falſhood in open blaſphemy. But the Papiſts that doe not in expreſſe downe-right termes abſolutely condemne meats and marriage to be uncleane, but affirming all creatures in their owne nature to bee pure and good, yet

yet under pretence of holinesse, religiō, chastity, purity, fasting, prayer, by lawes and decrees forbid marriage and meates to some men at all times; are they of whom the Spirit speaketh evidently, that they utter their false doctrine in hypocrisie, and therefore had need to bee described by these notes, and the Church to be fore-warned of them by this prophesie of Saint *Paul*.

Hisop] An hearbe, whose naturall property is to open and cleanse the body, Exod. 12, verse 22.

2 The blood of the eternall sacrifice of Christ, cleansing from all sinne, such as by Faith lay hold on it, Psal. 51,7 *Purge me with Hisop, and I shall be cleane.* 1 Ioh. 1,7. *The blood of Christ purgeth us from all our sinne.* A Metaphor.

His] ☞ 1 That which is a mans owne, and properly may bee so called, 1 as the Subject or owner of it, by possession or right: or 2, as the cause of it by some act of his: or 3. as the object of it by desart, as his misery.

2 That which is like this, as Rom. 6,3. are baptized into his death (*i*) into a death like Christ his death, this sence is shewed verse 2,4, 5,9.

H. *O.*

Not to hold guiltlesse] To judge one worthy of punishment, and accordingly to punish, Exod. 20,7.

To holde one by the right hand] To support and stay one which is weak and sliding, that he fall not away, and to raise up being fallen. Psal. 73,23. *Thou holdest me by my right hand*

To hold up the hand] To do the part and office of a Standard or Ensigne-bearer; as *Moses* did when he held up his rod or staffe with his hand, Exod. 17,11. *And when Moses helde up his hand, Israel prevailed.* This is not well understood of prayer, which neither *Moses* could continue in an whole day, neyther needed he to holde up his hands for this purpose.

To hold out the Word] To beare it up as a Candlestick doth the Candle; so *Erasmus*. But M. *Beza* better thinks it is a speech borrowed from a Sea-Lanterne set aloft in an high Tower to shew the haven whither passengers sayle to; so is an holy life, as a shining light to shew others the way, Phi. 2,16

Holy] That which is severed from earth and earthlinesse.

2 That which is pure, clene, and unpolluted, separate from sinne and corruption. Such are the godly heere unperfectly, and such they shall bee in heaven most perfectly, 1 Pet. 1,16. *Bee yee Holy*, Eph. 1,4. *That*

we

we ſhould be Holy without blame.

3 One who is infinitely pure and righteous, ſo is GOD onely. Levit. 11, 44. *For I am Holy.* and 19, 2.

4 One who is conſecrated or ſet apart of God, to be the Meſſiah and mediator for mankind having for that purpoſe all the bounty of his Father poured on him. Pſal. 16, 10. *Thou wilt not ſuffer thy holy one to ſee Corruption.* Luke 4, 34. *I know who thou art, even the holy one of God.* Such an one is Chriſt onely, who being both properly God and (as man) conceived of the holy Ghoſt without ſin, ordained to bee the Sacrifice for ſin, and to ſanctifie and make all his people holy. In theſe reſpects, hee is often and worthily in Scripture called that holy one. Acts 3, 14. *Ye have denied that Holy one.* 1 John 2, 20. Alſo he is termed the Holy of Holieſt, or moſt Holy, Dan 9, 24. *And to annoint the moſt Holy.*

5 One who is not only moſt holy in himſelfe, but doth immediately by his vertue and working, renew and make holy others, continually ſtirring them up unto holy duties. Thus is the Spirit, the third perſon in the Trinity called holy. Mat. 28, 19. *And the holy Ghoſt.* Eph. 4, 30. *Greeve not the holy Spirit of God.* 1 Pet. 1, 2. *Unto ſanctification of the Spirit.*

6 The whole Church of Chriſt, his myſticall body, even all his choſen and peculiar people, who becauſe they have in the middeſt of them God, his word, and Sacraments to ſanctifie them, and Chriſt his holineſſe imputed to them, and the Spirit of Chriſt within them to purifie them, and doe endevor to leade a holy life: in theſe regards it is called the Holy Church, and Holy people. 1. Cor. 1, 2. *Unto the Church of God ſanctified by Chriſt, Saints by calling,* Deut. 14, 24. *Thou art an holy people to the Lord.*

7 Things and perſons which are ſet apart by Gods ordinance to holy uſes and offices. Thus *Ieruſalem,* and the Temple, and the Prieſts and the Altar, and the Sacrifices, and the Shewbread, and the fire, and Incenſe, Veſſels, Garments, Tithes, and whatſoever was dedicated as ſacred unto God, was called holy, 1 Sam. 24, 4, Hag. 1, 12. Leviticus 21, 6, 12. Math. 24. 15. *Set in the holy place.*

8 A perſon ſeparate from Iewes and Pagans by the grace of Gods Covenant, 1 Cor. 7. 14. Ezra. 9, 2.

Holy of holies, or holineſſe of holineſſe] Moſt holy, not onely ſanctifyed it ſelfe, but ſanctifying the gifts which were put upon it, Exod. 29, 37. And ſo this

this Altar was greater than the ſacrifices: Mat. 23,19. heerein it was a figure of Chriſt the Holy of holies, Dan. 9,24 Heb. 13. 10, 15, he ſanctified himſelfe for the Church.

Holy, holy, holy] One moſt holy by farre, or exceeding infinitely in holineſſe, all holy things and perſons; the redoubling or twice repeating of the adjective holy, noteth the higheſt degree of holineſſe, Eſay 6, 3. Such an ingemination, ſee Ezek. 21,32, By the triplication of holy, the three perſons of the Trinity by ſome bee noted not unfitly, though not ſo firmely as to convince an antitrinitarian.

To be holy] To keepe himſelfe, from eating or touching ought which is Ceremonially uncleane, Levit. 11,44.

Holy one of Iſrael] God, or Iehovah, who becauſe hee is in himſelfe moſt pure, and declared his purity and wrath againſt the ſinnes of Iſrael, by word, miracles, puniſhment; alſo for that he was the ſanctifier of that whole people outwardly to bee the people of God, and of his elect amongſt them by inward ſanctitie, thence is he called the holy one of Iſrael, Eſay 1,4.

Holineſſe] That divine uncreated eſſence, which being it ſelfe moſt holy and undefiled, loveth every thing which is ſo, and hates the contrary, Pſalme 89,35, *I have ſworne once by my Holineſſe*, that is, by my ſelfe, who am moſt holy.

2 That created quality of pureneſſe, wherein the Saints reſemble God, being pure, ſevered in part from mixture of ſinne, as God is holy and pure, Heb. 13,14. *Without holineſſe no man can ſee God.*

3 All duties which doe immediately concerne God and his worſhip, Eph. 4 24. *In holineſſe and righteouſneſſe of truth*, Rom. 6,22. Luke 6,22. Luke 1, 75. and in other places where holineſſe and righteouſneſſe are put together.

4 Purity or cleanneſſe of the body, about the act of generation, 1 Theſ. 4,4.

5 Sincerely, holily, with a purpoſe to doe as one ſpeaketh Pſal. 108,7. *God hath ſpoken in his holineſſe.*

☞ **Children holy**] 1 Cor. 7,14

1 Civilly, by meanes of being borne in matrimonie (*i*) legitimate.

2 Pure, truely or in common eſtimation; and that by their adherencie to them that are holy. 1 And immediately their parents, and this ſeemeth the right ſence of this text. 2 Mediatly, the whole Church, with which holy company to keepe company is a local or externall holi-

holineſſe, ſo P. Martyr.

3 Effectually and truely.

1 By Godly education under one or other or both their parents.

2 By heavenly inſpiration from God upon them, and that by vertue of Gods generall covenant of grace made to the Church or godly, & the deſcendants or children thereof.

4 Or by poſſibility of holineſſe through Gods grace promiſed, and by promiſe of that grace.*

Her hire ſhall be holineſſe to the Lord] That the people of *Tyrus* being by the goſpell converted to Chriſt, ſhal conſecrate all her riches (as the hyre and gaine of her Merchandiſe, which in that City was exceeding copious and great) unto the worſhip of Chriſt, and comfort of his members, by workes of charity, Eſay 23, 18. See this in part fulfilled in Acts 21 verſes 1, 2, 3, 4, 5, &c.

Habitation of his holineſſe] The Land of *Canaan*, which the moſt holy God promiſed to his holy people, by whoſe reſidence, but chiefly by the ſpeciall providence of God there, it was ſanctified, Exod. 15, 11, *Thou wilt bring them into the habitation of holineſſe.*

Holy of Holies, or Holieſt of all.] Some thing, perſon, or place which was more holy than others, Heb. 9, 13. *Which is called the Holieſt of all.* It was in the Sanctuary, whither the high Prieſt entred once a yeare, as a Figure and type of heaven, as in the 9 chapter of the Hebrewes, verſes 2, 3.

Holy ground] A place ſanctified by the preſence and apparition of God (for the time of his preſence) who makes heavens, earth, and places where his glory is revealed, to be as holy and reverendly reſpected, Exodus 3.

Holy place] The Land or Countrey of *Iudea*, called the holy Land, and an holy Nation in compariſon of other nations and lands; as *Ieruſalem* is called the holy City, being more holye than the country of *Paleſtine* Math. 4, 5. and the Sanctuary is called holy becauſe it was more holy than the City, &c. Mat. 24, 15. *When ye ſhall ſee the abomination of deſolation*, (that is, the Armie of the *Romanes*) ſet in the holy place, Luke 21, 20.

☞ 2 Any place conſecrated or otherwiſe, where God is ſerved, and either ſheweth or promiſeth his preſence. Exod. 3, 5.

3 Heaven it ſelfe, or the place of glory for God himſelfe, his Angels and Saints, Exod. 25. 40. Wiſedome 9, 8. Heb. 8, 5, and 9, 24. 1 King. 9, 30, 39.*

Beauty of his holines] The holy Temple of God, and the assembly of the Saints therein, Psal. 29. 2.

Honestly] All kind of duties which men are mutually to practise one towards another, without doing any uncomly or wicked thing, 1 Tim. 2, 3. *In all godlinesse and honesty.*

2 Carefull covering, or comely garments, 1 Cor. 12. 23 *Upon more Honesty on.*

Honestly] Decently, comelily, as is beseeming the children of the day, and more particularly it comprehendeth those three adverbes in Titus 2, 12. *That we should live soberly, righteously, and godlily*, Rom. 13. 13. *Let us walke Honestly, as in the day.*

Honor, what?] Honor is a testification or witnesse of our good opinion which wee conceive of the vertue or dignity, gifts or authority of others, being declared and shewed forth by externall signes. These signes be sundry and many, as praise, verses, funerall orations and duties, veiling of the bonnet, bowing of the body, reuerence and maintenance where it is due & needful; giving the upper hand, rising to one, and such like; which yet must not be given either out of time, or place, or measure, but according to the proportion of graces and worthinesse. To deny due and competent honor to superiours, or equals, or inferiours, (for who is without some gifts and dignity?) is not onely incivilitie, but injustice. Men may lawfully seeke honour, and stand upon their honour, so it be without ambition and contention, desiring onely so much honor, and from whom, and when it should, and as it is due for order and comelinesse sake.

In giving Honor to go before others] To offer honour and reverend respect before it be desired and looked for, & by such example of modesty to provoke others to doe the like, Rom. 12. 10. *In giving honour go one before another.*

Honour] All that respect which we owe to our Governours of all sorts, which more particularly doth consist in reverence, love, obedience, and thankfulnes, as in the fift Commandement, 1 Peter 2, 17. *Honour the King*, Exod. chap. 20. verse 12. *Honour thy father and mother.*

2 Reverence to Magistrates, Rom. 13, 7. *Honor to whom, &c.*

3 Obedience to parents, Eph. 6, 1, 2.

4 Honest care and regard of others which are our inferiors, 1 Peter 3, 6. *Give honour to your wives.* This is done by bearing with their weakenesse, and providing

viding things meete for them, according to our degree and estate.

5 Helpe and aide, which (by way of thankefulnesse) we doe performe to our parents or others, Math. 15,6. *Though he honor not father and mother*, 1 Tim. 5,3,17.

6 Estimation, 1 Cor. 12,26. *If one member be had in honor.* It also signifies riches and wealth which beget estimation & honour, by a Metonymie, Gen. 31, 1. *All his honor.*

7 Comelinesse, beautie, and dignity, 1 Cor. 12,24. *And hath given more honour to that part that lacked.* A more comely and seemely covering.

8 Inward reverence, and all outward privat duties of kindnesse and love, Rom. 12,10. *In giving honour, goe one before another*, Acts 28,10. 1 Per. 2,17. *Honour all men.*

9 An earnest care to preserve from sinfull uncleannesse, as fornication, drunkennesse, gluttony, riot, and such like, 1 Thes. 4,4 *How to keepe his vessell in honour.*

10 Some publike function or calling, either in Church or Commonwealth, given to such men as for their vertue deserve to be honoured and perferred, Heb. 4,5. *No man take this honor unto himself, but he that is called.* Thus we may well understand that place of 2 Pet. 1,17. *For he received of God the Father honor*, that is, an honourable function, with ample and honorable gifts to be the reconciler of mankind Iohn 8,54.

11 Plentifull praises which we yeeld to God, when we confesse and acknowledge his divine vertues and properties, & that of him commeth all good things, and that he alone is to be called upon and worshipped, Rev. 4,4,11. *Praise and honour, glory and power, be unto him that sitteth upon the Throne.* And in the Psalmes very often: as also elsewhere in Scripture.

12 The glorious and blessed estate of the Saints in heaven or that exceeding great praise which they shall there have with God, Rom. 2,10. *Unto every one that doth good, shal be glory and honor.*

To honor God] Truely from the heart, to worship, feare & love him, and above all thing to trust in him, and obey him, 1 Sam. 2,30. *I will honour him which honoureth me.*

To honour with the lippes] Outwardly with the mouth & gesture, without true faith and love to worship God. Mat. 15. 8. *Ye honour me with the lips.*

To honour Christ] To beleeve in him, and confesse him to be the Messiah, Iohn 5,23. *All men should honour the Son, as*

they honour the Father.

To Honour us] To poure his benefits upon us, & to blesse us with favour before God and men, 1 Sam. 2,30. *I will honour him.*

To honour man before God] To beare with the wickednesse of men, to the reproch and dishonour of God, 1 Samuel 2,29. *And honourest thy children above me.*

To honour the Father] By words and works to praise and magnifie God his Father. Thus Christ honoured his Father, by Doctrine, Myracle, Praises, Prayer, & Godly life, Ioh. 8,49. *But I honor my Father:* how God honoureth his Sonne, see before.

To honor another man] To countenance one by presence, & keeping company, 1 Sam. 15, 30.

To crowne Christ with honour] To aduance Christ to the Office of King and Priest, fulfilling him with most excellent gifts, raising him from the dead, making all things subject unto him, having lifted him up to sit at his right hand in the highest heavens, Heb. 2,7. *Thou crownest him with glory and Honor.*

Hony and hony combe] Not onely the most fine and delicate hony, but all things which bee delightfull and pleasant to the taste: and lastly, the pleasant objects of all the other senses, by a Synecdoche, Psal. 19,10,11. becausse nothing is generally so precious and pleasant, as golde and hony. Thence it is, that comparisons bee taken from these (rather then other things which be of more price and delight than they) to expresse the very great worth and sweetenesse of the word of God, Psal. 119.127.

Hope] An assured expectation of all promised good things of this life; especially, of heavenly glorie, 1 Cor. 15,19. *If in this life onely wee have Hope in Christ, &c.* Rom. 5,2. *We reioyce under the hope of the glory of God.* Christians build their hope upon the alone mercies of God in Christ; Papists upon Gods grace, and their owne merites.

2 The good thing which is hoped for, Col. 1,4,5. Tit. 2,13. *Looking for the blessed hope.* Rom. 8,24. *Hope that is seene, is no hope.* And in all places where it is written, The hope of the wicked shall perish, **A Metonimie.** See Gal. 4,5. and 5,5. Eph. 1, 18.

3 Faith, 1 Pet. 3,15. *To them which aske a reason of the Hope.*

4 Whole Religion, Ephes. 1, 18. *That ye may know what is the hope of your vocation,* Psal. 39.7.

5 Christ Iesus the Messiah, who is called the [hope of *Israel.*] in respect of the Fathers, which

which looked for his promiſed comming, Acts 26,6.& 28,20. *For the Hope of Iſraels ſake, I am bound with this Chaine:* And hee is the matter and ground of our hope, 1 Tim.1.1.

6 God himſelfe, Pſal.142,5. *Thou art my hope and my portion*; that is, my God in whom I hope.

7 Some mighty King or people, Eſay 20,5. *They ſhall be aſhamed of Æthiopia their Hope* (or their expectation.)

To have hope in this life] To place the fruit of our hope in this preſent World, ſo as our faith & hope ſhall have no further reſpect, nor be ſtretched beyond the bounds of this bodily life, 1 Cor.15,19. *If in this life onely we hope in Chriſt.*

In hope, above hope] In hope of God, and above the hope of man. In deſperate things, Gods children hope well, Rom.4,18. *Which Abraham above hope, beleeved under hope.* Above the hope of man, & under the hope of God; who can raiſe up the dead, and call things which are not as if they were.

To abound in Hope.] Both to hope for all things needefull for body and ſoule, and that in a great degree of hope, with much and large expectation; alſo with certainty of hope to enioy life eternall in the ende, Rom.15,13. *Fill yee with all ioy and Peace, that ye may abound.*

Lively Hope] Either the good things hoped for, which are durable and ever-living, or that unmoveable and certaine expectation of Gods promiſes, 1 Pet.1,3. *Which hath begot us to a lively Hope.*

The God of Hope] That God which worketh hope by his Spirit, and nouriſheth hope by his promiſes, and doth fulfill it by offering and giving the good things promiſed. Rom.15 13. *Now the God of hope fill you with all ioy.*

Hee is called (the God of hope) both (objective) becauſe hee is the onely object of our hope, 1 Tim.6,17. and (effective) becauſe God onely is the worker and giver of hope to his children, 1 Peter 1,4.

Hoping for nothing againe] Either not deſpairing of having their owne which they lend to a poore man, and therefore forbearing to gratifie him: or lending out of charity, with meete affection to his brothers profit which borroweth, without minding or expecting his own, in caſe he be unable to repay: or not to looke for more than is lent, but being content with the principall out of courteſie. Luke 6,35. *And lend, hoping for nothing.* Which ſence ſoever we follow, it condemneth uſury, and commends to Chriſti-

ans free lending as a worke of mercy.

To be saved by Hope.] Certainely to looke for salvation promised, as if we now enjoyed it, and by hope to possesse it. Romanes 8,24. *We are saved by Hope.* The Apostle here meaneth that our salvation is not yet compleate, and is not that we shall have in the heavens: hope put for that which is hoped for, even perfect salvation.

Hope, what it is] Hope (to wit, Christian) is a certaine and undoubted expectation or looking for of all promised good things which be to come, but namely of heavenly blessednesse, being freely given us of God, and grounded upon his infinite mercies, and Christ his merits alone. Note, hope in common use of speech, signifieth a likelyhood of things to come; but in Scripture, and in things of salvation, it noteth an undoubted certaintie.

☞ Definition of Hope.

1. The *Genus* is an Act, and that Act, expectation or thought

2. The forme or quality, sure or certaine.

3 The subject, the godly.

4 The object, a thing. 1. Good. 2. Great. 3. Future. 4. Hard. 5. Yet possible. 6. Promised. 7. Proper to us.

Faith considereth things as true; Hope as hard yet possible, and proper to us; Charity as good.

Faith respecteth the word or *Verbum rei:* Hope *Rem verbi.**

Horne] That part of a Foure-footed Beast, which is his cheefe strength and beauty.

2 Power, glory, might, and strength. 2 Samuel, 22, verse 3. *God is the Horne of my salvation.* Hitherto belongs the horne of the righteous. Psalme 112, verse 9. Psalme 92, verse 10. Amos 6, verse 13. Habbakuk, chap. 3, verse 4. *The Horne of the wicked,* Psalme 75, verse 4, and 5. *The Horne of David,* Psal. 132, 17. The horne of salvation, the horne of his people, Psal. 149. A Metaphor.

3 Worship and renowne. Iob 16, 15. *I have abased my Horne unto the Dust.*

4 Kingdomes, people, and Provinces, with their Rulers & Kings, which (like Beasts with hornes) fight one against another, and every one against Gods people, Dan. 7, 7. *For it had ten Hornes.* Zach. 1. 18, 19, 21. Revel. 17, 12. *And the ten Hornes are ten Kings.* Dan. 8, 21. It sig. *Antiochus Epiphanes,* Dan 8, 9.

5 The omnipotency or Almightinesse of God expressed in his works, Hab. 3, 4. *He had hornes*

hornes comming out of his hands.

6 A Trumpe, Exod.19.13. *When the horne blowe th long*, ver. 16.

Horne of ſalvation] The horn that ſaveth me, Pſa.18,3. Thus is Chriſt called, Luk.1.69.

Ten Hornes] Ten Kings of Syria, called *Seleucidæ*, Dan.7, 24. *Ten Hornes are ten Kinges*: from the beginning of the Kingdome and reigne of the *Seleuci* Kings of Syria, there are reckoned juſt ten Kings, 1. *Seleucus Nicanor*, 2. *Seleucus Soter*, 3. *Antiochus Theos*, 4. *Seleucus Callinicus*, 5. *Ptolomeus Euergetes*, 6. *Seleucus Ceraunus*, 7. *Antiochus Magnus*, 8. *Ptolomeus Philopater*, 9. *Seleucus Philopater*, 10. *Antiochus Epiphanes*, a moſt glorious name of a moſt impure infamous man, who exceeded all the reſt in beaſtlines and cruely. Vnder whom more than all the reſt, the Saints of the high One, that is, the Church of the Iewes was foreſt oppreſſed being torn and butchered with their iron teeth and nayles of Braſſe. Dan.7.19. See the hiſtory of machabees. Dan.7.22. *Full of blood & Blaſphemies*, Dan.7, 25.

Another little Horne] One of the *Seleuci* or kings of *Syria*, namely *Antiochus Epiphanes*, whoſe kingdome was leaſt (at firſt) of all the ten Kings which went afore him, Dan.7.20. *Another little Horne came up.*

To lift up, or exalt the Horn] To boaſt, or be proud of ones Riches or power, Pſalme.75,5. *Lift not up your Horne on high.*

2 To encreaſe the power and dignity of his people, Pſal.75, 10. Pſal.148,14. 1 Sam.2,1.

To breake the hornes] To ſpoile one of his power, might, and dignity, Pſal.75,10. *All the Hornes of the wicked will I break.* Lam.2,4. *He hath cut off all the hornes of Iſrael.* That is, taken from them their ſtrength and glory.

Hoaſt of God] A company of holy Angels, attending and waiting upon God, as an army of ſoldiers upon their Generall, Gen.32,2. This is the Hoſt of God. Alſo it ſignifieth, Gods people and Church Militant in earth, of which hoſt God himſelfe is prince and captaine, See Daniel 8,24,11.

2 All creatures, in heaven and in earth, viſible and inviſible, which fulfil the wil of God readily, and mightily, as a ſtrong army, Gen.2,1. *And all the Hoaſt of them.* Angels then were created within the ſixe dayes. Note, All creatures ſtand ready in battaile array, preſt to do the will of God, as an army ſet in martiall order. Creatures are likened to an hoſt for three things. 1. their multitude. 2. their order. 3. their obedience

to God, their great Generall & Commander.

Hospitality] A love of strangers, and a readinesse to give them lodging, and other kind entertainment, Rom.12, 20. Heb. 13,2. or a succouring of many, Rom.16,2.

Houre] signifieth a certen definite and determinate time, or time definitely, or the twelfth part of an artificiall day. See Iohn 11,9. and 7, verse 50. Acts 2,15. or on a sudden, and in a moment. Revel. 18,19.

House] A place to dwell in. This is an earthly habitation. An house is named in Hebrew of (*Beith*) building, in Greeke of (*Oikos*) dwelling: in English of a Saxon (*Huis*) which is defence or tuition.

2 The Grave, which is the common house and receptacle of all humane bodies, Esay 14, 18. Psal. 49,14. Iob 30,23. *The house appointed for all the living.*

3 The people or personnes dwelling in the House, Heb. 11. 7. *Hee prepared the Arke to the saving of his House*; that is, his household. Math. 10,12. *When ye enter into an house, salute the same. Acts* 10, 3. *Cornelius and all his house*: elsewher often. A **Metonymie** of the place containing, for the persons contayned. Gen. 49,18. houses put for households or men of the house, 35.

4 Kindred, stocke, or linage. Luke 1,27. *Of the house of David.* Luke 16,27. *Send him to my Fathers house.*

5 Family and posterity, 2 Sam. 7,18. *What is mine house?* Exod. 1,21. *he made them houses*, that is, he did encrease and prosper the families and posteritils. Gen. 39,4. *He made him ruler over his house, and over all he had.* It sig. wife, children, servants, and maides, 1 Tim. 3,4.

6 Substance, goods, & wordly riches, laide up in houses, to be safe kept there, Math. 23, 14. *They devoure widdowes houses.* Gen. 39,5,6. *God blessed the house of the Ægyptian*, That is, all his substance which hee had.

7 Our naturall and weake corruptible bodie, wherein our soule now dwelleth as in her house, out of which after shee is flitted, at the resurrection she shall have a glorified incorruptible body, wherein (as in a cœlestiall and eternall house) she shall perpetually remaine, 2 Corinthians, 5,1. *After the earthly house of this Tabernacle, &c.*

8 An incorruptible glorious body which shall be an eternall receptacle, and house of the faithfull soule after the last judgement, 2 Cor. 5,1. *We have an house not made with hands, eternall, in heaven.*

Lastly, it sig. both walles, person,

persons, and order of houshold government. Psal. 124. 1.

House of God.] Heaven, where Saints and blessed Spirits shall dwell with God for ever in immortall glory. Iohn 14, 2. *In my Fathers house there be many Mansions.* This is a cœlestiall house.

2 Every particular assembly called the Church militant, where God dwels, and unto whom hee gives Lawes, as an housholder to his house. 1 Tim. 3, 5. *That thou mayst know how to behave thy selfe in the house of God.* This is a spirituall house.

This was represented by the place which Iacob saw in his dream, Gen. 28, 17. This Church of Christ is oftentimes where men are not aware of it, Revel. 12, 6, Iohn 1, 46.

3 The universall Church, or whole company of the faithful spread over the earth, Heb. 3, 2, 5. *Moses was faithfull in all the house of God.* Also verse the sixt, *Christ is as the Sonne over his owne house.*

4 Every faithfull and godly person, in whom Christ dwells by faith. 1 Pet. 4, 17. *Judgement must begin at the house of GOD.* Heb. 3, 6. *Whose house we are.*

5 The true Religion of God taught and professed within the Church of God, Psa. 69, 6. *The zeale of thine house hath even eaten me.* Iohn 2, 17. Psal. 69, 9.

6 The Temple in *Ierusalem.* Luke 19, 46. *My house shall bee called the house of Prayer,* also any place of Gods worship, thus is the word used Gen. 28. 22.

☞ The Godly are like the house or roome which Christ bad his Apostles to prepare for him, an upper roome for dignitie, an in ward roome for secrecy; a large roome, for liberty and ease to him and his followers; a paved roome for strength; a prepared roome which comprehendeth or implyeth the lightsomenesse of it by knowledge; the sweetnesse of it by pure thoughts, the richnesse of it by hangings or tapestry of righteousnesse, the conveniency of it by a chimney to keepe the fire of zeale, and a bed of innocency and love to rest in.

7. The Synagogues or places of assembly for the Iewes to honor God in, but cheifly the Temple at Ierusalem. Eccles. 4. 17. Psal. 26. and 27. and 122*

To ioyne house to house] To have continuall and insatiate desire and care how to increase goods, and wax richer, Esa. 5, 8. He giveth to weet, that such & so great was the covetousnesse of this people, as if each had desired to ingrosse the whole country

country into their own hands, that they might dwell alone, without companion, as made enemies to humaine ſociety, & communion of men.

The houſe of Jacob, or of Iſrael] The people of Iſrael, or the Nation of the Iſraelites, Exodus 19 3. Alſo the whole church of Chriſt, even all Gods people both Iewes & Gentiles. Pſ. 115. 12. *he will bleſſe the houſe of Iſrael.* Luk. 1, 27. *He ſhall rule ouer the houſe of Iacob for ever.*

Houſe of Bondage] *Ægypt*, where the people of Iſrael were in great ſlavery, Deut. 5, 6 *From the houſe of bandage.*

Fathers houſe] The cuſtody, care & government of fathers, Numb. 30, 4. *Being in her Fathers houſe.* It is ſo called for the extremity and ſharpeneſſe therin uſed.

Houſe of prayer] The place appointed to aſſemble in, for the publike worſhip of God. Whereof, becauſe prayer is a chiefe part, therefore the place of divine worſhip, is called the houſe of prayer, as the people aſſembled in that place, are called the houſe of God. Math. 21, 13. *My houſe ſhalbe called the houſe of Prayer.* The Papiſts idly & fooliſhly wreſt theſe words, thereby to prove, that Temples are made for Sacrifice; Others, as fooliſhly abuſe it, to ſhut out preaching. The beſt way is, not to ſever what God hath joyned.

Houſe of David] The Viſible Church, Luk. 1. 33. Eſa. 22. 22. Alſo the kings family. Eſa. 7. 2.

Houſe built upon a Rocke.] Every beleeving Chriſtian, who relies by Faith upon the Rocke Chriſt, and declares the truth of his faith by his ready obedience to the word, Math. 7 24. *I will liken him to a wiſe man, who hath built his Houſe upon a Rocke.*

Houſe built upon the Sand] Every unbeleeving, and diſobedient perſon, who relyeth upon men, and not upon Chriſt, and ſerves his luſts, and not God. Math. 7. 25. *Which hath built his houſe upon the Sand.*

To make houſes] To build a houſe where none was.

2 To eſtabliſh, increaſe, and proſper ones family and poſterity, Exod. 1, 22. *He made them houſes.*

Houſe of God] The Synagogues, where the Iewes aſſembled to worſhip God, but eſpecially the Temple, Eccle. 4, ver. laſt. *When thou entereſt into the houſe of God.* Alſo the Tabernacle in *Davids* time, 1 Chro. 9, 16 Marke 2. verſe 26.

Houſhold of God] The church of God, or company of beleeuers, thence called the houſehold of Faith, Epheſians 2, 16. Gala. 6. 10.

☞ **House of the King**] The Kings houte-hold or whole Company or Court. Hosea 5. 1. Thus called for the likenesse of it to a house, For first the King, *Ieroboam*, the Sonne of *Ioas*, was the foundation or floure. 2. His children as the side walles: 3. The Kings Councell as the pillars. 4. The Nobles, Peeres, Dukes and Captaines, as the Beames and ratters. 5. The Iudges and Fathers of the Law, as the standards. 6. The Courtiers, attendants and officers, as the Arras hangings and utensiles of the house. D. *Loe in Ser. in Hos. 5. 1.**

How] A question sometime of one desirous to learne, as Lu. 1,34. Somtime of one admiring and wondering a thing as new and strange, as Ioh. 4,9. Sometime of one distrusting the thing as unpossible, Ioh 6, 52. 1 Cor. 15,35. *How are the dead raised?* as who should say, it is impossible that bodies once dead should returne the same to live again. There is an how of docility, & also an how of infidelity.

How long] The continuance of time, wherein his chastisements spirituall, as Esa. 6, 11. or bodily, Psa. 13, 1, 2. shall last before they be removed away.

Howre] The 12. part of a naturall day, Ioh. 11, 9. *There be 12. Howres in the day:* and often elsewhere.

2 A speciall time prefixed of God in his counsell, for some particular worke, which cannot prevent that time nor be deferred, Ioh. 2, 4. Math. 26. 45.

3 Torment spirituall, felt in the soule, by apprehension of the fierce wrath of God due to the sins of the elect; for at this time Christ was not touched, nor troubled in his body. Iohn 12, 27. *Save me from this howre.*

H. *V.*

Humble] One lowly minded esteeming others better than himselfe, ascribing all unto God, being little in his own account, even as a weaned Childe. Math. 18, 4. *Whosoever shal humble themselves as this litle childe. Psal.* 131, 1, 2.

Christ humbled himselfe] His Incarnation, in that hee would be man, and a servant, subject to death, even the death of the Crosse, he being equal to God. Phil. 2 5, 6, 7, 8. *He humbled himselfe.*

Gods humbling or abasing himselfe.] His gracious loving care, which he vouchsafeth to have of us most vile wormes, & most greevous sinners, himselfe being so glorious and holy, Psa 113, 6. *Who abaseth himself to behold things in Heaven and Earth.*

To humble.] To put reproach

proach upon us, and caſt us downe from our dignity. Luke 14,11. *He that exalteth himſelfe ſhall bee humbled.* Thus God humbles in wrath. *Herod* and *Nebuchadnezzer*, thus humbled.

2 To take downe our courage, and height of our pride, and to make us humble and meeke, that we may have confidence, not in our ſelves, but in God. Thus God humbled *Paul* and *Manaſſes* in mercy. And thus the godly by their endeavour humble themſelves, 2 Chron. 12,7. *They humbled themſelves.* Mich,6,8.

3 To ſubmit and yeeld unto our Superiour, Gen. 16,9. *Humble thy ſelfe under her hand.*

4 To defloure or defile one by force. Deut. 22,24. *Becauſe he hath humbled his Neighbours wife.* Deut. 21,14. Iud. 19,24. 2 Sam. 13,12. 11. Ezek. 22,10.

Humility.] Lowlineſſe and modeſty of minde. Prov. 22,4. *The reward of humility, &c.*

2 A low, poore, and meane eſtate. Luke 1,48. *Hee hath looked upon the humility and poore eſtate of his Servant.* There is humility of heart, and of condition: both mette together in the Virgin *Mary*, in Chriſt, in *Paul*, and in other Apoſtles.

3 Baſeneſſe of an abject mind eaſily yeelding upon perſwaſion, to leave Chriſt, and to depend upon Angels, and alſo to adore them as means of ſalvation,] Col. 2,18.23. Heere it is uſed in evill part. And it is done by men when they acknowledging themſelves no other than ſervants, yet humble themſelves beneath them by voluntary devotion.

Hunger.] Earneſt deſire of food upon ſome want being felt. Mat. 4,1,2. *He was afterwards an hungry,*

2. Vehement deſire after Chriſt his righteouſneſſe, forgiveneſſe of ſinnes, and grace of his Spirit out of a want and extreame need which we feele of them. Math. 5,6. *Bleſſed are they that hunger after righteouſneſſe. Luke* 1,53. *Thou filleſt the hungry with good things.*

3 Any kinde of danger. Pſa. 33.19. *To preſerve them againſt hunger or in famine.*

To Hunger no more] To bee ſatisfied, and fully contenten. Iohn. 6,35. *Hee that comes to me ſhall hunger no more*; that is in me, and in me alone, hee ſhal find that which ſhall give him full contentment, and ſatisfaction to his ſoule.

To hunger and thirſt] To be in any kind of neceſsity, eyther of dyet or of lodging, Surgery, Phiſicke, &c. Alſo to give drinke and to feede ſignifies heere all duties of humanity,

nity, which for charity ſake we muſt affoord an enemy if hee be in want, ſo as wee maintaine him not againſt God, or his country. Rom. 12.20. *If thine enemy hunger, &c.*

Hunter] One which followeth wilde beaſts to catch them and take their lives from them, by ſnares, dogs, or otherwiſe. Such an one was *Eſau.*

2 A great ſpoyler or robber, which by might oppreſſeth othermen. Such an one was *Nimrod.* Gen.10,8,9. *Nimrod a mighty hunter before God.*

3 The Chaldeans and Babylonians, which God would ſend in fury, to vex and hunt rebellious enemies, Ier.16,16. *I will ſend out many hunters.*

Snare of the hunter] Any great danger whatſoever, Pſal. 91,3. *He will deliver thee from the ſnare of the hunter.*

To hunt after ones Soule] To lye in waite to deſtroy one, by taking away his life, 1 Sam. 24,12. *Thou hunts after my ſoule to take it.*

2 To put mens ſoules in danger and peril of periſhing everlaſtingly, either by keeping away good Doctrine, or teaching falſe, Ezek.13,18. *Will yee hunt the ſoules of my people, that yee may preſerve your owne ſoules alive?* Thus *Tremellius* reades it.

Humane Creatures] All civill Magiſtrates; who therfore be ſtiled humane creatures, becauſe howſoever they be appointed of God, yet their kinds number, and order, are not ſo of God laide out, but that man may make more or fewer; of greater authority or leſſe, as occaſions of places, times, and diſpoſition of the people require. 1 Peter 2,13. *Submit your ſelfe to every humane creature.* So it is read in the Originall, word for word; and not ordinances of men, as our Tranſlations render it.

Note, Magiſtracy is an humane ordinance or creature 3. wayes First, ſubjectively, becauſe man is the ſubject by whom it is exerciſed. Secondly, objectively, becauſe humane affaires are the object or thing, about which it is converſant. Thirdly, in reſpect of the end, becauſe it is appointed and doth ſerve for the great good of men. Moreover, howſoever divers formes of governement be found out by men (every King in his kingdome for neceſſity of his eſtate, may create new officers and honours) yet the originall inſtitution of Rulers and Magiſtrates is from God, who hath ordayned civill powers, as well as eccleſiaſticall, Rom. chapter 13, verſe 1. Iohn chap. 10, ver. 34.

Huſbands Brother] One which

which is a naturall brother, begotten of the self same parents, Deuteronomie chap. 25. verse 5 *her husbands Brother shall take her to wife.* That this must bee understood of a brother by nature, is evident by these Reasons.

First, by an example of two sonnes of *Iudah* before the law Gen, 38,8.

Secondly, by the words of *Naomi* to her daughters in law widdowes, Ruth. 1. ver. 11. *Are there any moe sonnes in my wombe, that they may be your Husbands?* Whereby it is plaine, that shee tooke the Law to meane naturall brethren. This therefore is a speciall exception from the generall Law against marrying ones brothers Wife, Levit. 18, 16. The end of the Law, Deut. 25,5,6,&c. was to signifie the birth of Christ, that it should never dye.

Husbandrie] All maner work and service belonging to a Family, and so servants and tillage of all sorts, Genesis 26. ver. 14. The like is said of Iob, chap. 1. verse 3.

☞ **To Hurt**] 1. To deminish or impayre the essence or essenciall properties or being of a thing.

So God cannot be hurt by any sinfull act of man. Iob 35.6. Nor profited by the contrary. Iob, 22.3. and 35.7.

2. To deminish the outward or accidentall good things of one, as his good name or honor, his servants and service, rights &c. So God may be and is hurted and that daily. Romanes 2.23.24. Malachie. 3.8. 9.*

I. A.

[Jacob.]

THe younger ſonne of *Iſaac* brother to *Eſau*, the Father of the Patriarks, called alſo *Iſrael*, Rom. 9 13.

2 The whole poſteritie of *Iacob*, even the whole Nation of the Iewes: and the Church of GOD conſiſting onely of them til the death of Chriſt, Obad. 10. *For thy cruelnes againſt thy brother Iacob*, Rom. 11, 26, 14 Eſa. 59, 20 and 27, 6. and Eſa. 14 verſe 1. it ſignifieth ſuch Iewes as were held Captive in *Babilon*.

Generation of Jacob] A multitude of men comming of *Iacob*, not by carnall deſcent, but by ſpirituall birth borne from above; for *Iacobs* poſteritie is two-fold, ſpirituall and carnall, Rom. 9, 8. Pſal. 24, 6. *This is the generation of Iacob*, of them which ſeeke God: this is meant of the ſpirituall poſterity. As *Aaron* is put for his poſteritie (the *Aaronites*.) 1 Chron. 12, 27 and 27, 12. Alſo *David* is put for his children. 1 Chron. 4, 31. So Gods people (the poſterity of *Iacob*) are called both *Iacob* and *Iſrael* very often in Scripture. *Iacob* is a name of infirmity, for he ſtrove for the birth-right, but obtained it not when he tooke his brother by the heele in the wombe, and thereupon was called *Iacob*, Gen. 25, 22, 26. But *Iſrael* is a name of power and principality; for after he had wreſtled with the Angell, behaved himſelfe princely, wept, prayed, and prevailed; his name was thereby changed from *Iacob* to *Iſrael*, that is, a Prince and prevailer with God, Genes. 32, 24 26, 28. Hoſ. 12, 3, 4. Therefore is the name (*Iſrael*) given to all Gods people, even the Gentiles alſo, which have *Iacobs* faith, Gal. 6, 16.

Houſe of Jacob] Poſterity and people which come of *Iacob*, to wit, the Iſraelites. Eſay 2, 5.

I. D.

Idle] Him that may worke and will not, but ceaſeth to labour through love of eaſe; Exod. 5, 17. *Ye are too Idle.*

2 One that is unoccupyed, becauſe he lackes worke, Mat. 20, 3, 6. *Why ſtand yee here all day Idle? Becauſe no man hath hired*

redus. The former are idle voluntarily, but these latter necessarily.

Idoll] Any Image or visible representation of false or true GOD, though it bee not worshipped, nor made with any intention of worship, 1 Ioh. 5,21. *Keepe your selves from idols* 2 Cor. 6, 16. *What agreement hath the Temple of God with idols?* Deut. 4, 15. doth manifest the truth of this. For the Image which the Iewes made of the true God, is condemned of God himselfe, Exod. 32, 8. and they that made it were punished as Idolaters, 1 Cor. 10, 7. *Neither be ye idolaters as were some of thē, with whom God was not pleased*, 1 Cor. 10, 5. Finally, in the forenamed place of Deuteron. 4, 15. the onely making of an Image of God, is precisely forbidden; and learned Divines both affirme and proove, that both Scriptures and Fathers, have indifferently used the word Idoll and Image, for one & the selfesame thing. Witnesse that one place of *Tertullian* (among many) upon those words of 1 Ioh. 5, 21. Iohn (saith he) doth not write thus (*Keep your selves from Idolatry*) that is, from the service of them: but (*From Idolls*) that is, from the very Image of them. It is therefore a dotage in Popery, to distinguish betweene Idoll and Image, and to make the picture of a false god onely, to be an idoll. (*Note*) Papists call Idolles which represent things which never were in being, or representeth them in nature of a God: and Images, which represent things that had a true being, in whom they worship (say they) the thing represented. Also note, that Idoll in Greeke signifieth a Figure or representation, whence commeth the diminutive Idolon, which signifieth a little forme or fashion: and therefore every litle representation or figure must be called an Idoll, *Tertullian libro de Idolat. Cap.* 3. Images which they call Idols, *Tully* 1. *de Finibus*.

2 Divels Esay 19, 3.

Idoll is nothing.] The false & fained gods of the heathen, 1 Cor. 8, 4. *An Idoll is nothing*. Gen. 31, 19, 30. An Idoll to bee as an emptie and vaine dreame; not in respect of the matter whereof it is made (for that is something) or of the externall forme; but in respect of the internal forme which doth counterfet and falsifie true things, making them seeme to be what they are not. Also in respect of the vaine minde of the idolater, who wickedly imagineth some divinity to be in the idol, whereas there is but one true God in the world. Therefore worthily is an Idoll said to be nothing, being

being a falſe and lying ſigne, a very fiction, being nothing for ſignification, though ſomthing for ſubſtance, a piece of wood, or ſtone, &c. 1 Corinthians 8,4. An Idol ought to repreſent either God, which it cannot, hee being unlike to any mortall thing: or Gods, which are none, for there is but one God.

Idolatry] The worſhip or adoration of an Image, or of God, before, and by an Image. 1 Cor. 10,7. *Neither bee idolaters as they were.* Deut. 5,9. *Thou ſhalt neither bow to them, nor ſerve them.*

2 The making of any Image or likeneſſe of God, or of any creature in heaven or earth, for a religious end, Deut. 5,8. *Thou ſhalt not make to thy ſelfe any graven image, or likeneſſe, &c.* Gal. 5,20. *Idolatry, Witchcraft,* 1 Cor. 6,9. All worſhip of falſe Gods, and falſe worſhip of the true God is Idolatry.

3 All humane inventions thruſt into divine ſervice, Deut. 12,32. *Whatſoever I command you, that doe, put nothing thereto.*

4 Setting the heart inordinately upon any creature, by fearing, loving, truſting in it, more then in God, and above him. Thus is covetouſnes called Idolatry, Col. 3,5. and *Wantons make their belly their GOD,* Phil. 3,19. Epheſ. 5,5. Here an Idolater is one addicted and bent to the ſervice of Idols.

I. *E.*

Iealouſie] Griefe, for ſuſpition of diſhoneſtie in marryed yoke-fellowes, Husbandes or Wiues, Num. 5,14. *If he be mooved with Iealouſie, and be Iealous of his wife.*

2 An earneſt love of others, in reſpect of their welfare and good, joyned with great griefe for their hurt, 2 Cor. 11,2. *With a godly Iealouſie.*

3 Hot diſpleaſure, and indignation of God, Pſal. 79,5. *Shall thy Iealouſie burne like fire?* 1 Cor. 10,22.

Iealous] One, grieved with ſuſpition of diſhoneſty in the married yoke-fellow, with deſire of revenge. Thus are men Iealous, and thus alſo is GOD ſaide to bee iealous, when the marriage betweene him, and his Church is violated and broken. Deut. 5,9. *For I the Lord thy God am a Iealous God,* that is, ſo grieved with Idolatry, that I ſtudy to revenge it.

2 One, which ſeemeth to be much grieved for others, but it is out of a love to himſelfe, for his owne commodity ſake.

Gal.4,17. *They are Iealous over you amisse.* This hee writeth of the falſe Apoſtles, who for their owne gaine and credit did love the *Galathians.* Heere Iealous is taken in evill part, by a Metapho; or ſpeech borrowed from wooers, who can abide no corrivals or companions in their love.

3 One which loveth others truly, not for lucre and glorie to himſelfe, but for the benefit of the perſons loved, 2 Corin. 11,2. *I am Iealous over you.* Thus *Paul* and all godly Miniſters are Iealous over the flocke: here Iealous is taken in good part.

Iehovah] An eternall ſelfe-being, one that hath his eſſence of himſelfe, from everlaſting; and is the cauſe of exiſtence or being to all things and creatures, which are of him, by him, and for him. Exodus 6,3: *But by my name Iehovah was I not knowne to them.* Acts 17,28. Romanes 11. verſe laſt. The eternall God hath his being of himſelfe, and gave being to all his creatures, promiſes and workes. This word (Iehovah,) is attributed to God the Son, and God the Father, Zach 3, 2. This is one of Gods cheefeſt names: the force of it is opened, Revelation 1.4,8. hee giveth being to his promiſes and threatnings.

Iehovah Ireh] Signifieth the Lords will ſee or provide, to note the ſpecall providence of God in diſtreſſes: alſo here the Scripture ſpeaketh figuratively (as it uſeth to doe in all Sacramentall things) becauſe it was a ſigne of Gods providence: ſo altar is called Iehovah Niſſi, Exodus 17,25. and Ieruſalem is called, Iehovah ſhamma.

Jeſting] Pleaſant and witty words, being offenſive, and hindering edification. Epheſi. 5,4. *Ieſting.*

Jeſus] A Saviour, one that ſaveth his people from their ſinnes, Math. 1,21. *He ſhall be called Ieſus.* It is a name of his benefits, to wit; ſalvation had by Chriſt. Alſo it ſignifies the doctrine concerning Ieſus, Acts 8,35. Thirdly, It ſignifieth *Ioſuah*, who brought Gods people into the promiſed Land, and was wherein a type of Chriſt, Heb. 4.8.

☞ 1. Some meere Man called Ieſus; as 1. *Ioſua* Heb. 4 8. Act. 7.45.

2. *Ieſus* the ſonne of *Iozedak.* Zech. 3. 1. Hag. 1.12.

3 Ieſus the Sonne of *Sirach.*

4. Another, Col. 4.11.

2. The Sonne of God become Man, to ſave men by his ſuffering for them Math. 1.21.

3. The

3. The doctrine concerning Iesus. Act. 8. 35.

4. The vertue and power of Christ to sanctifie us by his Spirit Rom. 8, 10, 11. Gal. 2. 20.

5. The examples and holy life of Iesus, which are made ours by imitation. Rom. 13. 14.

This with the former sense doe make up the image of Iesus in us; so as a man may even reade Iesus Christ in the life of a true Christian, the likenesse of a thing being often called by the name of the thing whereto it is like.

6. The merite or Iustifying grace of Christ. Ephes. 3. 17. Gal. 2. 16.

7. The name or fame of Iesus gotten by his workes, and namely his resurrection. Act. 13. 33. (begotten thee)*

Iew outward] Hee that is a Iew by Nation, name, and profession onely, Rom. 2, 28. *A Iew which is one outward.*

Iew inward] One, who is a Iew in truth, though he be not so by name or nation Rom. 2, 29. *Hee is a Iew which is one within*; that is to say, one who professeth himselfe to be one of Gods people, and is so indeede, and before God, in spirit and in heart, being faithfull and holy.

Iewes by nature] Such as were borne Iewes, by naturall generation comming of Iewish parents, who were Gods people. In this sence they are called naturall branches, Rom. 11. because they descended by birth of the holy Patriarkes, with whom God had made a covenant to take them for his people, Gal. 2. *We who are Iewes by nature.*

Neither Iew nor Grecian.] That God hath no regard of these circumstances and externall qualities, whether one be borne a Iew or a Gentile, be free or bond, &c. But acknowledgeth for his children all which beleeve in his Sonne. Galathians, Chap. 3, verse 28. *There is neither Iew nor Grecian, &c.*

Ierusalem] Either the City; as Psal. 125, 2. and 122, 2, 3. Or the inhabitants. Math. 3. 5. Or all the faithfull people of God through the world, Iewes and Gentiles. Ioel 2, 32. Or the Nation of the Iewes dwelling at *Ierusalem*, Gal. 4. verse 25. or the holy Catholicke Church, Verse 26.

Ierusalem celestiall.] signifieth the company of elect, who seeke things above, Heb. 12, 2. Iewes signifieth people, or rulers, Iohn 7. verse 12, 13. Ierusalem called the holy City, because of Gods house therein.

I. F.

I. *F.*

If nœde bée] At that time whensoever neede shall be, 1 Peter 1,6. If, for that, Gen. 31, 52. Acts 26,2.

☞ It is a word noting 1. A Condition or cause. 1 Cor. 11.31. Luk. 9,23.

2. A reason of a matter, Eph. 4. Phil. 2.4.8. 2 Thes. 1,6.

3. A flat deniall of the matter as much as to say, Not at all. Or a protestation with imprecation against sinne. Heb. 13. 15.

4. Rarity of the doers.

5. Necessity of the same use thereof to the effecting of another thing named with it.

6. An objection or supposition of some great thing, and is as much, as though, although Gal. 1.8. 1 Cor. 13. 2. Eccle. 5,7

7. Doubtfulnesse or uncertenty of the matter. For *ex suppositione sequitur quidlibet**.

If it were] signifieth, O that it were. Psa. 139,19. Gen. 24, 43. Luk. 12,49. This word as it is used in prayer and execrations so it signifieth When, 1 Sam. 15,7. compare Math. 2. 21. with Luke 11,24.

I. *G.*

Ignorance] Want of the true knowledge of God, and of heavenly things, Ephe. 4. 18. *Through the Ignorance that is in them.* This ignorance, is eyther simple, when meanes of knowledge be wanting, or wilful & affected, when one may know and will not. Ignorance being in it selfe a sinne against the first commandement, cannot excuse sinne that it should be no fault at all.

2 Vnbeleefe, which followes Ignorance as a companion or fruite, 1 Pet. 1,14. *Fashion not your selves to the former lustes of your Ignorance*, that is, of your blinde unbeleefe. **A Metonimy** of the cause.

3 Error, through want of judgement, and right discerning of things, Levit. 4,2. *If any man shall sinne through ignorance.* **A Metonimie** of the cause.

4 Any sinne whatsoever, which commeth from such ignorance and error, according to the use of the Hebrew tongue, which under ignorance meaneth every sin, even that which is witting and willing *Heb.* 9.7. *And for the ignorance of the people.* **A Synecdoche** of the part for the whole.

Ignorance may excuse a sinne, that it be not so great a fault, but it cannot so excuse, as it shall be no fault at all. *Excusat à tanto, non à toto.*

☞ 5. Innocency or freedome

dom from ſin. So Chriſt is ſaid to know no ſinne. 2 Cor. 5, 21.

Ignorantia facti (non juris) excuſat.

This ignorance of evil as done is good.

Ignorantia malefacti noſtri ut facti mala eſt; Ignorãtia malefacti ut non a nobis facti, bona eſt.

6. Innocency from the skill or wicked deviſe of doing ill. Math. 10. 16. and 18, 3. 1 Cor. 3, 18. Revel. 3, 24.

7. To deny, to diſallow or not to confeſſe, acknowledge and approve a man or matter, or our acquaintance with him. Math. 7, 23. and 25, 12. and 26, 70, 72, 74.*

Lusts of ignorance] Blinde motions and evill deſires of unbeleeving perſons, who lacke the true knowledge of Chriſt. 1 Peter 1, 14. *Faſhion not your ſelve to the former luſts of your ignorance.*

Ignorant] One which ſinneth unwittingly, 1 Timothie 1, 13. *For I did it Ignorantly*, that is, not knowing that the Chriſtian religion was the true Religion.

2 One which doth a voluntary ſinne, knowing it to be ſo. *Heb.* 5, 2. *To have compaſſion of the Ignorant.* ☞ Bible note.

3 One that careth not for other mens affaires and matters. Eſay 63, 16. *Though Abraham be ignorant of us.* Men are careleſſe of that whereof they be ignorant.

4 One, that wanteth the knowledge of the true God, and his worſhip, Acts 17, 23. *whom ye then Ignorantly worſhip.*

5 One to whom ſomething is unknowne, becauſe it is not revealed. Thus Chriſt as man, and the holy Angels, are ignorant of the laſt day, Mat. 24, 36. Marke 13, 32.

☞ 6. One that hath not beene brought up in the artes nor atteined his knowledge by ordinary meanes of learning it frõ men, though elſe he may be very wiſe and learned, Act. 4. 13

7. One that is innocent & free from an evill act and from the thought or purpoſe thereof. 2 Cor. 5. 21.

8. One that of fraud or hypocriſie wil not cõfeſſe his ſin which he knoweth as having done it.

9. One that will not or doth not afterward acknowledge the truth, Math. 26. 79.

10. One that diſlikes an other. Math. 7, 23.*

Not to regard the time of ignorance] To permit and paſſe over, for cauſes known to himſelfe, the ignorance of many thouſand yeares, Acts 17, 30. *And the time of this ignorance God regarded not.*

I. M.

To Imbalme.] Gen. 50, 1. this was done with Balme,

Mirrhe, and other ſpices, that the dead bodies might not ſtinke or putrifie, Iohn 19,39, 40. So laying them as in a bed of ſweet odours. 2 Chroni. 13,14. And thus the ſolemnity at his buriall, was to do him honour at his death. 2 Chroni. 32,33. and to ſweeten his body for buriall in Canaan, beſide further myſtery of reſurrection and incorruption.

Image] Any ſhape or portraiture, drawen by Art, to repreſent ſomething by it, for civill uſe: as *Cæſars* Image was made, to repreſent *Cæſar*. Math. 22, verſe 20. *Whoſe Image or ſuperſcription is this?* This is an artificiall Image made for civill reſpects; as to diſtinguiſh Coines, or beautifie houſes, and it is lawfull.

2 Some ſhape or picture; made to the likeneſſe of GOD, or of ſome other creature, for Divine worſhips ſake, Exodus 20.v.4. *Thou ſhalt make thee no graven Image*, Deut.4,15. This is a Diabolicall Image, beeing made for Religion ſake, and is unlawfull. Where ſuch Images be, there is no Religion (ſaith a Father.) The Scripture ſaith that God ſpake with a voyce, but ſhewed no Image to his people of himſelfe, Deut.4.

3 All mens devices, commanded as Gods ſervice, Exod.20, 4. This is alſo ſuperſtition.

4 Our likeneſſe & reſemblance of God, in righteouſneſſe and true holines. After this Image *Adam* was created. Gen.1,26. *Let us make man after our Image*: and unto this are all the elect reſtored againe by Chriſt. Eph.4,24. This is a ſpirituall or cœleſtiall Image. This likeneſſe ſhall be perfect at the day of reſurrection, when Chriſt ſhall be manifeſt by his comming; then the godly ſhall ſee him as he is, & be like him. Pſa. 17. laſt. 1 Ioh.3. verſe 2.

5 Our likeneſſe and reſemblance with God, in reſpect of rule and authority, 1 Cor.11,7. *The man is the Image and glory of God.* Hitherto of accidentaty Images.

6 A reall, eſſentiall, true, and lively expreſſing of the very ſubſtance of another. In this ſignification, is Chriſt ſaid to bee the Image of God his Father, Col.1,15. Heb.1,3. Alſo the Law is ſaid, not to bee the very image of the things, Heb. 10,1. And it is written of us, that *As we have borne the image of the earthly, ſo we ſhall beare the image of the heavenly man.* 1 Cor. 15,49 And the Revelation of Saint *Iohn*, ſpeaketh of the Image of the Beaſt, which all men ſhall adore, Revel.14.9. In all which places, is meant the very things and ſubſtances themſelves, or the ſolid & true

exiſtence

exiſtence of the things. Theſe bee eſſentiall images, which have the ſubſtance of the things whereof they bee called images.

7 Any manner of reſemblance whatſoever, lawfull or unlawfull, lively or painted; true or imaginary, Geneſ.5,3. *He begat a Childe in his own likeneſſe, after his Image.* Pſalme 73. 20. *Thou ſhalt make their Image deſpiſed.* Where the word *image* ſignifieth, an imaginary vaniſhing ſhadow, to ſet forth the lightneſſe and inconſtancie of all earthly things, which ſeeme and make ſhew to be the true goods and felicitie it ſelfe, yet are nothing but a ſhadowe or vaine likeneſſe thereof: therefore, by the Apoſtle, are called a ſhape, faſhion, or figure, 1 Corinthians 7,31. Rom.12,2.

Image of God] Chriſt, in whom God is to bee ſeene and beheld, as touching his ſubſtance and glorious properties; as a man is to be known by his image or picture, 2 Cor.4,4. *Which is the Image of GOD.* This is a conſubſtantiall image, reſpecting eſſence and ſubſtance.

2 Dominion and perfect holineſſe, Geneſ.1,27. *In the image of God created he him.* This image is accidentall, reſpecting qualities.

3 Authority & power, which by Gods ordinance the man hath over his wife, 1 Cor.11,7. *He is the image of God.*

Immanuell.] The ſtrong God with us, or GOD made fleſh, Eſay 7,14. Mathew.1,23. Iohn 1,14. The vnion of two natures in one perſon of our redeemer is noted in this word *Immanuell.* Alſo his office is noted to bee mediatour betweene God and man, and authour of all ſalvation for body and ſoule, both temporall and Eternall. Eſay Chap.8. verſe 8,10.

Immortall.] That which is not capeable of death, or ſubject to dye.

2 An ever-during Nature, which is ſo of it ſelfe, without poſſibility of periſhing or dying, 1 Tim.1,17. *To God immortall, onely wiſe.* Thus is God onely Immortall.

3 That, which being once dead, ſhall riſe againe never to dye more, as mens bodies, 1 Cor.15,53. *Mortality muſt put on Immortality.*

4 That which ſhall never have end, though it have a beginning; as Angels, and mens ſoules; of which, though it be not in expreſſe words ſaid in Scripture, that they be Immortall, yet innumerable places, by good conſequence, prove them to be ſo, as 1 Cor.15,19. 2 Cor. 5,1. Luke 16,22,23,24,&c. Some thing may be called Im-

mortall foure wayes. First, that which simply and every way is incorruptible, as God. 1 Tim. 1. 16. Secondly, that which is incorruptible according to the substance and perfection of nature, either being severed wholly, or not derived at all out of any matter, which is usually the roote of corruption. Thus Angels and soules bee immortall. Thirdly, that which in it owne nature is corruptible, yet by speciall divine ordinance, is preserved from corruption. Thus bodies of Saints in heaven, and of reprobates in hell after the resurrection, be Immortall; the one by Grace, the other by justice. Fourthly, that which so hath possibility to corrupt and dye, as it might not actually corrupt by the creatours gift, and upon supposition of not sinning: so *Adams* body before the fall was Immortall: that is, had power not to dye; as after his fal it was under necessity of death, and could not but die.

Immortality] Such an estate and condition, wherein death hath no place nor power, 1 Cor. 15, 54. *When mortall hath put on Immortalitie, then Death shall be swallowed up into Victory.*

Importunitie] Continuance or constancy in prayer, when we pray and faint not, Luke 11. 8. *Yet doubtlesse, because of his Importunity, hee will give him what he needeth.* Example of this importunitie, is in Luke 18, verse 2, 3, 4, &c. *The poore Widdow.*

Imposition of hands, or laying on of hands] Putting on of hands, which is an ancient ceremony used of the Iewes in two cases; one in consecrating publicke Sacrifices, as also Priests and Levites, to declare such to be offred to God, Lev. 4, 4. And secondly, in solemne benedictions and praiers. Gen. 48, 14, 17, 20. *Iacob put his hands upon Manasses and Ephraim, and praied for them.* It was continued under the Gospel, by Christ and his Apostles in time of prayer, and bestowing spirituall graces. Also in time of admitting Church-officers, Ministers, end Deacons. Mat. 19, 15. *Christ put his hands on little Children, and prayed.* Acts 6, 6. *The Apostles prayed, and layd their hands on the Deacons.* Acts 8, 17, 18. *Then they laid their hands on them, and they received the holy Ghost*; and by a Metonomie of the signe, it doth signifie the whole Ministry of the Church, and the order of Church-Government. Heb. 6, 2. *The Doctrine of Baptisme, and Imposition of hands.* Touching the Papists Imposition of hands, in the Sacrament of Order (as they call it) there is no ground for it in the whole Scripture.

Imputation] Accounting, reckoning, and allowing ſome things to others of favour; as Merchants, who do not put the debt in their reckoning, which they will forgive. Whatſoever commeth of Imputation, proceedeth of the meere mercy & favour of him who imputeth; and is not given in reward after proportion of duty or debt. For no man imputeth to another that which is duely owing unto him.

2 An action of God, freely accounting the righteouſneſſe of Chriſt to be his righteouſnes who beleeves in Chriſt, Rom. 4 3,4. *And it was Imputed* (or accounted) *to him for righteouſnes.* In the fourth Chapter to the Romans, this word (*Imputed*) derided by Popiſh heretiques, is ſeven times repeated in the doctrine of Iuſtification, and is ioyned unto Faith; without which, there is no Imputation of Chriſts Iuſtice to us, Rom. 4 23,24. Our ſins & puniſhment were imputed to Chriſt (who bare our ſinnes in his body, and was made ſinne for us, 1 Peter 2. verſe laſt.) And his righteouſneſſe with the merite thereof (even eternall bliſſe) is imputed and accounted to all beleevers; whence ariſeth Iuſtification of a ſinner before God, 2 Cor. 5. v. laſt. *He that knew no ſin was made ſin for us, that we might be made the righteouſnes of God in him*; Not our righteouſneſſe, but the righteouſnes of God; not in us, but in him (ſaith an ancient Father.) The Papiſtes ſcoffing at this moſt neceſſary and Divine action of Imputing righteouſneſſe to faith apprehending Chriſt, calling it in their Notes printed at *Rhemes*, a new-no-juſtice, an untrue imputation, an imaginary thing, a putative righteouſneſſe, a fantaſticall apprehenſion: In theſe and ſuch like taunts, they utter ſo many blaſphemies againſt heaven, and all to maintaine and eſtabliſh their owne righteouſneſſe of workes, done after faith. To impute (as ſome deſcribe it) is to aſcribe or account unto another that which he hath not, or that which hee did not; and not to impute, it ſignifieth not to account or aſcribe & lay to one that which he hath, or doth. According to this interpretation, God in juſtifying elect ſinners, imputeth to his own Son ſinnes and miſeries, which he never had or did. And unto ſinners, he imputeth or accounteth not (but forgiveth) ſinnes and puniſhment, which they had and did; and imputeth a righteouſneſſe (even the whole Obedience of Chriſt) which they have not of their owne, yet ſo accounteth it to them, as if by themſelves

it

it had beene done, 2 Corinthi. Chap. 5, verſe 21. Romanes 4.5. Roman. 3,24. and 4,6. and 15,19. Eſay 53. verſe 12, Note. Imputation being properly uſed, noteth a righteouſneſſe by grace and acceptation, but improperly when it is joined with other words, as, Romanes 4,4. 1 Corinthians 4,1. then it ſignifieth deſert and debt, quite contrary to his naturall ſignification, even as the word, prophane, ſoundeth a foule and damnable thing, but not ſo in Math. 22,5.

☞ There is a double imputation.

1. Of ſinne and this 3. fold.

1. Of *Adams* ſinne unto us his poſterity, Rom. 5. 13, 14, 15. 16, 17, 18, 19. 1 Cr. 15, 22.

2 Of his and ours together unto Chriſt. 2 Cor. 5. 21. 1 Pet. 2. 24.

3. Of Every mans to and for himſelfe. Act. 7. 59.

2. Of Righteouſneſſe 3. fold.

1. Of Chriſtes paſſive obedience or ſatisfaction to his Father for man kind. 2 Cor. 5, 21. Rom. 3. 22, 24, 25, 26. 28, & 4, 3, 4, 22. & 5, 15, 17. &c. 1 Cor. 15, 22. to which ſome adde the Active Righteouſnes of Chriſt.

But this is made a Queſtion.

This 1. is imputed to penitent ſinners.

2. Of ones mans goodneſſe or holineſſe to another, which ſeemeth probable by theſe places (beſides the common opinion of the Fathers) Math. 9, 2. 1 Cor. 7. 14. Geneſ. 18, 26, 28, 29 &c. Geneſ. 39, 5, 23. Act. 28. 34.

Yet this is onely for this life. Elſe it ſhall be as Luke, 17, 34. 35.

3. Of every mans owne to himſelfe. Gen. 15. 6. Iam. 2, 23. Pſal. 106, 31.*

I. *N.*

In] By, or through. 1 Cor. 14, 2. *Speake in the ſpirit*, that is, by the inſpiration of the ſpirit, 1 Cor. 15, 22. *In Chriſt all ſhall be made alive*, that is; by Chriſt, 2 Cor. 3, 16. *In him*, that is, by him, or by his vertue we live, Acts 17, 28.

2 Againſt, Gen. 4, 23. *I have ſlaine a man in my wound*, that is, againſt my ſelfe, & to my owne hurt.

3 To. 1 Theſſ. 4. 7. *God hath called you in holineſſe*, that is, unto holyneſſe. Eph. 2, 10. *Created of God In good workes*, that is, unto good workes. James 5, verſe 3. and very often elſe-where.

4 Out

4 Out of, Exodus 31, 4. *To worke In Gold. In Silver, and In Brasse.*

5 Of, or concerning, Rom. 5, 12. *Wee rejoyce In the Lord,* that is, concerning the Lord.

6 With, or together with. Math. 16, 27. *The Sonne of Man shall come in the glory of his Father*, that is, together with his owne, and his Fathers glory.

7 As. Mat. 19, 41. *He that shall receiue a Prophet in the name of a Prophet*, that is, as a Prophet because he is so.

8 From, Col. 3, 16. *Sing in your hearts*, that is, from your hearts, or heartily.

9 Before, Iohn 1, 1. *In the beginning was the Word*, that is, before the beginning.

10 For. 1 Cor. 1, 4. *I thanke God for the grace given you In Christ*, that is, for and by Christ Eph. 1, 1.

11 Vpon Iohn 14, 1. *Ye beleeve in God, beleeve also In mee*, that is, upon me.

In] Put for after. Exod. 2, 23. Numb. 28, 26. Marke 13, 24. with Matthew 24, 29. Dan. 2, 24.

In thee] In Christ, which shall be borne of thee *Abraham* according to the flesh, as Mat. 1, 1. *Sonne of David, son of Abraham*, Gal. 3, 8. *In thee shall all nations be blessed.* See ver. 14. that the blessing of *Abraham* (first promised to *Abraham*) might come to the Gentiles through Iesus Christ: where note a double fruite by the obedience and death of Christ to beleevers. 1. deliverance from the curse of the Law. 2. the blessing promised to *Abraham*, that is, Life eternall.

In Spirit and truth.] Spiritually and truely, by the unfained and true motion of a sanctified heart, Iohn 4, 24. *Worship him In Spirit and In truth.*

In them] By their faith, confession, preaching, good life, and miracles wrought by the Apostles, who by all these meanes gaine glory and prayse to Christ. But much more after his resurrection when the holy Ghost was visibly and plentifully powred on them, Ioh. 17. 10. *I am glorified In them.*

Churches in Christ] Christian Churches, Galat. 1, 21. 1. Thessalon. 2, 14. So brethren in Christ, Saints in Christ, and in Christ before me, that is, a christian before me; and consolation in Christ, Phil. 2, 1.

In loue] Charity and Love to God and men, to bee the spring and beginning of an holy and unblameable life, Eph. 1, 4.

Babes in Christ] Such as be babes or infants, in respect of growth in Christianity, 1 Cor. 3, 1.

In the Spirit] Spiritual, regenerate

nerate by the Spirit unto a new life, Roman. 8,9. *Yee are in the Spirit.*

In Christ] As touching Christ and Christianity, Gal. 6,15. *For In Christ Iesus, neither circumcision availeth any thing,* 1 Cor. 4. 15. *I have begotten you in Christ.*

2 In the preaching and publishing the doctrine of Christ, Rom. 16,9. *Salute Vrbanus, our fellow-helper In Christ*, that is, in the matters of Christ.

3 A member of Christ, one linked unto, and grafted into Christ by Faith, Rom. 8,1. *To them which are in Christ.*

4 Christ to be an head, who himselfe hath all spirituall gifts most fully, not in measure, given him: which he doth communicate to all his members, Eph. 1,3.

In the Lord] For the Lords sake, or in his cause, Rom. 16,12

2 A beleever or faithfull person, Rom. 16, 13. *Rufus chosen In the Lord.* It is the force of faith to incorporate into Christ that a chosen person may bee in him, as a branch in the tree.

To beleeve in Christ] To put our whole confidence in him for salvation, by which hee is proved to be God. Ioh. 14,1.

In sins and trespasses. One covered and over-whelmed in sinne, as one that is drowned in the water, Eph. 2,1, *Dead In trespasses and sinnes.*

Incense] A perfume, which was a confection of sweet Spices, made after the Arte of the Apothecary, pure and holy; and was by the Priests burned upon the Golden Altar every morning before the Lord, Exo. 30,34,35.

2 The prayers of the Saints acceptable to God, thorough Christs mediation, Psal. 141.2. Revel. 8,3. A Metaphor.

3 Whereas none might make this perfume, Exod. 30,38,38. it sig. that holy things must not eyther of necessity or pleasure be turned to private use.

Incense shall be offred, and a pure offring] That in the daies of Christ (wherof this is a prediction) the spirituall worship of God should be every where among the Gentiles lawfully established and practised, Mal. 1,11. Had the Papists considered how usuall it is with the Prophets under legal types and shadowes to teach and foretell Evangelicall worship and graces, they would not so grossely from this pure oblation heere mentioned, have collected their most impure Masse, whose marow bones cannot be found neyther in new or olde Testaments; as being like a beggars cloake patched together by sundry Popes in the corruptest times. With as good reason, may incense, Levites, Arke, Tabernacle

bernacle,&c. and all other Ceremonies of the law be brought in, as Prieſts, Altars, and Sacrifice of the Maſſe.

Incomprehenſible] One greater than heaven & earth, whom the world cannot containe, nor mens wit conceive him as he is, Pſal.145,3.

Incontinency] An unableneſſe to keepe himſelfe chaſt in ſingle life, or in the eſtate of marriage, 1 Corin.7,5. *Leſt Satan tempt you to Incontinency.*

Incorruption] The quality of bodies after the Reſurrection, being no more ſubject to rottenneſſe and corruption, 1 Cor.15,35.*Till corruption put on Incorruption,* 1 Corinth.15,50. An incorruptible nature or eſtate.

To increaſe]To be of greater eſtimation and authority among men, Iohn 3,30. *He muſt Increaſe.* Alſo Chriſt increaſeth, when the knowledge,faith,and love of him is more and more kindled in the heart.

2 To have his deity,majeſty, power, and grace, more and more manifeſted,Luke 2.verſe laſt.

3 To profit in faith and godlineſſe.Col.1,10.

Incorruptible God] God to bee of himſelfe free from all corruption and change,whereas the ſoules of men and Angels be incorruptible; but that is by the will of God,and not originally,as God is from himſelfe, Rom.1,23.

Incorruptible Crowne] Immortall and never periſhing glory.

Indifferent] Something which is neyther commanded of God, nor forbid, but of a middle nature; being in it ſelf neither good nor evill,and may bee changed according to circumſtances of time,& perſons, and places: as to eate this or that meat, to weare this or that apparell, to have religious meetings, at ſuch a time, in ſuch a place, and diverſe other things as belong to the outward adminiſtration of the Word and Sacraments. Wherein yet nothing muſt be appointed to be done, contrary to order, comelineſſe,or edification. See Rom. 14. 1 Corinth.14. throughout. Where though this word (*Indifferent*)be not found at all,yet the matter it ſelfe ſignified by it, and the rules to direct us, about things that be indifferent, are there to be found.

Learned Divines affirme (as *Illyricus* and others) that things indifferent, that be of a middle Nature, ceaſe to be ſuch, when any of theſe conditions following are annexed unto them. 1. Compulſion. 2. Opinion of worſhip, neceſſity or merit. 3. Scandall and offence. 4. Entrance,

rance, and occaſion of abuſe, or Idolatry. 5. Any hinderance, to truth or edification, or obſcuring and darkning of Religion and piety by them, though they ſhould containe no other evill in them.

A conformity and through agrement, amongſt all Chriſtian Churches, in outward Rites and Ceremonies, is neither neceſſary nor poſſible, becauſe of the great differences of places, people, and times.

Staffe of indignation] The *Aſſyrians* whom GOD in his anger againſt *Iſrael* and *Iuda* would ſtrengthen, and by the ſecret motion of his providence ſtir up and direct to execute his vengeance upon thoſe hypocriticall people, againſt whom for their counterfeit worſhip & other ſins, his wrath was kindled, therefore called the people of his anger. Eſa, 10, 5, 6. *Though the ſtaffe of mine indignation be in their hand*: or the *Aſſyrians*, as *Tremellius* expounds it, be tearmed the (*Staffe of his Indignation*) becauſe God would puniſh their pride and cruelty, when by them (as a ſtaffe or rod) he had chaſtiſed his children; as fathers caſt the rod in the fire, when therewith they have corrected their ſons. This ſence may well ſtand with that which followes in verſe 7.

Infant] A Child which cannot ſpeake, being young and yet in the ſwathing cloathes; Such an one, if hee dye at this age, either before or after Baptiſme (ſo there be no contempt of the Sacrament) hee is ſaved by the Covenant of Grace, made to Parents and their children. Gen. 17, 17.

Infidelity] A privation or utter abſence of Faith: a totall diſtruſt in Gods promiſe. See Vnbeleefe. 2 Cor. 4, 4.

Infidell] One that is no Chriſtian, but a Heathen, 1 Tim. 5, 8. *He is worſe than an Infidell.* See vnbeleever.

Infinite] That which is abſolutely unbounded and unlimited, having no meaſure at all, either for time or greatnes. So is God onely. See Incomprehenſible.

Infirmitie or weakeneſſe] Outward bodily feebleneſſe. 1 Timothy, verſe 23. *Vſe a little wine for thine often infirmities.* Thus is ſickneſſe called, becauſe it makes infirme and feeble. A **Metonimie.**

2 Some ſpirituall weakneſſe of the godly, in their knowledge and faith, or in their life and manners. Romanes 6, 19. *Becauſe of the Infirmity of the fleſh.* Romanes 14, 1. Matth. 26, verſe 41. Thus is ſinne called, becauſe it makes the ſoule weake to doe good, and withſtand evill. A **Metonimie.**

Romanes

Romanes 15. verſ. 1. Errors in faith not againſt the foundation, and ſcandals or fals in manners, are likened to ſickneſſes which all men uſe to pitty and ſuccour; ſo ought we one another.

3 A privation and want of all ſtrength, as touching godlyneſſe. Romanes 5. verſe 8. *When we were Infirme (or of no ſtrength) Chriſt died for us*; that is, that naturall imbecillity, which we all bring with us into the World, which *Paul* calles ungodlineſſe, Rom. 5,6.

4 Afflictions, reproaches, perſecutions. 2 Corinthians. 12 verſe 10. *Therefore I take pleaſure in Infirmities.* Alſo it ſignifies inward tentations, feares, diſtruſts &c. 2 Cor. 12. which ſhew how weake we are and Infirme.

5 A vile, contemptible, and abject eſtate, Gal 4.13. *Through Infirmity of the fleſh I preached the Goſpell unto you.* 1 Cor. 2, 22.

6 Vnableneſſe to free from ſinne and death. Heb. 7, 18. *Becauſe of the weakeneſſe thereof.*

☞ 7. The care to cure them or the curing of infirmity.

So Chriſt tooke ours on himſelfe, not our individuall infirmities and ſickneſſes, but the regard and care to heale them: or elſe we may ſay, the æquivalent of them in another paine. Math. 8.17. See this ſo interpreted. Iſa. 53.4,5.6.*

Inheritance] Poſſeſſion, or Land of *Canaan*, Pſalme 79,1. Exod. 15,17.

2 The people of the Land, 2 Sam. 20, 19. Ier. 50, 11. Pſa. 28, 9

3 Nations ſubject to Chriſt as their Lord and King, Pſalm. 3,8.

4 Any thing which is deere and precious, as the doctrine of the word was to *David*, Pſalme 119.

5 Kingdome of glory in heaven, freely given to the Saints as to ſonnes by grace of adoption, Math. 25,34. 1 Pet. 1,4.

6 A portion of ground fallen to children by the death of their Father, Luke 12,13. *To divide the Inheritance with mee,* See Heritage.

Iniquity] That which is writhen or crooked, ſwarving from the ſtraight line of Gods word. It is put either largely for any ſinne; and thus even our Birth-ſinne is iniquity, Pſa. 51,5. *I was borne in iniquity*: Or more ſtrictly, it is put for ſome heynous and groſſe offence, Pſal. 119, 3. *They worke no Iniquity* Pſal. 90, 8. *Thou haſt ſet our Iniquities*, Exodus 20, 5. *Viſiting the Iniquities of the Fathers.*

3 Workers of Iniquitie or wicked men. Iob 5, 16. *Iniquity ſhall ſtop her mouth.*

2 The puniſhment due to Iniquity.

Iniquity. Leviti. 5,1. *Hee ſhall beare his Iniquity:* and very often elſewhere; as Gen.19,15. 2 Kings 7,6. Pſal. 40, 12. So whoredome is put for the puniſhment of whoredom, Num-14,33.

Iniquity commeth of an Hebrew word (*Aven*) which originally ſignifieth paine, or ſorrow; and it is of large vſe, noting all ſinful and unjuſt affections, actions, or endeavours, which cauſe paine or ſorrow, or be painfully done: and it is applied ſometime in ſpeciall to Idolatry joyned with Images, 1 Sam. 15,22. Hence *Bethaven*, an Idols houſe, or place of Iniquity, Hoſea 4,15. and 10, 5. becauſe *Ieroboam* had there ſet up falſe worſhip, 1 King.12, 29.

To draw Iniquity] To ſin, (not of ignorance, infirmity, and by violent temptation, for theſe are rather drawne to Iniquity) but willingly & of their owne malicious heart and purpoſe, putting their neckes as freely in the yoke of ſinne, as Oxen which draw a wagon. Eſay 5,18. *Wo to them which draw Iniquity.*

Worker of iniquity] One which walketh after the luſtes of corrupt Nature, wholly following them as guides in all and every action of life, Math. 7,23.

Innocency] A meere voydneſſe of fault, and freedome from all ſinne. In this eſtate. *Adam* was created. This is perfect Innocency by Creation.

2 A certaine meaſure of this eſtate in all regenerate perſons who endevour to ſerve God in innocency of life, having alſo Chriſts innocency imputed to them, Pſal. 26,6,11. *I will waſh my hands in Innocency.* This is Innocency of a perſon reſtored.

3 Vprightnes, in ſome ſpeciall or particular cauſe, Pſalme 7.8. *According to the Innocency that is in me*, that is, Innocency of cauſe, when one is cleare and free of ſome fault, whereof he is accuſed; Or unworthily accuſed where one deſerves praiſe, Dan.6,22.

Innocent] One which doth none hurt nor harme unto any other. Mat. 10,16. *Be Innocent as Doves*, that is, be ſimple and upright, without guilt or malice.

2 One that is free from ſome o e particular fault, or crime; or one that is guiltleſſe in this or that thing, Gen. 24,8. *If the Woman will not follow thee, thou ſhalt be Innocent or diſcharged of thine Oath*, Ion. 1,4. *Lay not upon us Innocent bloud.* Exod. 23,7 Gen. 10. 5.

3 A juſt and righteous perſon which liveth uprightly.

Iob

Iob 4,7. *Who ever perished being Innocent?*

One that is free from punishment, or one unpunished. Prov. 11,21. *Though the wicked joyne hand in hand, yet they shall not be Innocent.* 1 Kings 2,9. *But thou shalt not count him Innocent*, that is, thou shalt not free him from punishment. Also Exod. 34,7. *Not making the wicked Innocent.*

☞ There are three causes of mans innocencie.

3 Ignorance or want of skill to doe ill. Mat. 18. 3. 1 Cor. 3,18. Revel. 3,24. Math. 10. 16.

2 Impotency or want of power, and meanes to performe ill, where perhaps the skill and will is to doe it. Ecclus. 31. 10. Luke 19, 47, 48.

Temperantia in senectute non est temperantia sed impotentia.

3 Vnwillingnesse or want of will to doe ill, as Eccluſ. 31. 8, 9, 10. This is best tryed when a man hath meanes, knowledge, and occasion to doe the contrary, as Gen. 39, 8, 9. 10. Rom. 7,20. 1 Cor. 14,20.

The other sorts of Innocency may bee happy to a man, but this sort onely is vertuous, and acceptable to God.

There is also one innocencie of the Act, an other of the Affect.*

Innocent hands.] sig. A righteous life, or actions rightly framed, free from wrong, deceit, blood and violence, Psalme 24. verse 4 He which hath innocent hands, &c.

☞ **To be instant**] 1 To bee earnest or zealously affected in the worke wee have in hand, ,as 2 Tim. 4, 2. Rom. 12,12. *Reioycing in hope, patient in tribulation, continuing instant in prayer.*

2 To entreat greatly.

3 To doe a thing with speed or presently, Eccles. 9, 19.

Intercession, or request.] The request which the death of Christ maketh for beleevers after they have sinned, that their sinnes may bee pardoned for his merit, and their imperfect obedience accepted; or it is the merit of Christs death cóming betweenour sins & Gods Iustice, to appease it, as an Advocate that pleades for his Client, 1 Iohn 2, 2, 3. Rom. 8,3, 4. *And maketh request for us.* Heb, 9, 24. *He appeares in Heaven for us.* Christ is our Intercessor foure wayes. First, by appearing for us in the sight of God. Heb. 9, 24. Secondly, by the force of his Sacrifice once offered, to make

full satisfaction to Gods Iustice, Heb. 10, 12, 14. Thirdly, by his constant will; that for the merit of that sacrifice, God would be pacified towards the elect. Heb. 10, 10. Lastly, by the assent and agreement of the Father, resting in this will of his Son for us, Ioh. 11, 42. Mat. 17, 6. Popish Intercession of the Virgin *Marie* and other Saints, doth dishonour Christ the onely Intercessour. The spirit maketh request, by causing the faithfull to make requests; stirring up cries and grones in their hearts, Rom. 8, 26, 15. being compared with Gal. 4, 6. The continuall intercession of Christ, and his prayers made in the dayes of his flesh, were figured by the bells of gold in *Aarons* skirts.

2 The request which wee make one for another, in the name of our Intercessor Christ, eyther for good things to bee given, or evill things to bee removed from us. 1 Tim. 2, 2: 3. *Prayers, Intercessions, and giving of thanks, &c.* These be charitable mutuall Prayers of the godly while they live together.

3 The complaints of the Prophets with griefe, accusing the sinnes of the people to God Rom. 11: 3, 4.

To Inspire] sig: to blow into, Gen. 2, 7 this sheweth mans soule not to bee of the earth as his body was, but of nothing, by the insufflation of God, and so differing from the spirit of beasts, Eccl. 3, 21. This word is used also when Christ to make men new creatures inspired his Apostles with the holy Ghost, Iohn 20, 21.

Interpretation] A translating or turning out of one tongue into another, 1 Cor. 14, 13, 26. *If any speake with strange tongues, let him pray that he may Interpret.*

2 An opening or declaring darke Scriptures or Prophesies, 2 Pet. 1, 20. *No prophesie is of private Interpretation.* Scriptures must be interpreted by Scriptures: and the light of them begged of GOD, as containing things which he onely can reveale.

3 Expounding visions or dreames. Gen. 40, 8. *Are not Interpretations of God?*

4 A speaking and teachiug some thing evidently and plainly, Iob 33, 23. *If there be an Interpreter with him.*

Interpretours.] sig: Soothsayers and wise men of Egypt, Gen. 40, 8.

Interest] Encrease of gaine taken for the lending of money upon fore-agreement and compact Pro. 28, 8. *He which increased his Riches by Vsury and Interest, &c.* Here the word [*Interest*] is taken in ill part. For the word

word in a good ſence ſignifieth that benefit which a mercifull and free lender taketh for his owne indemnity, to repaire ſuch loſſe whereof the borrower by his default, was an effectuall cauſe, by the keeping of money borrowed in his hand, longer than hee ought, to the certaine dammage of the lender.

☞ **Inviſible**] By Nature God is inviſible. 1 Tim. 1.17. Elſe we might ſee him.

By will, or grace he is ſeene in his workes. Rom. 1, 20. Acts 17, 27. Tit. chapter 2. verſe 11.*

I. O.

Joy] A ſweete motion of the Soule, in regard of ſome preſent, or hoped for good, This good if it be worldly, then is the joy but naturall and worldly: if it be heavenly good, or tending and leading thereto, then is the Ioy ſpirituall and heavenly, Pſal. 51, 12. *Reſtore to me the Ioy of thy Salvation.* Rom. 5, 3. *We rejoyce in tribulation*, Iohn 15, 11. *That your Ioy may be full.*

2 The matter or cauſe of joy, 1 Theſſ. 2, 20. *Ye are our Crowne and Ioy.* Iob 3, 22. Pſal. 48, 2.

3 The moſt comfortable and full happineſſe of heaven, Mat. 25, 21, 23. *Enter into thy Maſters Ioy.* See Enter.

4 A godly boaſting and glorying, 1 Cor. 9, 15. *Leaſt any man ſhould make my Ioy or rejoycing vaine.*

5 Thoſe good things eyther earthly or ſpirituall, for the which wee uſe to rejoyce. Iohn 16, 22. *And your Ioy none ſhall take from you.* 1 Cor. 7, 30. Rom. 15, 13. *The God of hope fill you all with Ioy*; that is, with every good gift whereof yee may rejoyce plentifully and abundantly, Iam. 1; 2. And elſewhere often. A **Metonimie** of the cauſe.

6 That cheerefulneſſe and alacrity which we ſhew foorth towards our neighbour, Gal. 5, 22. *The fruit of the Spirit is Ioy, peace, &c.*

7 Ioyfull ſpeech, or Songs of thanket-giving and praiſe. Pſal. 126, 2. *And our tongue with Ioy.* A **Metonimie** of the cauſe for the effect. For prayſe commeth of Ioy, as Ioy commeth of good things.

8 The having or poſſeſſing of any good thing from whence Ioy ſpringeth, Iohn 3, 29. *This my Ioy is fulfilled*, Iohn 15, 11. *And that my Ioy may remaine in you.*

My Joy] That gladneſſe and comfort which the Apoſtles received from Chriſt, the

ſole author, cauſe, and pledge of their Ioy, Iohn 17,13. *That my joy might be fulfilled:* viz. (be truely and abundantly ſhed into their heart) *in them.* In our ſelves nothing but perturbation and dreadfull terror; in and from Chriſt, all peace and tranquility floweth.

Ioy in the Holy Ghoſt.] A gladſome, ſweete, and comfortable motion of the heart, ſtirred up by the Spirit of adoption, upon the feeling of Gods love in Chriſt to eternall life; and upon the tokens of that love, both in earthly and ſpirituall bleſſings, Roman. 14,17. *The Kingdome of God, is righteouſneſſe, peace, and Ioy in the Holy Ghoſt.* This is called Chriſts Ioy, Iohn 15,11. And glorious *Ioy*, 1 Pet. 1, verſe 8. *Becauſe it is part of the Kingdome of Heaven.*

All Ioy and peace] Solid and perfect Ioy, which alwayes remaines, being never taken from them: and by peace is meant tranquillity and reſt in their owne conſcience by forgiveneſſe of ſinnes, and concord with their brethren, that there be no longer variance and diſſention amongſt them. Of which two gifts, *Ioy* and *Peace*, the true cauſe is the righteouſneſſe of faith, Romanes 15,13. *Fill you with all Ioy and Peace thorough beleeving.* In this clauſe *Paul* alludeth unto the former ſaying, Romans 14, 17. *The Kingdome of God is righteouſneſſe, Ioy, and peace in the holy Ghoſt.*

Ioy darkened] Turning of mirth into heavineſſe, as the ayre in the evening waxeth darke. Eſay 24, 11. *All Ioy is darkened.*

Ioy in harveſt] Mirth mingled with labour and ſweate, hardly gotten, and deare bought Ioy, ſuch as Souldiers have of the ſpoyle after a battaile. Eſay 9,3. *According to the Ioy of harveſt, &c.*

Ioy of the Lord] Divine Ioy, which commeth from the Lord and is placed in him, Neh. 8. 10. *The Ioy of the Lord ſhall make you ſtrong.* Likewiſe Ioy of the Spirit, 1 Theſ. 1,6. ſuch as is mentioned, Acts 5,41. and 1 Peter 4,13.

Ioy of God] Comfort of mind, ariſing from Gods goodneſſe, manifeſted in ſome outward or inward deliverance, Pſal. 51,12. *Reſtore to me the Ioy of thy ſalvation*; that is, thy deliverances were wont to make me glad, let it bee ſo againe with me.

To heare of Ioy and gladneſſe] To be made joyfull and glad, by hearing and beleeving the glad tydings of forgivenes of ſins: For Ioy comes from faith, and faith by hearing. Pſal. 51, 8.

51,8. *Make me to heare of Ioy and gladneſſe.*

To Ioy in tribulation] To have occaſion and matter of true comfort and cheerefulnes of our heart from afflictions, becauſe they are pledges of Gods love, and tryalls of faith and patience, Rom. 5, 3. *Wee Ioy in tribulations.*

Ioy in the Lord] That true inward comfort which faithfull hearts feele, becauſe the Lord is their mercifull Father in Chriſt Ieſus, Phil. 4,4. *Ioy in the Lord.* Rom. 5,11.

I. S.

Is] Betokeneth, ſignifieth, ſealeth. Mat. 13,38. *The field Is the world.* Mat. 26,27. *This Is my body.* And elſe-where often. Gal. 4,24.25. Eſay 9,15. Iames 3,6. Chriſts bare words bee but a bare foundation for their monſtrous tranſubſtantiation.

This Sacramentall **Metonimie** whereby [*Is*] noteth to ſignifie and repreſent, or whereby the ſigne and thing ſignified be put, one for the other, it is ſo frequent in Scripture, as it may be reckned among plaine and uſuall ſpeeches: as Gen. 17,10. Circumciſion called the Covenant, expounded in ver. 11. the ſigne thereof. See the like touching the Paſchall Lambe. Exod. 12, 11, and 13,9. In the ſame ſenſe the Sabbath is the Covenant of the Lord. Exod. 31.13, 16. The Arke is God, Pſal. 89. 7. The cover of the Arke is the propitiatory, or Mercy-ſeate, Lev. 4, 31. *The Rocke is Chriſt*, 1 Cor, 10, 3. The Dove is the holy Spirit. Mat. 3, 16. Baptiſme is the waſhing away of ſinne. Acts 22, 16. The bread, the Communion of his body, &c. 1 Cor. 10, 16, 17. How can the Papiſts affirme that this is an unuſuall phraſe?

2 Leades, or brings unto. Ro. 7,7. *Is the Law ſinne?* That is, doth it bring unto, or leade to ſinne? Rom. 6, 23. *The gift of God is eternall life*; that is, holineſſe (which is Gods free gift) leadeth unto eternall life, as a way leadeth to a City. Rom. 8, 6. *Wiſedome of the Spirit, Is life and peace.* Iohn 17,3.

3 Bring foorth, cauſeth, meriteth, or deſerveth. Rom. 8,6. *The wiſedome of the fleſh is death*; that is, not onely leades unto, but deſerveth death eternall.

4 Ought to bee, or let him be, 1 Tim. 3,2. Heb. 13,4. *Marriage is honourable, &c.* Math. 5, 13, 14. *Yeare the Salt of the earth, the light of the world,* (for ſo ye ought to be): This is no rare thing, but uſuall in Scripture to put the indicative mood for the imperative, & the deed done or fact, for the right wher-

by it ſhould be done, as Malac. 2,5. 1 Tim. 3,15. Rom. 14,6,7. where regarding, giving of thanks, living, be put, for, ought to regard, to give thanks, ought to live: and ſo often elſe-where Scripture ſpeaketh.

5 ☞ The exiſtence of a thing. Heb. 11,6. for ſome things are ſayd to be nothing. 1 Cor 8,4. and 10. 19.

6 *Par enallagen modorum*, or *per Syllepſin conjunctionis*, it is put ſometimes for an Objection or prolepſis (as though it be) not for a præpoſition or affirmation that the thing indeed is ſo. See Iohn 20, 17. Rom. 6, 16.

7 Not the ſence onely but the ſumme, yea the end or uſe, yea the perfection of a thing, as Mat. 7,12. Luke 6 31.

8 The Identity or ſelfe-ſameneſſe of one thing, under diverſe names and againſt the diverſity of perſons when one onely is meant. Math. 11, 3. Luke 24, verſe 39. Iohn chap. 9 verſe 37. Acts chapter 17, verſe 3.*

Iſmael and Iſaak] The Children of the ſlaviſh Synagogue, which perſecuteth the faithfull, and ſhall bee caſt out as *Iſmael* was: alſo of the free Church, unto which blongeth the inheritance of heaven. Gal. 4, 28, 29.

Iſaac] ſig: Laughter, Ioy, which is reaped ſpiritually by Faith in Chriſt, Gen. 17. & 21, 5 6. when it is ſaid, *Abraham* bleſſed *Iſaac*, the meaning is, that *Abraham* applied and confirmed to *Iſaac*, the promiſe made to himſelfe, Geneſis 12,2. and 14,19. and 17,19. and 25. 11. and ſo *Iſaac* commended 10 *Iacob* the bleſſing of *Abraham*, Geneſis 28,3,4. and by this bleſſing, the righteouſneſſe of Faith is implied to *Abrahams* ſeed. Gal. 3,8,9.

Iſrael] A Prince of the ſtrong God, or one that hath obtained principal power from the mighty God. Gen. 32.28. *Thy name ſhall be called Iacob no more, but Iſrael; becauſe thou haſt power with God.*

2 The Patriarke *Iacob*, who was called *Iſrael*, becauſe hee had ſtrength to wreſtle with God, and to overcome; as in the former place appeareth, Rom. 9,9. *All that are of Iſrael*: that is, of *Iacob*.

3 The people of *Iſrael* which were the poſterity of *Iacob*, of whom conſiſteth the viſible Church till the comming of Chriſt, Exod. 19,3. *Tell the Children of Iſrael*, Pſal. 76,11. And very often in the Old Teſtament.

4 The whole Inviſible Catholicke Church, conſiſting of beleeving Iewes and gentiles, Pſal. 124, ☞ *Now may Iſrael ſay,*

ſay, Pſal. 125, 7. *But peace ſhall be upon Iſrael*, Gal. 6, 16. *And upon the Iſrael of God*: that is, upon the whole elect people of God.

☞ 5 The Land or Place of dwelling of the foreſayd Patriarke and his poſterity. Pſal. 76, 1. and 147. 2*

Light of Iſrael.] God, enlightening and ſanctifying his people, alſo cheering them with his deliverance and defence, Eſay, 16, 17.

Holy One of Iſrael] The true God, which being moſt pure and holy in his owne nature and works, is alſo the Author of all purity in his people, Eſay 5. 19. Alſo one who hath manifeſted his Holineſſe in Iſrael.

Eternity of Iſrael,] God, who is abſolutely eternall, and maketh his people eternally bleſſed, even for ever and ever moſt happy. 1 Sam. 15, 29.

Iſraelite] A Iew which deſcendeth of *Iacob*, according to the fleſh, Rom. 9, 4. *Which are the Iſraelites.*

2 A godly Chriſtian (though a Gentile) which from his heart worſhippeth the God of *Iſrael*, Iohn 1, 47. *Behold indeed an Iſraelite, in whom there is no guile.* Rom. 2, 29. Pſal. 73, 1. *Yet God is good to Iſrael, even to ſuch as are of a pure heart.*

Note. *Iacob* had both his names of wreſtling and ſtriving: but *Iacob* the firſt, was at his birth, when he ſtrove to be the firſt-borne, but prevailed not till afterward: but *Iſrael* the latter, is upon victory, prevailing with God and men. This change of his names ſignifieth a change and more excellency of his eſtate, as in *Abrahams and Sarahs* names, Gen. 17, 5, 14. Eſay 62, 2.

I. T.

Ithiell and Ucall] Chriſt (God and man) who is preſent with us, and by whom we can doe all things; as Ucall ſignifieth one that is mighty, and makes other ſtrong, Prov. 30, 1. The ſpeech of a man concerning *Ithiell* and *Ucall*. By theſe two names the godly are warned of the ſanctification of themſelves by the infinite preſence and power of GOD in Chriſt.

I. V.

Iubile] The full redemption we have by Chriſt. The proclaiming of freedom in the Land this yeere of Iubile, ſignified, that Chriſt would one day with his owne voyce proclaime full liberty and freedome from the tyranny of ſin, hell, and Satan, Levit. 25. 8, 9, 10.

10. untill 17. thus expounded by Esay 16,1.2. and Esay 63,4. and in Luke 4,21. Our Saviour applieth that of Esay 61, unto himselfe. *This day this Scripture is fulfilled in your eares.*

Iudah] A man so called, of whose line came *David* and Christ, Gen. 49.9. *Iudah* is a Lyons whelpe: Or a Tribe and Kingdome divided from the ten Tribes, Esay 7,6. and often else-where: also for the two Kingdomes of *Iudah* and *Israel* joyntly considered, Esay 1,1. Concerning *Iudah*.

A Iudge] A chiefe Governour, or soveraigne Ruler, who hath all the world in his disposition, and under his power. So is God alone, Gen. 18.25. *Should not the Iudge of the world do Iustly?* In his Church he Iudgeth the controversies of faith by the voyce and sentence of Scriptures.

2 A Deputy-Governour, as it were Gods Lievtenant, in the government of the whole world. So is Christ, as Mediator, and he alone. 2 Tim. 4,1. *I charge thee before Christ, the Iudge of quick & dead.* Ioh. 5,22

3 A Governour, that hath generall rule by Gods appointment, over some one people or Nation, to preserve and governe it, Iudg. 3,26. *God raised them up Iudges.*

4 A person appointed over criminall causes and civill controversies, to end & determine them by his sentence, 2 Chron. 19,5. *He sets Iudges in the Land.* Deut. 16,18. *Iudges shalt thou make thee in all thy Cities.* Luke 12,14.

To Iudge after the sight of the eyes, or after the hearing of the eare.] sig: To give sentence of all men, not by the gestures, actions, words, professions or reports, or by any thing which appeares in outward shew, but according to the sincerity of the heart. Esay chapter 11, verse 3.

Iudges of evill thoughts.] Such as thinke not rightly in their preferring one before another, but intend evill therein. Iam. 2,4. *And are become Iudges of evill thoughts.* This shewes what respect of persons is not to be used; namely first, that which puts a false difference for a true. 2. That wherein no meane is observed. 3. That whereof there is no good end, but carnall and corrupt, as to curry favour with great and rich men. Otherwise as there be of God sundry degrees appointed among men, who in dignitie excell one another, so they are in their severall places to be esteemed, that wee may witnesse how wee reverence Gods ordinance and gifts.

To Iudge referred to God.]

To

To rule and governe, Pſal. 67. 4. *God ſhall Iudge the earth with righteouſneſſe*, Pſal. 9,4,8. Heb. 10,30, *The Lord ſhall Iudge his people.*

2 To correct, chaſtiſe, or to puniſh, which is one act of divine government, Pſal. 51,4. *That thou mayſt bee pure when thou Iudgeſt*, Heb. 13,4. *Adulterers God will Iudge.* Note: This word Iudge, when it reſpecteth the godly, meaneth ſometime chaſtiſement and affliction for ſinne, 1 Cor. 11,31. and ſometime deliverance out of affliction, 1 Sam. 24,15. 2 Sam. 18,19. both may be implied, Ge. 30. 6.

3 To pronounce a righteous and true ſentence upon all things and perſons, which is alſo another act of governement, Rom. 2,16. *At that day when God ſhall judge the Word.*

4 To give defence and preſervation againſt malicious unjuſt oppreſſors, Pſal. 7,8. *Iudge me according to my righteouſneſſe.* See verſe 10. which ſeemeth thus to expound the word. Pſal. 43,1. *Iudge me (O Lord) defend and deliver me.* This is alſo one part of government: it contains 1. Examination of the cauſe. 2. Giving of ſentence. 3. And execution by delivering the oppreſſed. See 2 Sam. 18,19, 31. Iudg. 3,10.

5 To enquire into, try, and diſcerne things and perſons. pſal. 7, 11. compared with verſe 9. Pſal. 11,4,5. *The Lords Throne is in heaven, his eyes will conſider and try, &c.* Alſo to debate, argue, diſcuſſe, or diſpute a thing, and afterward to Iudge and lay the blame where it is, Gen. 31,37.

6 **Referred to men**] To rule and governe any people, Judges 4,4. *Debora Iudged Iſrael.*

7 Truely to underſtand and diſcerne all things as they be. 1 Corin. 2,15. *The ſpirituall man Iudgeth all things*, 1 Cor. 14,29. *Let two or three ſpeake, and let the other Iudge*; that is, diſcerne what is ſpoken.

8 To utter an upright and unpartiall ſentence of other men and their doings, Ioh. 7, 24. *Iudge a righteous Iudgement, and not according to appearance.*

9 Raſhly and curiouſly, without any cauſe or calling to carpe at, and cenſure other men and their actions, Math. 7, 1. *Iudge not, and ye ſhall not bee Iudged.* Rom. 14,3,4,13. *Let no man Iudge his brother*; that is, raſhly determine of him, and of his finall eſtate; for that belongs to GOD onely.

10 To approove and allow the laſt ſentence of the great Iudgement, 1 Cor. 6,2. *The Saints ſhall Iudge the world and the Angels.*

11 To heare, try, and determine civill cauſes betweene a man

man and his Neighbor. 1 Cor. 6,2. *Are ye unworthy to Iudge the least matters?* Exod. 18,13. *Moses sate to Iudge the people.*

12 To condemne, or to pronounce a Iudiciall sentence, true or false, 1 King 4, 28. Psal.82,1.

13 To accuse, and by a good example to testifie against others, Math. 12, 41,42. *The men of Nineviе shall rise in Iudgment against this wicked Generation*, Rom. 2,27.

14 To declare by deedes, and pronounce sentence against ones selfe, Act.13,46. *You Iudge your selves unworthy of life.*

15 To use Iudgement and consideration in the ordering of our life and actions thereof, that none of them be offensive and hurtful to the weake Christians, Rom. 14,13. *But Iudge this rather, that ye put not a stumbling blocke, &c.* When we examine our own doings, and ponder them Iudiciously and discreetly, as we may direct them without any offence: this is it which is meant here by judging

The Scripture (in controversies of faith) is a Iudge and Iudgeth, that is, giveth sentence, Iohn 12, verse 48. and Ioh.5,ver.45,46. where Christ provoketh to *Moses* as a Iudge betweene him and Pharisies. Also God himselfe and Christ are sayd to Iudge, Iohn 5, 24. 27,30. Lastly, the true Church of Christ, and every true member of it hath power of Iudgeing, 1 Cor.2,15. 1 Cor.10,15. But there is great difference betweene these Iudges and their Iudgements; for God is the supreame Iudge, and generall, infallible. Also (being the first verity essentially, and therefore to bee beleeved for himselfe) the Scripture which is Gods voyce and word, is also a most certaine undeceiveable Iudge, but subordinate; whose sentence for God himselfe, who is truth it selfe, is to be received without contradiction or appellation, as absolute and definitive: but the Church, Councels provinciall or œcumenical, Doctors, Pastors, the Faithfull, be inferiour Iudges, and give Iudgment assentitive, by Iudgment of approbation (not of determination) it being their office to receive, repeate, approove, publish the Iudgement and testimony which Christ hath already given by his Prophets and Apostles. The Pope is so far from being Soveraign, as he is no Iudge at all, being a party and guilty.

To be Iudged] To be punished, Math.7,1. *Ye shall not bee Iudged.*

2 To be rashly censured, or lightly esteemed, as one of lesse worth than others. 1 Cor. 4.3.

4, 3. *I passe little to bee judged, &c.*

4 To be called to an account and sifted. Rom. 3,4. *When thou art Iudged.*

3 To be tryed, and have his cause knowne, either to bee acquited, or condemned, Acts 25.10. *Where I ought to be Iudged.*

☞ The wicked are judged already, Ioh. 3,18.

1. In Gods decree.

2. In Gods word.

3 In their owne consciences.

4 In inchoation or part.

Yet shall be againe in the last day, Mat. 25.32.40,46. & 16,27.

1 By publike and finall sentence. 1 Cor. 4,5.

2 By raysing up of their bodyes. Iohn 5,28

3 By their totall and eternall perdition of Soules and bodyes together in hell, Mat. 25.46.*

Iudgement] Government, of the world. Ioh. 5,22. *He hath committed all judgement unto the Sonne.* Psal. 9,7. *He hath set his Throne for Iudgement.* Also governement of his chosen people Esay 11,3,4. The greatest part consisteth in absolving them from sinne, and preserving safe to life eternall, inspiring all his graces into them, that hee may live in them, and they in him.

2 Chastisement. 1 Cor. 11. 29: *Eates his owne Iudgement.* 1 Pet. 4,17, *Iudgement begins at Gods house*, Esay 5,16.

3 The mercifull moderation or measure which God keepes in chastising his children. Ier. 10,24. *Correct me, but with Iudgement.*

4 Solemne divine action of the last day, Eccle, 12,14. *God will bring every worke to Iudgement.* This Iudgement hath in it three things; first an equity in all things and persons. Secondly, a laying them open. Thirdly, pronouncing an upright sentence, Mat. 25,31. &c.

7 The just Statutes and Commandements of God, Psal. 119. 7,20. *When I shall learne the Iudgments of thy righteousnesse.* Psal. 19,9. Lawes and rites for humane duties, are called Iudgements: because 1 by them God Iudgeth of every ones workes: 2. & executes his Iudgements: 3. and by them we must frame al our Iudgements of our selves and others, & deale accordingly

6 The Spirit of Iustice and Wisedome, enabling to know and discerne right and wrong, good and evill. Psal. 72,1. *Give thy Iudgements to the King.*

7 Wrath, vengeance, and punishment, executed upon the wicked, Math. 5; 22. *Shall bee culpable of Iudgement.* And very often else-where. Psal. 33,5.

8 The punishment inflicted upon Christ for our sins. Act. 8. 33. *In his humility, his Iudgment hath*

hath bin exalted. As by humility is meant the grave and bands of death, Christ being most abased, when he lay as one oppressed of death in his prison of the grave: so by Iudgement, both the hand and counsell of God most justly afflicting his Sonne our Surety, in his fierce anger, and that miserable condition which in his life and death he did under-goe for sinners.

9 That great power and authority which God gave unto Christ the Mediator, to determine and doe that which is righteous and Iust. Iohn chap. 9, ver. 39. *I am come unto Iudgment into this world.* Iohn 16, verse 11.

10 A setled estate, when Religion was committed to the Gentiles, superstition being cast out. Matthew 12, vers. 18. *He shall shew Iudgement to the Gentiles.*

11 Equity, or righteous dealings Luke 11. ver. 42. *And passe over Iudgement.* Genesis 18. verse 19. Esay 1, verse 17. *Seeke Iudgement, releeve the oppressed.*

12 Amendment, or reformation of the world. Iohn 12, 31. *Now is the Iudgement of this world.*

13 The way and course which God holdeth in governing all and every thing. Rom. 11, 33, *How unsearchable are his Iudgements?*

14 Sentence. 2 Pet 2. verse 11. *Give not railing Iudgement.* also a plaine and open testimony. Philippians 1. verse 28. 2 Thes. 1, 5.

15 Sentence of damnation and absolution. Iude 15, *To give Iudgement against all men.*

16 Courts and places of Iudgement. 1 Corin. 6, 4. *If ye have Iudgements, &c.*

17 A power and faculty to discerne things which differ. Phil. 1, 6. *And in all Iudgement.* Which signifies both the perceiving, and discerning the things perceived.

18 A right sentence given of men, and of their actions, in Courts of Iudgement, publikely or privately. 2 Chro. 19, 6. Psal 82, 2. *Give Iust Iudgement.* Also cause or right. Esay 10, verse 2.

19 Instruments of Gods vengeance. Ezek. 14, 21. *When I send my foure Iudgements &c.*

20 Famous examples of Gods vengeance. Psal. 48, 11. *They shall be glad because of thy Iudgements.*

21 Advice (not counsell) 1 Corinthians 7, 25.

Spirit of Iudgement] That Spirit by which God Iudgeth; and punisheth the wicked, also saveth

ſaveth and maintaineth the elect: or it ſignifies a mind deſirous to execute Iudgement and right in delivering his people from the power of their enemies, Eſay 4, 4. By the ſpirit of Iudgement. Eſay 1. verſe 27.

Such Lawes as were annexed to the ten Commandements for puniſhing offendors civilly, have this title prefixed. *Theſe are the Iudgements which thou ſhalt ſet before them.* Exod. 21,1.

Juſt.] One who is Righteous, by the Imputation of Chriſts righteouſneſſe. Rom. 1,17. *The juſt ſhall live by faith.*

2 One who dealeth Iuſtly in his particular vocation, as a Magiſtrate, &c. Luke 23,50. *A good man, and a Iuſt.*

3 One who endeavoureth to live uprightly in his generall calling, as a Chriſtian walking in the righteous Statutes of God. Luke 1,6. *They were both Iuſt before God.* Iob 1,1.

4 One who in his life and death anſweres the perfect Iuſtice of the Law of God. 1 Peter 3,18. *He dyed: the Iuſt for the unjuſt.*

5 One that is exceeding faithfull, keeping his word or promiſe, 1 Iohn 1, verſe 9. *He is faithfull and Iuſt to forgive us our ſinnes.*

6 One who is eſſentially Iuſt, and infinitely the cauſe of Iuſtice in all his creatures. Exodus 9.37. *The Lord is Iuſt, &c.*

7 One which thinketh himſelfe righteous, and is not. Luk. 18,9. *Certaine truſted that they were Iuſt.*

To be Juſt overmuch] To be deceived by appearance and pretence of Iuſtice, and ſo to exceed a mediocrity or meane in our actions, whereupon may enſue very great danger. Eccle. 7 19. *Be not thou Iuſt overmuch. Wherefore ſhouldſt thou bee deſolate?* Examples of ſuch as to their hurt have tranſgreſſed the bounds of Iuſtice, under pretence of dealing Iuſtly, or of not partaking in injuſtice; We have the man mentioned, 1 Kings 20,35. 36. who becauſe he would not ſeeme unjuſt by ſmiting an innocent and godly Prophet (though commanded of God ſo to doe) was devoured by a Lyon. Such a thing was that which *Saul* did, when he ſpared the fatteſt of the flocke for to ſacrifice unto God. 1 Sam. 15,9. So *Timothy* by too much abſtinence from wine (thinking by ſuch auſterity, to have reduced the riotous *Epheſians* to Temperance) had almoſt overthrowne the eſtate of his body. 1 Tim. 5,23. See 2, Cor. 2.6,7,8,9,10,11. The *Corinthians* were too ſevere toward

ward the inceſtuous man. *Sarranus* thinks that in this ſentence of *Eccleſiaſtes*, is condemned a too great and ſurly boldneſſe of ſuch, who under pretence of Iuſtice and wiſedome, doe proudly judge of the judgments of God, ſpeaking evill of his workes, becauſe of ſome diſorder which appeareth in them: whereof Salomon had ſpoken in ver. 17. *Tremelius* and *Iunius* ſay, that the precept of *Salomon* calleth upon men to temper and moderate their judgement of themſelves, that they neither attribute too much to their owne diſcretion, nor yet too much debaſe and deject themſelves. The Note of *Geneva* Bibles is, that it forbids to boaſt much of our owne Iuſtice and wiſedome. * The firſt expoſition it fitteth beſt both the phraſe and circumſtances. For (to be juſt overmuch) joyned with theſe words, (*Wherefore ſhouldeſt thou bee deſolate?*) import a dangerous exceſſe in Iuſtice.

*Some underſtand the words not of perſonall but politicall Iuſtice, that it be not to ſevere, but tempered with elemency.

My Iuſtice] ſignifieth two things. Firſt a juſt reward of my labours from the hand of God: Secondly, juſt dealing in me who ſhall be ſeene to keepe nothing but mine owne. Gen. 30, 33.

Iuſtice, referred to God] That divine property, whereby God being moſt juſt in himſelfe, rendreth right to every creature, infinitely rewarding and loving the good; extreamely hating and puniſhing the wicked. Gen. 18, 25. *Shall not the Iudge of all the world doe Iuſt or right?*

2 Gods mercifull benefites and protection. Eſa 59. 9. *Neither doth Iuſtice come neere to us.*

3 Fidelity, or truth, in keeping his promiſe made unto us, touching redemption by Chriſt, Rom. 3, 26. *That he may be Juſt.* Alſo Iuſtice or righteouſneſſe, ſignifieth that imputed holyneſſe of Chriſt, Phil. 3, 9. Alſo the fruite and reward of juſtice, mercies, and benefites, is ſometime meant by it: as Iude 5, 11. Dan. 4, 22. Pſal. 112, 9.

☞ 1 An eſſentiall property of God. *Actus immanens.*

2 A worke of God ſo called, whereby hee governeth the world, defending and rewarding the good. *Actus emanans.*

3 The truth of God or his fidelity in performing his promiſes. 1 Iohn 1 verſe 9.

4 His commandement or precept of righteouſneſſe given to man to keepe, Iames 1. 20.

5 The effects of his active juſtice in men, viz. their deliverances and rewards.

6 The

6 The working of inherent righteouſneſſe or Sanctification in us, Pſal. 4, 1. Rom. 1, 17. Eſay 53, 11.

7 The juſtification of us by the righteouſnes of Chriſt imputed to us. Rom. 3, 26.

To men. 1. The ſufferings of Chriſt for us by which hee perfectly ſatisfyed Gods juſtice, and ſo was juſt toward the Godhead by the paſſion of his Manhood. This muſt be conſidered as it was in him his office to ſatisfie. Rom. 3, 26. 1 Cor. 1, 30.

This is Chriſts Iuſtice paſſive from God.

2 The ſufferings of Chriſt and his ſatisfaction to the Father for us, not as it was performed by him (for ſo it is his Iuſtice) but as it is derived to us by his imputation of it to us, and as it is received of us by faith, and retained with us by hope and charity. So it is our Iuſtice or righteouſnes paſſive before God.*

That politicall vertue peculiar to Magiſtrates, which diſpoſeth them to doe right to every man, rendering praiſe to whom prayſe, and vengeance to whom vengeance belongeth. Iob 29, 14. *I put on Iuſtice.* Romans 13, verſe 2, 3. 1 Peter chapter 2, verſe 15, 16. This is diſtributive Iuſtice, Luke 18, 3.

3 The morall vertue, which moveth men to give to others their due, and to deale rightly in matter of bargaines and contracts, Gen. 18, 16. *He will teach his ſervants to do Iuſtice.* This is commutative juſtice.

4 That grace infuſed into all Gods children, conforming them in part unto the will of God, both in their nature and actions. Eph. 4 24. *Created in Iuſtice* (or righteouſneſſe.) See Righteouſneſſe.

☞ 5 That ſtate of perfect holineſſe which *Adam* received of God in his creation, for himſelfe and his poſterity.

This no man now hath in this life.

6 The ſtate of holineſſe hereafter in heaven;*

Juſtifie] To abſolve and acquite one, that is accuſed, from the crime, wherewith he is charged, and to pronounce him innocent, Prov. 17, 15. *He that condemneth the righteous, and Iuſtifieth the wicked,* Math. 12. 37. Eſay 5, 23.

2 To abſolve and acquit a ſinner which believes, from the guilt and puniſhment of all his ſinnes, and to pronounce him righteous before the tribunall ſeate of God, through the Imputation of Chriſts righteouſneſſe to his faith. In this ſence, we are ſayd to be Iuſtified

fied by Faith, and not by workes, Rom. 3, 28. *Therefore we conclude, a man is Iuſtified by faith, without Workes of the Law.* Rom. 8, 33. And often elſewhere, both in the Epiſtle and others, [*Iuſtifying,*] is put for our [*Abſolving*] from ſinne, and being pronounced juſt, before God his Iudgement ſeate. ☞ Acts 13, 39. Eſay 53, 11. The oppoſition betweene Iuſtifying and condemning, doth confirme this Rom. 8, 33, 34. Rom. 2, 12, 13. Saint *Paul* ſearcheth the cauſes of Iuſtification, and S. *Iames* ſeekes the effects, by which it may bee found and proved. *Paul* intreateth of Iuſtification before God, *Iames* of that which is before men.

3 To declare and manifeſt him to be juſt, which is ſo already, Iam. 2, 21. *Was not Abraham our Father Iuſtified by workes?* 1 Tim 3, 16.

4 To commend and acknowledge a thing, or perſon to bee juſt and good. Luke 7, 35. *Wiſedome is Iuſtified of her Children.* And 10, 39. *He willing to Iuſtifie himſelfe.*

5 To over-match, overcome, and exceede others in evill, ſo as others may ſeeme to be juſt, in compariſon of them. Ezek. 16, 51. *Thou haſt exceeded them in thine abhominations, and haſt Iuſtified them in all thy abhominations.* Ier. 3, verſe 6.

6 To be more juſt, or leſſe unjuſt. Ierem. 3, 11. *Iſrael hath Iuſtified her ſelfe more then Iudah.*

7 To exempt one, and to make him utterly and wholly free from any thing, Romanes 6, 7. *He that is dead, is Iuſtified from ſin,* that is, freed from ſinne, as ſome Tranſlations have it.

8 To endeavour to make himſelfe more juſt, or to profit and perſever in righteouſneſſe, Reve. 22, 12. *He that is Iuſt, let him be ſtill Iuſtified.* Thus it is read in the Originall Greeke Text. Here it is uſed of that inchoate and unperfect righteouſneſſe, which is inherent in the regenerate.

In all the Olde Teſtament, it cannot be found, that the word which ſignifieth [*Iuſtifying*] is ever uſed in the originall Hebrew tongue, otherwiſe then for [*Abſoluing*] a perſon accuſed. Neither in the New Teſtament (when our [*Iuſtification*] before God is ſpoken of, hath it any other meaning; and ever found (in this Argument) to ſignifie, of one evill and unjuſt, to make him juſt and good.

Note. There is a juſtification in opinion onely, as that Lawyer in Luke 10. juſtified himſelfe: and the Phariſees in Luke 16, 15. Secondly, there is an-

another Inſtification in truth and very deede, even before God; and this is twofold. 1. Legall, by perfect keeping of the Law which could give righteouſneſſe and life eternall to the doers, could any bee found that by his own ſtrength could fulfill it, Rom. 2. 13. Rom. 10. 5. 2. Is Evangelicall, to wit, the perfect righteouſneſſe which was in the Man Chriſt, being imputed to the beleever. Rom. 5. 1.

Three reaſons out of Rom. 4. why a man cannot bee ſaid to be juſtified by a righteouſneſſe habituall infuſed, or inherent, as Papiſts underſtand the phraſe in the fift verſe of the fourth Chapter to the Romanes. Firſt then, it ſhould not be written, that Faith was accounted for righteouſneſſe, but an infuſed habite was imputed: whereas he ſaith not this latter, but the former, verſe 5. Secondly, then *Paul* would not ſay, that righteouſneſſe is imputed without the workes of the Law, in the ſixt verſe, The elect are juſtified being ſinners and wicked, Rom. 4. 5. Therefore the thing for which they be juſtified, cannot bee their owne inherent Iuſtice. Phi. 3. 9. For habituall righteouſneſſe or inherent Iuſtice, it is a worke of the Law, and ſticketh in the juſtified perſon. But what ſo ſticketh, and is inherent cannot bee ſaid to bee imputed, which is underſtood of ſomething without, and which we have not in us.

Thirdly, ſuch as be juſtified by infuſed juſtice, of them it cannot be affirmed, that their ſinnes are covered, forgiven, and not imputed. For habituall Iuſtice, expelleth and takes away all ſinne, and hideth it not; whereas a wicked man is juſtified by hiding and remitting his ſinnes, verſe ſeaventh. Adde to theſe, that inherent juſtice is all one with Sanctification, which may not be confounded with Iuſtification.

The Doctrine of Iuſtification by Faith onely without the Workes of the Law, is not onely grounded on Scripture, Galathians Chap. 2. ver. 28. Rom. Chap. 3. yerſe 28. but ſounde Antiquity hath ſubſcribed to this truth. The beleever (ſaith *Ambroſe* on the firſt of the Corinthians, Chapter 1.) is ſaved by Faith alone without works, receiving *gratis* the remiſſion of ſinnes. Againe, They are freely Iuſtified, working nothing, nor making recompence but juſtified *ſola Fide*, by Faith alone, thorough the gift of God. *Ambroſe* in Romanes the third, Verſe 9. Againe he ſaith, in Chapter 4. *ad Rom.* *Abraham* was Iuſtified not by

the workes of the Law, but *Fide ſola*, by faith alone:

The Apoſtle (ſaith *Origen*) teacheth the Iuſtification *Solius Fidei*; of Faith alone to bee ſufficient. In Rom. 3. lib. 3. Thus the Theefe, and the Publican, and ſinfull Woman, in the ſeventh Chapter of Saint Luke, were juſtified, ſaith *Origen*. Alſo *Baſil* (*ſola Fide*) by Faith alone in Chriſt, a ſinner is juſtified. This one thing (ſaith *Chryſoſtome*) I earneſtly affirme, that *Fides ſola*, Faith alone by it ſelfe made the Theefe ſafe, and that no Workes *per ſe*, by themſelves, have ever juſtified the workers.

Ierome on Romanes the fourth: God juſtifieth the wicked converting, *per ſolam Fidem*; and not by Workes, which hee had not: and againe, to the Sons of *Abraham*, Faith alone is imputed for righteouſneſſe.

Athanaſius ad Galat. Faith alone hath in it the power of juſtifying. In all which Sentences, Faith alone doth not exclude the Grace of God, the merits of Chriſt, and the Word and Sacraments, but humane workes and merits.

Iuſtification] Forgiveneſſe of ſinnes, by the ſufferings of Chriſt, and the imputation of juſtice, by his obedience to the beleever, Rom. 5. 16. *The gift is of many offences, unto Iuſtification*, verſe 18. *The benefite abounded toward all men, to the Iuſtification of life.* Here juſtification is very ſtrictly uſed.

2 Whatſoever wee have from Chriſt, either by imputation of Faith, or by ſanctification of the Spirit, effectually renewing us. Titus 3 7. *That we being juſtified by his Grace.* In this ſignification, wee finde the word (*Iuſtifying*) uſed Rom. 8. 30. *Whom he called, them hee juſtified.* Here juſtification is uſed largely, for Sanctification alſo.

☞ If it be ſo, then is there no place for juſtification in that place. Rom 8. 20. Therefore vocation there being for that which is effectuall, containeth, or ſignifieth Sanctification; after which followeth juſtification.

3 Iuſtification is put for the teſtification or proofe of our juſtification, for ſo muſt that place be underſtood. Rom. 4. 25. ſeeing Chriſts reſurrection doth but confirme it, not cauſe it.

4 It may ſignifie as privatively the acquitting of the guilty perſon upon his repentance and faith, as Rom. 4. 5. and 5. 16. So alſo poſitively the commending verbally, and rewarding actually of a godly perſon for any godly act; and ſo may we

wee understand our Saviour Mat. 12. 37: and Saint *Iames*, Iam. 2. 23. 24. 25.

5 There is a justification by workes of true righteousnesse, but yet not perfect, and therefore the justification thereby is not to be trusted wholly unto; not at all without the privative justification, viz. by remission of sinnes. See Psal. 143. 2. and 32. 1. 2. & Rom. 4. 1. 2. 3. 5. He that is truly sanctified by Christs Spirit, and beleeveth the Merits of his death for remission of sinnes, hath a full and perfect justification. *

To Justifie the Wicked.] To absolve a wicked man from his Guilt, and pronounce him just, so as he beleeve in Christ. After which, he remaineth not wicked, but is now accounted just with God by imputation of Christ his Justice unto him, and worketh just things towards men, by inchoate and unperfect Sanctification, Rom. 4. 5. *To him which beleeveth in God, who justifieth the wicked.*

The declaration, confirmation, and consummation of the free imputation of the perfect righteousnesse in Christ, it is attributed in Scripture, unto the Resurrection of our Savour Christ, Rom. 4. 25. because it is the perfection of all his sufferings. For, whatsoever his sufferings were, for continuance, greatnesse and multitude, yet had he not risen againe, the redemption of mankind had still beene unperfect: whereas in that afterdeath, he did againe restore his body to life; this sheweth him to bee a full conqueror of all our spirituall Enemies.

What Justification is.

Iustification is an action of God, frely, of his owne mercy and favour, absolving a beleeving sinner from the whole curse due to his sinnes, and accounting him perfectly just in his sight, unto eternall life in heaven, through the perfect obedience and sufferings of Christ imputed to his Faith, unto the everlasting praise and glory of Gods Iustice, mercy and truth. Romanes 3. 24. 25. and Chap. 4. verse 5. and Chap. 5. verse 19. 2 Cor. 5. verse 19. Rom. 4. 4.

The efficient cause of Justification, is the grace of God; The materiall is Christ our Redeemer; The formall Imputation of our sinnes to him, and his Iustice to us; the helping Instrumentall cause is Faith within, and the Gospell without, Rom. 5. 9. 1 Tim. 2. 6. The finall cause is Gods glory, the utmost, our salvation, the neerest end thereof.

Iuſtification before God, is not knowne in all Scripture, to be uſed for the infuſion of the habite of Iuſtice into the ſoules of the elect, at their firſt converſion, of unjuſt to make them habitually juſt. This is Popiſh and rotten Divinity, which will have juſtification to be underſtood of, and to ſignifie inherent Iuſtice, as ſanctification ſignifies inherent ſanctity.

To bee Iuſtified by the Law] To deſire, or to be willing to be (as did ſome Galathians) or to glory and boaſt of being juſtified by the obſervation and workes of the Law (as the Phariſee did, in the 18. Chap. of Luke) Gal. 5.4. *Whoſoever are Iuſtified by the Law, &c.*

The Nature and force of the Law, is to kill, and to be a miniſter of wrath and eternall death to all which breake it, (as all men doe, both before and after grace received,) ſo farre off it is from power to Iuſtifie and to give life. Alſo in the phraſe and Language of *Paul*, to be juſtified by workes is, to have ſuch perfect obedience and holineſſe as may deſerve the teſtimony of righteouſneſſe, before the Tribunall ſeate of God.

Note. When we are ſaid to bee Iuſtified by faith, and to attaine righteouſneſſe by or thorough faith, underſtand it inſtrumentally: but where it is written, Faith is accounted for righteouſneſſe, take it to be ſpoken correlatively, with reference to Chriſts merit, which is our Iuſtice.

K. E.

K. E.

To keepe]
TO hold fast and make sure. 2 Tim.1.14. *Keepe that which was committed to thee.*

2 To reserve and hold fast in ones memory what is taught us, Luk.2.51. *Mary kept those sayings in her heart.* Psal.119.4. *Thou hast commanded to Keepe thy precepts diligently.*

3 To preserve, protect, and defend against enemies and evils, spirituall and bodily. Psal. 121.4 *Hee that keepeth Israel.* Ioh.17.11. *Keepe them in thy Name,* 1 Pet.1.5. Magistrates as Gods Ministers and Instruments, be Keepers under God. Psal.127.1.

☞ 4 To desire to keepe the Law of God, or to endevour to keepe: or to keepe in desire, or affection. Psal.119.8.

5 To performe indeed, or to keepe in effect the Law of God: and this two wayes, 1. by our selves, so wee should, but doe not perfectly, Psalme 119. 4.5. 2 by another for us, which other is onely Christ, Gal.3. 12.13.

6 To beware of an evill, to avoid it, or keepe our selves from it, Luke 12.15.

7 To possesse and enjoy as our owne.*

To keepe from evill] To minister sufficient strength and aide unto the weake Apostles, (and all other feeble Christians) to withstand the manifold and dangerous temptations of Satan: that though hee assault often and fiercely, yet he might never wholly and finally overcome them, but in the end give them a perfect victory over him, after long enduring the combate with him. Iohn.17. 15. *But shouldst keepe them from the evill.*

To Keepe the Word] To beleeve the promises of Grace, and to endevour to doe the words of the Commandement. Luk 11.28. *Blessed are they that heare the word of God, and Keepe it.* Rev.2.26. *He that keepeth my word to the end,* Evangelicall Keeping.

To keepe the Law] To desire and take care how to performe and do according to our power, things commanded. 1

Ion 2.3. *If we keepe his Commandement*, Psalme 119.4.5.8. These bee Evangelicall sentences, and speake of Evangelicall Keeping.

2 To performe fully and perfectly all the things required in the Law, Matth. 19.17. *He that will enter into life, let him Keepe the commandements.* This is impossible to bee done through our weakenesse. Rom. 8.3. Christ onely since mans fall hath done this Legall keeping.

To keepe the Faith] To hold fast without loosing, both the gift and doctrine of Faith. 2 Timothy 4.7. *I have Kept the Faith.*

A Description of old age.
Eccles. 12.1.2.3. *&c.*

Keepers of the house] A mans armes, which are given to man of God, to bee the Keepers of the whole body, both for attracting good things to it; and repelling evill things from it. These in old age tremble and shake.

Strong men] The thighes by which a man goeth straight and strong: these in old age, bow for weakenesse, Eccles. 12.2.3.4.5.6.7.8.

Grinders] The teeth whereby meate is diminished (as Corne by the Mil-stone) which in old age are lost, or loose, and so feeble as it makes old men eate little and seldome.

Lookers out at the window] The eyes which are dimmed and darkened in old age, as the teeth be dulled and made blunt.

Doores shut] All ability taken away of going out of the house, and frequenting publike meetings; as yong men delight to doe, and old men are unable to doe.

Sound of the Grinding low] Appetite after meat, and power of eating and chewing, (such as in youth is very strong) lost and wasted.

Arise at the voyce of the bird] A readines to wake at the least noise, and an irkesomenesse and abhorring of every small and little stirring and noise.

Daughters of musicke] That the eares shall take no pleasure in the most delightfull melody which useth to affect men so much. Pro. 25.20. To old men it shall bee tedious and ungratefull. See 2 Samuel, 19. verse 35.

Feares in the way] Alwaies to bee fearefull to stumble and take a fall in the evenest and plainest way.

Almond Tree flourishing] In the Spring (whereof this Tree flourishing is a token) the most comfortable time, to be without comfort.

Silver

Silver Coyde, &c.] All commodities and ornaments of life, chaines, bracelets, rings, girdles, and whatsoever neere at hand, or further off, (as in a deep Well) use of all shal cease.

Key] An Instrument made to open or shut the locke of a Doore, or of a Gate. Iudges 3. 25. *They tooke the Key and opened them.*

2 Great authority and power to command in the things that belong to this life. Esay 22. verse 22. *I will lay upon the shoulders of Eliakim the Keyes of the house of David.* A speech borrowed. For Keyes were a signe of government. Hereby was shadowed and represented, the exceeding great authority and power which Christ exerciseth in his Church, by commanding, forbidding, punishing, hardening, calling, &c. See Revelation Chap. 3. verse 7. *Which hath the Key of David.*

Key of knowledge] The gift and ability to interpret Scriptures, whereby an enterance is made to the knowledge thereof, as by a Key, an entrance is made into an house. The sence of Scriptures is as it were lockt up, till it be opened by wise and sound Interpretation, which is the key of knowledge, Luke 11. verse 52. *Yee have taken away the key of knowledge.* The Key (saith Saint *Chrysostome*) is the opening of Scripture, whereby the Gate of truth is opened. The Key is the exposition of the Law, (saith *Tertullian.*) Opening the Scripture, is the Key (saith *Hierom.*)

Keyes of the Kingdome.] The ministry of the Gospell, even the whole power thereof, which was equally committed to *Peter* and the rest of the Apostles; and after them, to the Ministers of the Church, unto whom it belongs, by the commission of Christ, to open and shut, to binde and loose, to retaine and remit sinnes; also to teach, to reproove, to exhort. Mat. 16. 19. *To thee I give the Keyes of the Kingdome,* and ve. 19. and Chap. 18. 18. *Tell it unto the Church,* Rom. 1. verse 16. *The Gospell is the power of God to salvation.* Suppose that the Popes were *Peters* Successors, yet these Keyes were unjustly tied to their girdles, which doe not teach knowledge. Keyes of the kingdome are two-fold. 1. Key of knowledge. 2. Key of power and government. Papists falsly imagine these Keyes to bee tied onely to *Peters* Girdle.

Note, Keyes by a borrowed speech, signifies power and authority by the Ministry of the Word, either to give entrance

into the Kingdome of Heaven to beleevers, or to cast out obstinate refusers.

The power of the Church (signified by the Keyes) is occupied either about doctrine, or discipline. Touching Doctrin, neither any in the Church nor the whole Church have authority to joyne an article of faith beside, without, or contrary to the word, or to appoint the worship of God, Deut. 4.2. and 12.32. also Prov. 30.6. But to doe these three things about the Scripture; first to discerne Canonicall bookes from uncanonicall. 2. To interpret the Scripture by the Scripture, and to defend the right sence against errours. 3. To expound them openly according to the Analogy of faith. Rom. 12.6. 2 Pet. 1.20. Concerning Discipline, the Churches power is either in making lawes about Adiaphora, which binde in case of scandall; or in correcting errors in faith, or sinnes in manners, 1. by admonition. 2. Suspension. 3. Excommunication. 1 Tim. 5.20. 2 Thess. 3.14. Mat. 18.17. 1. Cor. 5.4.5.

Note, Because by these meanes penitents have an entrance into the Church, which often is called the kingdome of heaven, hence are they tearmed Keyes.

Keyes of the bottomles pit] Power and government over the deepest darkenesse of hell. Rev. 9.1. *And to him was given the Key of the bottomles pit.* See Dictionary on the Revelation.

K. I.

To Kicke] To resist God speaking in his Word, stubbornely to disobey it. Deut. 32. 15. Here be in this verse two apt similitudes to expresse their contempt of Gods Commandements in their great prosperity; one from horses, which being sore travailed, are soone ruled, a child may bridle or ride him; but being fed fat in good pasture, and living in ease, will not know, but kickes against his owner: The other, from an Oxe, which being labored and used to the yoake, and tired, one may easily handle him; but being pamperd and growne full of flesh, having collops in the flanke, is sturdy and refractary, refusing the yoake, and strouting the neck: so *Israelites* who in their adversity sought God, in prosperity forsooke their strong Maker and Redeemer, going after Idols and strange Gods.

Kindnesse] Readinesse and facility in doing good: it is that vertue, whereby a good man becomes beneficiall and profitable every way to such, to whom

whom he can be helpful. 2 Cor. 6.6. *By Kindeneſſe, &c.*

2 The benignity of God, readily doing good to his creatures. Rom. 2.4. *The riches of his Kindneſſe.* Compare Luk. 6.35. with Mat. 5.45.

☞ **Kindred**] See Generation, Poſterity, Brethren. Firſt neerenesſe of bloud, which is two-fold. 1. Aſcending, as of father, mother, &c. 2. Deſcending, as of children, nephewes, &c. 3. Collaterall as brethren, ſiſters, uncles, &c.*

King] Any Ruler or Governor of others. Gen. 36.31. *Theſe are the Kings that reigned in Edome*, Iudg. 17.6. *In thoſe dayes there was no King in Iſrael*, that is, no ordinary Magiſtrate. They had no Ruler at all.

2 A perſon, that hath chiefe rule and power under God in his kingdome over his peoples lives and goods, to governe them according to good and wholeſome Lawes, and the reaſonable cuſtomes of that Countrey where hee reignes. Pro. 8.15. *By me Kings reigne.* 1 Kings 4.1. *King Salomon was King over all Iſrael.* This is a politicall King, and is ſet up either by lawfull election, ſucceſſion, or conqueſt. Alſo a Kingdome, Dan. 7.10.

3 The Soveraigne Emperor and Ruler over the whole world, Pſalm. 24.10. *Who is the King of Glory?* This is a cœleſtiall and univerſall King over the world. And thus God the Father, Son, and Spirit be King, 1 Tim. 1.17. *Now to the King everlaſting.*

4 A perſon, that hath ſpirituall rule (even over the Conſcience) to appoint Lawes to his Church, to ſave and deſtroy, to command and forbid, upon paine of eternall death: finally, to protect againſt all enemies, and to bleſſe with good things of all ſorts, Pſal. 2.6. *I have ſet my King upon Sion.* Pſal. 110.1. 2. Pſal. 45.1.5.6. This is a ſpirituall King over the Church. And ſuch an one is Chriſt the Mediator; and he alone in a peculiar ſort, who is called the King of peace and righteouſnes, a King of Kings, the King of Iſrael, and the King of glory. The Lord of the Kings of the earth: the head of his Church, which is his body, having all things ſubject to him, Eph. 2.

5 A beleeving perſon, even every true Chriſtian, which hath power from the Spirit of Chriſt (as a King) to ſubdue and to keepe under the rebellious motions and luſts of his corrupt reaſon and will, and is by Faith partaker of Chriſts royall dignity and glory, being with him heire annexed of an heavenly kingdom, Rev. 1.6. *And hath made us Kings and Prieſts*

unto

unto God, 1 Peter 2.9. *Yee are a Kingly Priesthood.* Thus are all the faithfull Kings.

Kings of Kings] A very potent and mighty King, which ruleth over many people with exceeding great command and power, Esra. 7.12. Dan. 2.38. an Hebraisme like that, servant of servants, for a most vile and abject bondman, Gen. 9.25. and holy of holy, for most holy, Exod. 26.33. See Deut. 10.17.

2 One of infinite power, which hath Soveraignitie and chiefe rule over Kings and people, and all creatures. So is Christ intituled, Rev. 19.

First King] *Alexander* the Great, King of *Grecia*, who first of all Grecian Kings got *Indæa*, Dan. 8.21. He is called a *Great Horne*, ver. 8. and the *breaking of this horne*, ve. 22. is the death of *Alexander*, who died at the age of 32. yeares. The foure Kingdomes which stood up after *Alexanders* death, were 1. *Macedon*, 2 *Asia* 3. *Syria*, and 4. *Ægypt*. These stood up not equall to *Alexander* in power, whose might was such, as with his presence, nay with his fame he conquered, verse 5.

Kings shall stand up in Persia] Those three Kings which succeeded in *Persia*, after *Darius* the *Mede*, whose names were. 1. *Cyrus*, 2 *Cambises* son of *Cyrus*, 3. *Darius Histaspes*: The fourth spoken of here, which came after the other 3. was *Xerxes*, who at first was a terror to the Grecians, to whom afterwards hee proved a laughing stocke, and a scorne. Dan. 11.2.3.4. In the third verse the mighty King is *Alexander*, the great King of *Macedony*, who spoiled the *Persian* king, and destroyed his people, as in Dan. 2.24. and 7.6. was propheſied: but after *Alexanders* monarchy had flourished seven yeares, it was divided betwsene 1. *Nicanor*, 2. *Cassander*, 3. *Antigonus*. 4. *Ptolomy*; whereof *Nicanor Seleucus* obtained *Babylon* in the East, *Cassander* got *Macedonie* in the West: *Antigonus* possessed himselfe of *Asia*, the Lesse, in the North: and *Ptolomie* Sonne of *Lagus*, of *Ægypt* in the South. Thus was *Alexanders* Kingdome, parted towards the foure Windes of Heaven, among others than his owne posteritie.

King of the South] *Ptolomeus*, sonne of *Lagus*, King of Egypt, which was South-ward in respect of *Iudea*, Dan. 11.5. *The King of the South shall be strong.* This is to be noted, that *Daniel* doth sharpely touch and wring those Kings onely, which afflicted the Iewes, wherof after *Alexanders* death *Ptolomeus* was the first, who by

by guile toooke *Ierusalem*, and led many of them prisoners: as *Iosephus Lib.* [illegible] *Antiq. Cap.* 1.

King of the North] *Antiochus Theos*, King of *Syria*, who married one *Beronice*, Daughter to *Ptolomeus Philadelphus*, second King of Egypt, after *Lagus* his sonne; forsaking his owne lawfull wife *Laodice*, of whom hee had begotten two children: that he might make way to the marriage with *Beronice* the daughter of the king of the North, and by that meanes settle a peace and league betweene the said two kingdomes; yet failed of his purpose, because God hath otherwise purposed, Dan. 11. verse 6. *The Kings Daughter of the South, shall come to the King of the North.* See Chapter 2. verse 43. The arme which could not with power uphold the King of *Syria*, was his new wife naughtily come by, and made weake by God.

Kingdome of God] His powerfull government, generally over the whole world, and every particular in it, even unto the Sparrowes on the house top and haires of our head, which he preserveth and disposeth of according to his owne will and royall decree, Psal. 145. 13. *Thy Kingdom is an everlasting kingdome.* Matthew 10. verse 30. This is his kingdome of power: whereunto men, divels, and all creatures whatsoever, are subject.

2 His speciall gracious Government and rule over the Elect, whose hearts hee enlighteneth and guideth by his Spirit, effectually moving them to beleeve his promises, and doe his will, Matth. 6. 33. *Seeke the Kingdome of God.* Ioh. 3. 3. *Except ye be borne again, ye cannot see the Kingdome God*, Rom. 14. 17. *The Kingdome of God is righteousnesse, and peace and joy in the holy Ghost.* Luk. Chap. 17. verse 21. *The Kingdome of God is in you.* This is the kingdome of Grace.

3 His glorious and blessed estate, wherein hee reigneth with millions of Saints for ever and ever, full of heavenly Majesty and felicity, 1 Cor. 6. 9. *Know ye ye not that the unrighteous shall not inherit the Kingdome of God?* This is the kingdone of glory.

☞ 4 A temporall and earthly Soveraignty which the Apostles and some other at first erroneously thought that Christ should have over the Iewes, and the Iewes by his meanes over the Romanes, and all other Nations, Matth. 20. 20. Luke 19. 11. Acts 1. 6.

5 The beginning or representation of the kingdome of God

Gods Glory in heaven, by some glorious worke of God on earth, as in our Saviours transfiguration, Marke 9.1. Luke 9.27.

6 or 2 Derivatively, the high estate of happinesse which the godly in heaven possesse under God and by his gift.*

Kingdoms of Christ] His regiment and rule, which he (as Mediator) hath and exerciseth over the Church, inwardly by his Spirit, and outwardly by his Word; to the gathering of the elect unto himselfe, and to the destruction of the wicked. Ioh. 18.36. *My kingdome is not of this world.* Luke 1.33. *Of his Kingdome there is no end.* This kingdome of Christ our Mediator, is spirituall and eternall; therefore both Iewes, Papists, and all other, who dreame or deale, as if Christ his Kingdome were worldly in outward power and pompe, are exceedingly deceived.

Kingdome of heaven] The visible Church here on Earth, as it consisteth both of good and bad Christians. Which is therefore called the kingdome of heaven, because the way to the blessed kingdome is taught therein, and Christ (that heavenly King) ruleth over it, and wee must bee first members thereof, before wee can bee members of that which is in heaven, Matthew 13.47. *The Kingdome of heaven is like unto a Nette cast into the Sea,* Matt. 5.19.20. *Is the least in the kingdome of Heaven*, that is, in the Church of Christ on earth.

2 The Doctrine of the Word, and the Preachers thereof, because by them wee are called to the kingdome of heaven. Matth. 13.24. *The Kingdome of Heaven is like unto a man that went to sow his seed.* And verse 25. *The Kingdome of heaven is like unto a Merchant man.*

3 The time of Grace under the Messiah, exhibited and sent into the world, to Preach and worke the redemption of mankinde in his owne person, Mat. 3.3. *The kingdome of heaven is at hand.*

4 The estate of grace, wherein the elect have their sins forgiven them, being justified by faith in Christ, and are ledde by the spirit of Christ to live purely, Matth. 13.31. *The Kingdome of Heaven is like a graine of Mustard seede.* The Kingdome of heaven (saith one) is nothing but a newnesse of life, by the which, God doth restore us to the hope of an everlasting blessednesse.

5 The blessed life and everlasting felicity, which the Saints shall enter into after this mortall

tall life is ended, Matth 5. 10. *For theirs is the Kingdome of heaven.* 1 Pet. 1. 5. 6.

To number ones Kingdom] To account and determine the time certainely and perfectly, how long his dominion shall endure, and his people be kept captives, Daniel 5. 26. *God hath numbred thy kingdome, and finished it.*

Kingdome, power, and glorie.] The eternall royall Decree of God, touching the government of all things in the world: his power is, that might-divine whereby he doth execute and administer his royall decrees. Glory is, that exceeding great praise which redoundeth unto him, by such administration, Matth. 6. verse 13. *Thine is the Kingdome, and the power, and the Glory.*

Concerning the Kingdome] About the account, affaires, and administration of the kingdom of Babilon, which was committed to *Daniel*, Dan. 6. 4. *Concerning the Kingdome.*

To possesse the Kingdome for ever] To reigne eternally with Christ their King in heavenly glory, Dan. 7. 18. *They shall possesse the Kingdome for ever.*

For the Kingdome of Heaven] Not the merit of eternall life, but for the edification of the Church, and to have care of the things which belong unto the Lord, and to attend upon the Lord without distraction, Mat. 19. verse 16. 1 Cor. 7. verses 34. 35.

A Kingdome of Priests] The society of all the faithfull which beleeve in Christ, of whose roiall and Priestly dignity they are made partakers of through Gtace, as 1 Pet. 2. 9. Rev. 1. 6. Exod. 19. 6. *Ye shall be a Kingdome of Priests.*

Glory of Kingdomes] *Babilon*, in *Esay* his time to have bene more glorious and excellent, for power, riches, &c. than other Kingdomes, Esay 13. 19. *Babylon*, the head of the *Caldees*, most excellent in the whole world, saith *Plinie*. Yet this place for sin should be laide utterly waste like *Sodome*, and become as an horrid Desert or Wilderneſse, without inhabitants, save wilde beasts, and strange Fowles, as Ochim, and Ostriches, and Satyres, Hobgoblins, as one would say. This desolation, began neere 200. yeares, after *Esay* Prophesied it.

Prince of the Kingdome of Persia] *Cambyses*, son of *Cyrus*, who (in his Fathers absence, being employed in Warre abroad) ruled his Fathers kingdome, and interrupted the Iewes, that they could not repaire the ruins of the City and Temple

Temple of Ieruſalem, Daniel 10.13.

With the Kings of Perſia] *Cambyſes* with the chiefe Rulers and Counſellours of the Kingdome, Dan. 10.13. *With the Kings of Perſia.*

Kiſſing] Temporall homage and ſubjection to ſome Superior, whereof kiſſing was a ſigne in the Eaſt parts of the World. 1 Sam. 10.1. *And Samuel Kiſſed him*, Gen. 40.41. **Metonimy.** of the ſigne for the thing. Kiſſe of ſubjection, in ſigne of love and obedience.

2 Spirituall ſubmiſſion of the conſcience, ſuch as the faithfull yeeld unto Chriſt their Lord and King, beleeving in him, and fearing him, Pſ. 2.12. *Kiſſe the Son leſt hee be angry.* And ſuch alſo, as wicked Idolaters performe to their Idols, by adoring and truſting in them. Hoſ. 13.2. *Let them Kiſſe the Calves*, 1 Kings 19.18.

To kiſſe] To imbrace one with moſt neere and affectionate love, as Chriſt doth his Church, and the Church Chriſt. Can. 1.2. *Let him Kiſſe me with the kiſſes of his mouth*: and as the women (in Luk. 7.) did kiſſe Chriſt, her beloved and bleſſed Saviour, in token of fervent love towards him.

Kiſſes] are ſometimes ſignes of affection, changed from former hatred, Gene. 27. 41. and 33. 4. Luke 15. 20.

2 To declare ſubmiſſion to a ſuperior, whereof (in the Eaſt Country) kiſſing was a token. Pſal. 2.12. Prov. 24.26. Geneſ. 41.20.

A holy kiſſe] A pure and chaſt kiſſe, as a ſigne and token of Chriſtian and brotherly love, 1 Cor. 16.20. *Salute ye one another with a holy Kiſſe.* A Kiſſe of dilection. Rom. 16. 16. Kiſſing is a token of love and reverence. This cuſtome grew from the Hebrews, Ge. 27.26. There be five kinde of (Kiſſes) in Scripture. 1. One a flattering kiſſe: ſuch was *Abſoloms*, who would take the people to him, and kiſſe them. 2. A diſſembling kiſſe, *Ioabs* kiſſe, when he kiſſed *Abner*, and killed him. 3. A treacherous betraying kiſſe, *Iudas* kiſſe, who had treaſon in his lips. 4. An unchaſte kiſſe, ſuch as the Harlot giveth the young man, Proverbs, Chap. 7. verſe 5. Fiftly, an holy kiſſe, called of *Peter*, *the Kiſſe of love*, which in the Primitive Church, the Chriſtians uſed in their aſſemblies, in their generall prayers, and ſpecially in receiving the Holy Communion, which uſe was taken from the Patriarkes: but it is not neceſſary to retaine it now, it fitted thoſe times well enough.

Kiſſing was vſed both at the meeting and parting of friends,

Geneſ.

Geneſis 31.28. and 29.11. and 31.55. Ruth.1.14. Exodus 4.27.

K. N.

Knées bowed to Chriſt] All Creatures, viſible and inviſibe, yeelding ſubmiſſion unto Chriſt, voluntary or unvoluntary, Philp. 2.10. 11. *That at the name of Ieſus ſhould every Knee bow*, Rom.14.11. Divels which have no knees to bow, and wicked men, are ſubject to Chriſt neceſſarily: The Elect Angels, and good men willinglingly. **Metonimie** of the ſigne: for the bowing of knees hath a ſigne of ſubjection, and acknowledgement of majeſty and ſoveraigne Empire and Dominion, Eſay 45.23.

To bow the Knées to God] To pray unto him with reverence and ſubmiſſion of minde and body, Ephe.3.14 *I bow my Knees to the Father of our Lord Ieſus Chriſt*, **Metonimie** of the ſigne.

To bow] Signifies thankfulneſſe towards God for ſome ſpeciall kindnes & gift, Ge.24.28,

Weake Knées] A man of a weake and feeble body. Pſ.119.24. *My Knees are weake.*

2 A man dejected in courage, and faint-hearted, Heb. 12.12. *Wherefore ſtrengthen your weake Knees.* Iob 4.ver.4. *Thon haſt with thy words, comforted weake Knees.*

To ſtrengthen weak Knées] To confirme a feeble minde by counſell, inſtruction, and comfortable words, Eſay 35.ver.3. *Strengthen the feeble Knees.*

To bring forth upon ones Knées] To cheriſh in our boſome, and entreate kindely the child of another, as if it were our owne, Gen. 30. 3. *That ſhe may bring forth or beare upon her Knees.*

Knocking] Making a noiſe with our finger, or otherwiſe, againſt a doore being ſhut, that may bee opened unto us, Acts 12.verſe 16. *Peter continued Knocking.*

2 A faithfull, earneſt, and conſtant prayer, for all neceſſary things, Mat.7.7. *To him that Knocketh it ſhall bee opened*, Iames.5.16. This is our knocking at the gate of Heaven.

3 Gods calling and inviting of us, by his Word and Spirit, calling to our conſcience to be let in and entertained, that hee may dwell with vs for ever, Revel.3.20. *I ſtand at the doore and Knocke.* This is Gods knocking at the Gates of our Hearts.

Note, This word (Know) being referred to man, is uſed in Scripture both for knowledge and underſtanding with the minde; and for knowledge-

ing

ing and regard with affections, Pſal. 31.8. Hoſe. 2.8. Exod. 1. 8. and 2.24. Pro. 12.10. Pſ. 1.6.

To know] To take notice or knowledge of any thing, Rom. 1. 21. *Though they Knew God.*

To enquire and ſearch into a thing that we may perceive it. Nehem 6.12. *Then I knew that the Lord had not ſent him.* In this ſenſe, it is often written of God, that he came downe to know and to ſee, Gen. 11. and 18.

3 To love, allow, and be well pleaſed with: as Pſal. 1.6. *The Lord knows the way of the righteous*, Rom. 11.2. *God hath not caſt away his people, whom hee Knew before.* 2 Tim. 2,19. Rev. 2. 24. As not to know, ſignifies to bee diſpleaſed with, to refuſe and puniſh, Matthew 7. 23. *I Know you not.* Matth. 25. 12. Alſo to weigh and conſider a thing diligently, 1 Cor. 10.1. and 11.ver.3.

4 To cheriſh and take care of others, to regard, to protect, and doe them good, Iohn 10. 27. *I Know them,* Prov. 12.10. Iob 9.21. 1 Theſſ. 5.12.

5 To Know and feele a thing by experience, Eccleſ. 8.5. *He that keepeth the Commandements ſhall Know no evill*, 2 Cor. 4.19. Gen. 22.12. Geniſis 3.5. Phil. 3. 10. *To perceive by feeling and proofe.* Gen. 18.21.25. Here God ſpeakes after the manner of men.

6 To poſſeſſe or have any thing in our power, or to enjoy it as our owne, Pſal. 50. 11. *I Know all the fowles on the mountaines, and the wilde Beaſts in the fields are mine.* Amos 3. 2. *You onely have I Knowne of all other Families*, that is, choſen and taken you as my owne poſſeſſion.

7 To take the honeſt and lawfull uſe of the marriage bed. Gen. 4.1. verſe 17.25. *After that Adam knew Eve his wife*, Luke 1.34. *Seeing I know not a man*, Gen. 38.26. Gen. 24.16. *A modeſt ſpeech.*

8 To conſider, Pſal. 90. 11. *Who knoweth the power of thy wrath?* Luke 19.12.

9 ☞ To beleeve or to know by true relation or undoubted teſtimony. Iohn 4.22. and 11. 24 Heb. 11.3.*

10 To make others to know. **Metonimie** *Actionis, vel formæ pro effecto.* So God is ſaid to know us, when hee maketh us to know our ſelves, Deut. 8.2. and 13.3. Luk. 19.15. *Vide Auguſtine* in Pſal. 44.*

To know God, or Chriſt] Barely and nakedly to underſtand, that there is a God and a Chriſt, and that Ieſus is hee, Luke 12.47. *Hee that knoweth his Maſters will, and doth it not.* Marke 1.24. *I know thee what thou*

thou art, even that holy one of God. 1 Ioh. 2. 4. Rom. 1. 21. Thus wicked men and divels know God. The Gentiles knew God and his creatures, as Rom. 1. 19. but not by the Scriptures, 1 Thes. 4. 5.

2 Truly and effectually, to beleeve this God to bee our God and Father, and this Iesus to be our Saviour; whence ariseth, hope, love, obedience towards him and his Word, Ioh. 17. 3. *This is life eternall, to Know thee to be the onely very God.* 1 Ioh. 2. 3. *Hereby wee are sure we Know him, if we keepe his Commandements.* Ier. 31. 34. and often elsewhere, it doth signifie to know with confidence and trust. Motions, affections, endevours, and actions which follow Knowledge, are signified and contained in words of Knowledge. Thus godly men do know God with this speciall knowledge of faith, which is a part of the covenant of Grace, even the condition on our behalfe, Ioh. 17. 25. Also it signifies to understand most perfectly above measure, the Will of God, Ioh. 17. v. 25. *But I have Knowne thee.*

3 To understand the Will of God extraordinarily, by visions and dreames, 1 Sam. 3. 7. *This did Samuel before he knew the Lord.*

4 Perfectly and fully to see God unto eternall happinesse. 1 Cor. 13. 12. *Then shall I Know even as I am knowne:* to perceive and see the Doctrine of Christ with full assurance of understanding, Ioh. 4. 42.

To know man] To pierce into his heart, even into his very thoughts and purposes, Ioh. 2. 24. *Because he knew them all.* verse. 25. *For hee Knew what was in man.*

2 To put confidence in man, 2 Cor. 5. 16. *Henceforth we know no man after the flesh,* that is; I doe not admire them or their friendship, riches, &c. so as to relie upon them.

3 To live in marriage, and to take the use of it. Luk. 1. 34. *Seeing I Know not a man.* See **Know.**

4 To commit that sin that is against Nature. Gen. 19. 5. *That we may Know them.*

5 To Know one with approbation, Mat. 26. 75. *I Know not the Man,* that is, I doe not approve him as the Messiah, nor follow him as his Disciple.

☞ 6 To respect or regard with partiality of judgement, against justice and equitie, the person of any man. So some enterpret the place, Deut. 33. 8. 9. and compare it with Exo. 32. 27. 28, 29. and Numbe. 25. 4. 5.*

To know sinne] To Know what is sinne, and to have an

experimentall feeling of the force and danger of it, Rom. 3 verse 20. *By the Law commeth the Knowledge of sinne.* Rom. 7. 7. *I Knew not sinne but by the Law.*

2 To consider it, and with godly sorrow to acknowledge it, Psal. 51.3. *For I Know mine iniquity.*

3 To bee privy to a mans owne sinnes, what, and how many, and how great they be. Psalm. 19.12. *Who can Know or understand his faults?*

4 To be guilty of sinne, by committing or doing of it, in thought, word, or deed, 2 Cor. 5.21. *Who Knew no sin*, that is, never did any sinfull thing, but is cleane void of all sinne, as well in nature as action.

5 To take notice of our sins, to punish them, Revel. 3.15. *I Know thy Workes, that thou art neither hot nor cold.*

Not to Know] Signifies not to allow or approve, not to will or love, but to hate, Rom. 7.15. 19. The Iesuites in their Remish Testament doe ill translate it, understand not.

Not to Know God] Not to see and understand him to be such as he hath revealed himselfe in his word to be; for they had some Knowledge of him by his workes of creation and government, Gal. 4.8. Rom. 9.20.

Not to Know the workes of God] That the administration of the world is very admirable above our knowledge, and reach of our reason, as is by two examples here declared, of the winde in the aire: another of the child in the womb, two ordinary things in daily use among men, yet the manner of them hid from us, Eccl. 11.5.

To be knowne of God] To be loved and approved of God, as his owne sonnes and daughters. 1 Cor. 8.3. *If any man love God, the same is knowne of him.*

2 To be taught a more perfect Knowledge of God, Gal. 4. 9. *Ye rather are knowne of God*, that is, as *Augustine* expoundeth it. Ye are Knowne of God, because God hath made you to Know him, better than ye did.

3 To be perfectly united and joyned unto God, in ful fruition of him and his felicity. 1 Cor. 13.12, *Even as I am knowne.*

Knowledge] That infinite Divine essence, seeing, beholding, and understanding himselfe, and all other things most perfectly, 1 Sam. 2.3. *For the Lord is a God of Knowledge.*

2 The cleare and distinct understanding of heavenly truth, revealed in the word when we are enlightned by the Spirit, to perceive the Scriptures, both for the meaning of the words, and matters to be known, Pr. 15.14. *The heart of him that hath understan-*

derſtanding ſeeketh Knowledge, Pro. 3. 10. 2 Pet. 1. 7. *Ioyne with your vertue Knowledge.*

3 The ſpeciall light of faith which is a Knowledge with application, when the elect ſoule is enabled to ſee the doctrine of Chriſt, and receive it. Eſay 53. 11. *My righteous ſervant by his Knowledge ſhall juſtifie many.* This is a particular Knowledge; whereby we beleeve that Doctrine which we know to belong unto us.

4 An idle, naked, and bare underſtanding of Divine truth, ſevered from faith to God, and love of our neighbour, 1 Cor. 8. 1. *Knowledge puffeth up.*

5 Prudence, wiſdome. Prov. 1. 2. *To underſtand the words of Knowledge.*

6 Vſe, experience, 2 Cor. 8. 7. *Ye abound in Faith, in Word, and Knowledge.*

7 The gift of teaching, ſet up of God, for the gathering and confirming of his Church, through the Word preached. 1 Cor. 13. 8. *Knowledge ſhall ceaſe*, that is, the Miniſtery of the word, whereof commeth knowledge. Alſo the gift of interpreting dreames, Daniel 5. 11.

8 The skill how to do things well and rightly, 2 Cor. 6. 6. *By Knowledge.* Knowledge of truth, Knowledge of Chriſt, Knowledge of ſalvation, knowledge of God, ſignifies the ſound underſtanding of that truth concerning God and Chriſt, which brings ſalvation with it.

All Knowledge] Both the underſtanding of all ſuch neceſſary things and truths, as a Chriſtian ought to know, for duties and unto ſalvation, with a good meaſure therefore, Rom. 15. 14. Alſo knowledge of all kinds and ſorts, 1 Cor. 13. 2. Alſo moſt perfect Knowledge, ſuch as Saints ſhall have in heaven, where they ſhall know as they are knowne, 1 Cor. 13. 12.

☞ Knowledge in this life cannot be had of all things, neither is neceſſary,

Neyther yet perfection of knowledge in any one thing, but that which may be had is made up of theſe parts, and by theſe degrees ariſeth to his perfection.

1 The knowledge of the word. 1 What it ſignifieth, and how diverſly. 2 how to expreſſe it. 3 How to diſtinguiſh it from other words. 4 Why it is ſo called.

2 The knowledge of the thing it ſelfe.

1 In the ſubſtance and circumſtances of it, by definition and deſcription.

2 In the ſorts and parts of it, by deviſion.

3 The agreement of it with, and difference of it from other.

4 The proofe and Illuſtration of it, and every part and circumſtances of it.

5 The arguments or objections againſt it.

6 The anſwer to thoſe objections.

7 The confutation of the contrary part.

8 The reconciliation of the different opinions ſo farre as it may be.

9 The application of the thing to ſome or many good uſes, and diverſion of it from abuſe. *

That knowledge] A light in ſome particular truth which is revealed to one, and not to another, 1 Cor. 8.7. *Every man hath not this Knowledge.*

Rich in knowledge] One, indued with great plenty and ſtore of Chriſtian Knowledge. 1 Cor.1.5. *Ye are made rich in Knowledge.*

To ſpread knowledge] To give inſtruction to others, helping them to know what they did not know, Prover. 25.7.

To lay up knowledge] To have it laid up, that it may bee drawne out in time of neede. Prov.13 14. *A wiſe man laieth up Knowledge.*

To preſerve knowledge] To keepe, maintaine, and increaſe underſtanding of heavenly doctrine, for the inſtruction of others, Malachi, 2.7. *The Prieſts lips preſerve Knowldge.*

To know the words and wayes of God] Diverſly, either to underſtand them onely, or to beleeve them, to regard and approve them, to obey and practiſe them; according to the circumſtance of the place, Pſal. 95.10. Pſal. 147.10. Mat. 13. 23. *But he that received ſeed into the good ground, is he that heareth the Word, and underſtands it, &c.*

Knowledge of God is uſed ſometimes actively for that Knowledge whereby God ſeeth and knoweth himſelfe, and all things created and done by him or others, moſt wiſely and perfectly; as Gal.2.3. Rom.11.33. Sometime it is uſed paſſively; for that Knowledge whereby God and his will be knowne of his children unperfectly, yet diſtinctly and ſufficiently unto ſalvation in heaven, Phil. 3.8. Alſo Knowledge is ſometime conſidered as an attribute in God, and ſometime as an effect of his Spirit in us men, 1 Cor. 12. Of Knowledge, as it is a gift in the elect called to Chriſt, ſo there bee ſundry degrees of it: for one meaſure thereof is required in ſtrong Chriſtians, another in weake ones; Alſo that Knowledge which will ſuffice a Chriſtian man unto his

his ſalvation, will not ſuffice a Miniſter unto the diſcharge of his vocation. And as the goodneſſe or multitude of meanes, or length of time do differ, ſo different profiting in Knowledge, is to bee expected and looked for.

To have no Knowledge] To be meerely ignorant and void of the underſtanding of the things of ſalvation and Gods worſhip, Hoſea 4. 1. 1 Cor. 15. 34. *Some have not the Knowledge of God.*

2 To be inconſiderate, not to regard and heed things, the workes of Gods Iuſtice in leading his people into *Aſſyria* for ſinnes, Eſay 5. 13. *Becauſe they have no Knowledge.*

To know good and evill] To have experience (after ſinne) of that great good which man had loſt, and that extreame evill of death which he was fallen into. This Knowledge man had ſpeculatively in his innocency, but upon his tranſgreſſion hee had it experimentally, Gene. 2. 17. Gene. 3. 5. Satan meant they ſhould know it in wofull experience, but hee underſtood it of bare and naked ſcience, of a greater knowledge in ſpeculation.

L. A.

Labor.] Paines, even unto wearines, 1 Tim. 5. 18. *The Labourer is worthy of his wages*, verse 17 *They that Labour in the word.*

2 All evils both of sinne and misery, Revel. 14. 13. *They rest from their Labours*; that is, from paine, care, sorrow, crying, teares sinne, death, and whatsoever is evill. In Psal. 90. 10. it signifies painefull griefe and sorrow.

3 The diligent care and endevor to doe the works of our calling, well and constantly, Pro. 14. 23. *In all Labour there is abundance*, Prov. 10. 16. *The Labour of the righteous tends to life*,

4 The fruit and encrease which comes of Labour, Exo. 23. 16. *When thou hast gathered in thy Labours*, Psal. 128. 2. 5. Labour put for sin the cause of Labour by a Metonimie. Rev. 14. 13.

Laden] One groaning and mourning under the waight and burthen of sins, being seene and felt; with great desire of forgiveneſſe by Christ, to the ease of his greeved soule, Mat. 11. 28. *All that are Laden.*

2 One presſed downe with a great waight of iniquity, being full of greevous sins, without feeling them, Esay 1. 4. *A people Laden with iniquity.*

Ladder of Jacob] The journey of *Iacob*, wherein God would be present with him in favour, by his Angels, to leade him forth well and happily; also to bring him backe againe. Gen. 28. 12. *There stood a Ladder.* See verse 15. 20.

2 Christ Iesus and his Mediation, Iohn 1. 51. *Angels ascending, &c.*

(*Lahairoi*) signifies the Well of Vision, or the well where the Angell of Life appeared, Gene. 25. 11. This place of *Isaacs* seating is not without mystery, Gen. 24. 62.

Lake] Some great standing water, or deepe poole, or hollow pit.

2 Hell, the place appointed for tormenting the Reprobate, Rev. 20. 14. *Were cast into the Lake of fire.*

3 Great calamities and deadly dangers, Psalme 30. 3. *Into the Lake or pit.* Verse 9. Elsewhere

where often. (**Ladde**) ſignifieth one young in yeares, Gene. 37.2. alſo a ſervant or miniſter, Gen. 14.24.

Lambe] A young Sheepe, meete and tractable, apt for ſacrifice under the Law, and alwayes for meat.

2 A true Chriſtian, endowed with the Spirit of Grace and meekeneſſe, Eſay 11.6. *And the Wolfe ſhall dwell with the Lambe*, Iohn 21.15. *Feede my Lambs*, Eſay 5.17. Lambes put for the godly.

3 Antichriſt, counterfeiting and making ſhew of meekneſſe and love to the Saints of God, Revel. 13.11. *Which had two hornes like a Lambe.*

4 Chriſt, Rev. 21.23. *And the Lambe is the light of it.*

That Lambe of God] Chriſt, who is likened to a Lambe for his perfect innocency and meekeneſſe: and becauſe by the Sacrifice of himſelfe, he alone took away the ſinnes of the elect, making a full ſatisfaction for them to Gods Iuſtice; therefore hee is called by an excellency, that Lambe of God; as being the truth and ſubſtance of all outward oblations, Iohn 1.19. *Behold that Lambe of God which taketh away the ſinnes of the world.*

Note, further that whereas the Legall Lambe which was uſed in ſacrifices muſt be without ſpot, and the Paſchall Lamb muſt be kept till the fourth day, from the tenth when it was taken; this did ſignifie Chriſt that ſpotleſſe and holy Sacrifice, was ſet apart from the very wombe, and kept to the day of his death, wherein hee was to confirme the Covenant with many, as Eſay ſaith, Chapter 49.1.2 3. 4.5.

Lambe] Sometimes a peece of money whereon an Image of a Lambe was ſtamped, Geneſ. 33.19. Ioſua, Chapter 24.32. Iob 42.11.

Lampe] A Torch, to give light in the night ſeaſon.

2 A true and lively faith, working by love, Matth. 25.4. *The wiſe tooke Oyle in their veſſels with their Lampes.* In the night and darkeneſſe of this world, our light whereby we ſee our way, it is our faith in the word of God. In the thirteenth verſe of Matth. 25, our Saviour ſeemeth to expound theſe Lampes prepared of Watchfull mindes alwayes lifted up in attendance for the comming of our Lord, which cannot be without juſtifying faith, accompanied with the light of good workes.

3 A dead faith, or naked knowledge of God, voide of love and good workes, Matth. 25.3. *The fooliſh Virgins tooke their Lampes, but tooke no Oyle with them.*

Lampe burning, or burning Light] First, the light of Divine truth, shining in the Consciences of the Saints, to direct their duties in the darkenesse of this world, Luke 12.35. *And your Lamps burning.*

Secondly, the Minister or Instrument to bring and set this light before men, to wit, *Iohn* the *Baptist*, who in respect of his sound & cleare doctrine, also of his rare godlinesse, was like a great Light or Torch, Ioh. 5.35. *He was a burning and a shining Light or Lampe.*

Land] The whole Continent of the earth, as it is distinguished from Sea, Matth. 23. verse 15. *Ye compasse Sea and Land.*

2 One particular Region or Countrey, Matthew 9. ver. 26. *The brute went through all the Land*; as the Land of *Iuda*, of *Moab*, of *Ægypt*, of *Philistins*, &c. It signifies *Babylon*, in Esay 13.5.

3 The people and inhabitants of any Land or Country. Esay 37. 18. *The Kings of Assyria have destroyed all Lands*, Gen. 41. 57. *The Famine was sore in all Lands.* In Dan. 8.9. pleasant Land put for *Iuda.*

Land of the Living] The earth, or the world, which is the place of this life. Psal. 116. 9. *In the Land of the Living.*

Land of desire] The pleasant Land of *Canaan*, which was to be desired for the pleasures and profits of it above all other Countries, but especially for the knowledge and worship of God, exercised there: for which cause it is in the Psalme 48. 2. called the joy of the whole earth. Ezekiel 20. 6. Deut. 11.11.12. Psalme 106.24. *They contemned that Land of desire.*

☞ **Land of righteousnesse**] Psal. 143. 10.1. Exegetically, righteousnesse which is like a good Land, in which men ought to labor diligently and may live richly and pleasantly. So it is Deut. 4. 1. 2. 1 Tim. 4. 8. Psal. 118. 19. 2 Properly, a place on earth, but such as is, or ought to be, full of good people, and they of good workes or righteousnesse. Psalm. 37. 3. and 105. 44. 45. Esa. 26. 3. 7. 10. this place or Land *David* desired, Psal. 143. 10.

2 In heaven (of which this world is but an image) 2 Pet. 3.13.

3 Or the Church of God. So *Tremelius* on Esay 26. 2. 3. 7. 9. 10. *

To looke to the Land] To observe very carefully where some succour may bee had against enemies and dangers, Esay 5.30. *If one looke unto the Land.* It is a speech which seemeth to be borrowed from such

as being in perill of ſuffering Ship-wracke, looke toward the Land for ſome creeke or place to drive their Ship in, that they may eſcape drowning, as in Acts 27.

Land of Immanuell] *Iudea*, which none had ſo much right unto as Chriſt, the Sonne of *David*, the King of the Iewes, who gave it his people for a poſſeſſion and there ſet up his worſhip, and by his arme defended it againſt enemies, Eſay 8. verſe 8. *Of thy Land O Immanuell.* And, The glorious Land, Dan. 11. verſe 16. and Chap. 8. verſe 9. A Land of ornament, being adorned (as it were with robes) with the goodly bleſſings of God, and with his holy worſhip and Temple, which was the chiefe glory, becauſe God had put his Name there.

Land of thy fathers] The Land of *Canaan*, given by promiſe to *Abraham* and *Iſaac*, Gene. 13. 3. Gene. 13. 15. and 26. 3.

Language of Canaan] The Hebrew tongue, wherein God was ſerved by his people, while they dwelt in *Canaan*.

2 Fellowſhip with Gods people in doctrine and worſhip, Eſay 19. verſe 18. *Five Cities ſhall ſpeake the Language of Canaan.* Hence ſo called, becauſe the Doctrine was written in that Language the Hebrew tongue, which the Iewes ſpake in that Land of *Canaan.*

Pure Language] Sound and true Doctrine, Zeph. 3. 9. *Then will I turne to the people a pure Language.*

Laſt] The Gentiles which being laſt, yet become firſt, Matthew 19. verſe 30. *The Laſt ſhall bee firſt.* The Iewes who were firſt, being rejected for their unbeleefe, became Laſt: and the Gentiles beleeving in Chriſt by the calling of God, were accepted before the diſobedient Iewes: and ſo became firſt, though they were Laſt.

☞ 1 Hindermoſt in order or time of calling: or 2. Such as are furtheſt off from the means of well doing, as caſt backe behind all others.

3 Such as are behinde all others in the eſtate of ſpirituall or eternall happineſſe.

4 Such as are laſt or worſt in their owne opinion, though in deed not ſo.

Laſt dayes, or Laſt times] The times ſince the revelation of Chriſt, by the preaching of himſelfe and of his Apoſtles, 2 Peter, Chap. 3. verſe 3. *In the Laſt dayes ſhall come Mockers.* Iude, verſe 18. 1 Timothy, 4. ver. 1. Theſe dayes ſince Chriſt are called laſt, becauſe all

was

was consummated and ended, which was before Propheſied touching mans Redemption, and there remaineth nothing elſe but the comming of the great Iudge, to finiſh this pilgrimage and welfare of the Church: Alſo becauſe the Goſpell is the perfection and renewing of all things. Note. Latter times ſignifieth either the end of the World, or the comming of Chriſt: or the laſt age of the world from the comming of Chriſt unto the end of all things: or the time following that which is ſpoken of, as Geneſis 49. 1. Dan. 1. ver. 28.

☞ 1 Referred to times, it ſignifieth, 1 that time or matter therein that is paſt next before, or the laſt of the time paſt, or heretofore.

2 That time or thing that is to come, &c. the laſt or uttermoſt part thereof, after which there ſhall be no more of that ſort hereafter.*

Laſt day] The day of Iudgement, after which there ſhall be no more day nor time, Ioh 6. 39. *And ſhould raiſe it up againe at the laſt day.* The ſame ſignified by laſt time, even the end when there ſhall bee a perfect reſtauration.

Latter dayes] ſignifies the times following: in the Hebrew poſteritie of dayes, often uſed for time to come, Gens. 49. 1: Numb. 23. 14. Deut. 2. 28. and 10. 14. Prov. 31. 15. So that which is ſaid in Acts 2. 16. it ſhall be in the laſt dayes, it is in Ioel 3. 1. it ſhall be hereafter.

A Laver of Braſſe to waſh in] The waſhing of Chriſt by faith through the Spirit, to which *Paul* alludes Titus 3. 5. See Heb. 10. 22. Exod. 30. 18. The Prieſts waſhing in this Laver, that when they miniſtred in the Tabernacle, they might not die for want of waſhing, Exod. 30. 21. figured, that if we will live and not die eternally, we muſt be waſhed by his Spirit wholly from the guilt of our ſinnes, and in ſome part from the corruption. The greatneſſe of this Laver, (in regard whereof it is called a Sea) ſignified that wee had neede of great and much forgiveneſſe; and that in God there is a Sea of mercy, as Eſay 55. 6. and Pſal. 51. 3. alluding hereto, ſaith, *Waſh me much*: as alſo Titus 3. 16 *Which he powred richly or aboundantly on us.*

To Laugh] To ſmile, out of doubting. Thus *Sarah* laughed, Geneſis 18. 12. *Then Sarah Laughed.*

2 To ſmile, in token of joy, out of a true beleefe. Thus *Abraham* Laughed, Gen. 17. 17. *Abraham Laughed.*

3 So to be drowned in preſent

ſent pleaſures, as to ſhunne all paine and trouble for godlineſſe or Gods glory. Luke 6. 25. Thus wordlings Laugh. Note, that Laughing ſignifieth both rejoycing, and mocking, or ſcorning, as Gen. 21.6.9. Ezek. 23. verſ. 32.

Laughing, or deriſion] The contempt of God toward wicked men, and all their attempts againſt him, and how much it is from God, to think of releeving them in their extremities, Pſal. 2.3. *The Lord ſhall have them in deriſion*, or Laugh them to ſcorne.

To laugh at ones deſtruction] To conceive extreame fury againſt any perſon or people, even to the rooting of them out, Prov. 1.26. *I will Laugh when their deſtruction commeth.* When God is ſaid to Laugh at the wicked, it is to ſhew theſe foure things. Firſt, how little he regards them Secondly, how farre he is from helping them. Thirdly, how eaſie it is for him to deſtroy them. Laſtly, that he is exceeding hotly diſpleaſed with them.

To Laugh at deſtruction] To bee ſo at reſt and gladneſſe in the aſſurance of Gods favour, that the heart is lifted up above the feare of all dangers, and triumpheth boldly in his love to turne away all evils, or to turne them to his good, Iob 5.22. *At deſtruction and famine thou ſhalt Laugh.*

Law] That which hath the force of governing and moderating our actions. This is the generall propertie of a Law. Hence come theſe phraſes: the Law of the minde; the Law of the members; the Law of ſin; the Law of God; the Law of the Spirit, Rom. 7.23.25. This is the largeſt ſignification of Law.

2 The Decalogue, or tenne Commandements, Rom. 7.7. *Except the Law had ſaid, Thou ſhalt not Luſt.* Alſo verſe 14.22. And Rom. 8.22. and 3.20. This is called the morall Law, becauſe it teacheth duties both to God and our Neighbour. Sometimes it ſignifies the precepts of God, both morall, ceremoniall, and judiciall, Iohn 1.17.

3 The whole Doctrine of the Word, comprehending the full and whole promiſes of free ſalvation by Chriſt, Pſalme 19.7. *The Law of God is perfect, converting the ſoule*, Iames 1.25. Note. The effect of converſion, proveth this ſignification.

4 Books of *Moſes*, Pſalmes, and Prophets; even the Scriptures of the Old Teſtament, which containe the Doctrine of the Law, and the promiſes of the Meſſiah. Roman. 3.19. *Whatſoever the Law ſaith.* Law ſometime

sometime signifies the whole Old Testament, Ioh. 10. 34. and 15. 25. Sometimes but the five Bookes of *Moses*. Gal. 3. 21. Iohn 1. 45. Ioh. 12. 34.

5 The condition of keeping or fulfilling the Law exactly, in every point: or the works of the Law being perfectly observed, Rom. 3. 21. *The righteousnesse of God is manifest without the Law*. And 4. 13. 14. Gal. 3. 10. 11. 12.

6 Naturall instinct and light of reason, commanding honest things, and forbidding the contrary; or the Law of Nature written in a mans heart, Rom. 2. 14. *They are a law to themselves.*

7 Legall Ceremonies. 1 Cor. 9. 18. *To them that were under the Law*, Mat. 11. 13. Gal. 5. 3. That is, they which receive Circumcision, by as good right may retaine the whole ceremoniall Law.

8 The second Table of the Law, and the precepts thereof. Rom. 13. 8 *He that loveth another fulfilleth the Law*, Gal. 5. 14. Also any one commandement or precept, 1. Cor. 14. 34.

9 Institution or ordinance of *Aaron*, Heb. 7. 12. *The Law also is changed.*

Vnto all these significations of (*Law*) adde this short observation, that the Hebrew (*Torah*) which is Englished (*Law*) implieth both Doctrine, and an orderly disposition of the same, as ye would say, an orderly manner of Institution. The Holy Ghost in Greeke calleth it (*Nomos*) Heb. 8. 10. from Iere. 31. 33. This name is commonly ascribed to the precepts given by *Moses* at Mount *Sinai*, Deut. 33. 4. Mal. 4. 4. Ioh. 1. 17. and 7. 19. It is also largely used for all his writings, for a part of the History of Genesis is called Law, Gal. 4. 21. from Gen. 16. And though the Law be sometime distinguished from the Psalmes and Prophets, Luk. 16. 16. and 24. 44. yet the other Prophets Bookes are called Law, 1 Cor. 14. 21. from Esay 28. 11. The Psalms be also thus named, Iohn 10. 24. and 15. 25. from Psal. 82. 6. yea one Psalme is called a Law. Psalme 78. 1. And the many branches of *Moses* Doctrine be so named, as the Law of sinne offering, Levit. 6. 25. And generally it is used for any doctrine, as is Law of faith, Law of workes. The spirituall sence and meaning of the Old Testament is called Law, Rom. 7. 6. *The Law is Spirituall.* Note also, that all that which God doth charge his people to keepe and doe, is comprehended in these three words: first, is the tenne Commandements for morall duties, Exod. 20. the second is Iudgements or Iudiciall Lawes, for punish-

puniſhing tranſgreſſors, Exod. 21. the third is Statutes, Ordinances or Decrees for the ſervice of God, Lev. 3. 17. and 6. 18 22. Exo. 12, 24. and 17. 31. and 29. 9. and 34. 2. all theſe *Abraham* obſerved, and is commended of God therefore, Gen. 26. 6.

Law of Faith] The Doctrine which teacheth righteouſneſſe by faith in Chriſt, Ro. 3. 27. *Our rejoycing is excluded by the Law of Faith*; that is, by the doctrine which offereth and promiſeth ſalvation on this condition, if we beleeve.

Law and Teſtimony] The Bookes of *Moſes*, and Divine Revelation given to the Prophets, Eſay 8. 20.

Law of Liberty] The Word and doctrine of God, freely reproving ſin in all eſtates without difference or reſpect of perſons: and therefore it is called the Law of Liberty. As alſo, becauſe it belongs chiefely and properly to ſuch as are freed and ſet at liberty from ſin by the grace of Chriſt, Iam. 1. 25. *Who ſo looketh into the perfect Law of Liberty*, Eſay 57. 1.

Law and Prophets] The doctrine, or that which is taught in the Bookes of *Moſes* and the Prophets, concerning love of our Neighbour, Matth. 7. 12. *This is the Law and Prophets*, that is, the briefe & ſumme of all which *Moſes* & the Prophets doe teach touching our duties to men. *Auguſtine* in his Booke *de Trinitate*, ſaith, that ſuch a love of our Neighbour is here commended, as is not for his owne ſake nor cauſe, but for Gods; and therefore this Epitome or ſhort ſentence, doth comprehend whatſoever in old Teſtament is taught touching the love of God and our neighbour, who cannot be loved except God be firſt loved, whoſe love alſo breedeth charity to men, 1 Iohn 4. 20.

Law of workes] The doctrine which teacheth to get righteouſneſſe and ſalvation, by working according to the Law, Rom. 3. 27. *Not by the Law of workes.*

Law of righteouſneſſe] The righteouſneſſe which is commanded in the Law, Rom. 9. 31. *But Iſrael which followed the Law of righteouſneſſe*; or the doctrine which promiſeth righteouſneſſe and life, to him who perfectly keepeth the Law.

Law of Chriſt] The precepts of Charity to our Neighbour, Galat. 6. 2. *Fulfill the Law of Chriſt.* This is called in *Iohn* a new Law, Iohn 13. 34. 35. and Iohn 15. 12. It is named his commandement, becauſe Chriſt often repeats it, and by his Spirit makes the faithfull able to know and doe it.

Law of Commandements] The precepts touching Ceremoniall Rites, Eph. 2. 15. *The Law of Commandements, which ſtandeth in Ordinances.*

Law ſpirituall] A doctrine; requiring obedience from the thoughts, and the moſt inward deſires of the ſoule, and not in outward workes onely, Rom. 7. 7. *The Law is ſpirituall.*

☞ Spirituall, becauſe of, 1 the cauſe of it, and the being of it in us, is the holy Spirit.

2 The ſubject or matter of it is pietie, which is ſpirituall.

3 The object of it is the ſpirit of man, and not onely the body. See Hebrew 4. verſe 12. 13.*

Royall Law] The commandement of loving our neighbour as our ſelfe, without all reſpect of perſons, Iam. 2. 8. *If ye fulfill the royall Law, &c.* This precept of mutuall love without acception of perſons, it is and may well be called a (*royall Law*) for theſe conſiderations. Firſt, God who is King of his people, was the giver of this Law. Secondly, becauſe it is free for all Chriſtians to walke in it, like unto the Kings high-way, according to Num. 21. 22. Thirdly, it was given to Kings and Princes, (for ſuch be all beleeving Chriſtians, Revel. 1. 6.) and requireth even a Kingly and royall heart full of valour and courage to performe it: for whoſoever (eſpecially in this dotage of the world) will walke in love without acception of perſons, and preferring one before another for outward qualities of riches, birth, friends, power, &c. Such an one had neede of a Princely and Royall minde that feareth no reſiſtance, according unto that which *Salomon* writeth of a King, Prov. 30. 30. *And a King, againſt whom there is no riſing up.*

Law of the Spirit] The holy ſpirit of ſanctification, which is like unto a Law, commanding with authority, and with power enforcing to doe good things, and to auoid evill, Rom. 8. 2. *The Law of the Spirit of life.*

No Law againſt ſuch] The Law not onely not to forbid, but to command ſuch fruites of the ſpirit, as *Paul* mentioneth here, Gal. 5. 23. *Againſt ſuch there is no law.* If we underſtand it of perſons, which doe theſe works of the ſpirit, to be allowed and not reproved by the Law, the ſence will be all one.

Law of the minde] A minde renewed by the Spirit, which ruleth, and commandeth good things, and forbiddeth evill as a Law:) It is the ſame with the former, Rom. 7. 23.

Law of her Husband] Signifies that law of marriage which requireth & bindeth the wife both to communicate her body to her husband, and not to communicate it to any others; from this Law and band she is looſed by death and divorſe, Rom.7.ver.1.

Law of ſin] Sinne, or naturall corruption, which (like a Law) commandeth evill actions, inforcing us unto them, and forbidding us good thingr, drawing us from them, Rom.8.2. *He hath freed me from the Law of ſinne.*

To change times & Lawes] To arrogate and uſurpe the very authority of God, in aboliſhing the ſet times of Sabbaths, Feaſts, Circumciſion, and the Rites and Ceremonies of the Iewes received from God, Dan. 7.25. *And think to change times and Lawes.* This to have beene done by the *Seleuci* or *Syrian* Kings, See 1 Mac.1.52.

Law of the membets] Sin, ruling (like a Law) in our members; that is, in our faculties of body and ſoule, as farre as they are unregenerate. It is the ſame with the Law of Sinne. Rom.7. 23. *I ſee a Law in my members.*

Law not given to the Juſt] That the maledict̃ion and curſe of the Law doth not appertaine to men juſtified by Faith, and living righteouſly and godlily: for unto ſuch, ſinne is pardoned, and the righteouſneſſe of Chriſt imputed. 1 Tim.1.9.

Law-giver] ſig. A Statute Maker, a maker of decrees, or Governour, which hath Soveraigne power to command and give Lawes, Gen.49,10. This title is ſometime given to God himſelfe, Eſa.33.12, and ſometime to Rulers ſet up of GOD, Num,21,18, Pſal.60.9.

Law of death] Sinne, by his Imperiall tyrannicall luſtes, deſerving and leading to death and deſtruction, Roman.8.2. *Hee freed me from the Law of death.*

Through the Law, I am dead to the Law] Thorough the Law of grace, granted by Chriſt, I am free from the bondage and curſe of the Law given by *Moſes*, Gal.2,19.

Or thus. The Law of Commandements, by terrifying my Conſcience, brought mee to Chriſt, who cauſed me to dye to the Law indeed, by making me righteous through faith in him, that I might not feare the curſe of the Law; and by ſanctifying mee, that I might not obey the luſts which are againſt the Law. Take this for the better expoſition.

How Chriſt is the end of the Law] By fulfilling the Law for us, he is in ſuch wiſe made our righteouſneſſe (ſo wee beleeve)

leeve) as if our ſelves had perfectly obſerved the Law, Rom. 10,4. *Chriſt is the end of the Law for righteouſneſſe, to every beleever.*

Your Law] The Scriptures or bookes of *Moſes*, the Prophets and Pſalmes, which were given to you, whereof alſo yee have the uſe, reading and expounding them in your Synagogues. Laſtly, wherein ye glory much. Iohn 10,34. *Is it not written in your Law?*

To abrogate the Law] To repeale and diſanull it, to make it voide, and of none effect. Ephe. 2,15. *In abrogating the Law of Commandements.* Heb. 8,13. The Law is ſayd to Iudge when men Iudge according to Law, Iohn 7,5.

Abrogation of Moſes Law.

Note 1 The Ceremoniall Law is wholly abrogate and done away, as touching the uſe and practiſe: Ephe. 2,15,16. Heb. 7,8,9,10. chap. throughout: but is perpetuall, as touching the ſubſtance and truth, which is Chriſt.

2 The Iudiciall Law conſiſting chiefely in deſigning and commanding puniſhments for tranſgreſſors, is alſo abrogate, ſaving ſo farre as it is grounded upon the Law of Nature, and agreeth with the Morall Law; and as Chriſtian Magiſtrates ſhall judge it fitting for the eſtate, and welfare of their people, being a Law of moſt excellent equity.

3 The Morall Law is abrogated in-reſpect of beleevers, onely as touching the curſe, (Rom. 4. 5. Chap. Rom. 6. 14.) and the rigorous exaction requiring perfect obedience upon paine of eternall death; alſo as it is the vigor and ſtrength of ſinne: (Rom. 7, 5.) but is not abrogate as touching the Doctrine, Government, and Obedience of it: (Rom. 7. 14. 15. &c. Rom. 3. 20. and 7. 7.) for it ſtill ſerveth to ſhew ſin, and reprove ſinners; to teach all duties to God and men, to humble and feare us, by denunciation of wrath and Iudgements, to direct (as a rule) our whole life and actions; but not to juſtifie us before God, which the Law cannot doe through our ſinfull corruption, whereby we are made unable to keepe it perfectly; therefore through our fault it cannot conferre and beſtow perfect righteouſneſſe upon us, Rom. 8.3. The Papiſts then do erre much, in teaching to ſeeke our righteouſneſſe before God, from the workes of the Law, either in whole or in part, as they are done by men, either before or after grace.

To Leade] Softly and gently to

to guide in a comfortable motion, with sustaining of infirmities: and it is either outward for the body in things of this life, or inward toward the soule in things which bee heavenly, Psal. 23,2. Esay 40, 11. Gen. 33, 14. Rom. 8, 1, 14.

L. *E.*

Leafe] A certaine greene blade shot foorth of a Tree, to shew that it liveth, and is not dead and withered.

2 The life of Grace which the godly live heere; and (the not fading of this Leafe) doth signifie constant perseverance in this grace, Psal. 1, 3. *Whose Leafe shall not fade.*

3 The life of glory, which from Christ is communicated to the elect being in Heaven, for their eternall happinesse. Revel. 22, 2. *And the Leaves of the Tree served to heale the Nations therewith.*

4 Knowledge and profession of Christ, without the fruite of obedience. Math. 21, 19. *He found Leaves but no fruite.*

Shaking of a Leafe] Any small or little feare; or the apparance and shew of danger. Levit. 26, 36. *The sound of a Leafe shaken shall chase them.*

League] A solemne convention or agreement by mutuall promises, either betweene man and man touching the affaires of this life, or else betweene God and Man, touching that life which is eternall. See Covenant and Testament. Leagues and Covenants were wont of old, to bee ratified with blood, and solemnized with Banquets and Feasts. See Gen. 21, 27. Also Exod. 24, 8.

Leanneſſe] Famine or scarsity of earthly blessings, which cause leanneſſe and wasting of the body, Esay 17, 4. *The fatneſſe of his flesh shall be made leane.*

2 Death which doth accompany and follow such scarsity and Leanneſſe, Psal. 106, 15. *And Leanneſſe entred, &c.*

Length] 1 A certaine dimension or kind of quality of substances.

2 A great continuance or production of time.

3 Eternity, either before this world, or after it, or both together, Ephes. 3, 18. Reve. 21. 16.*

Leopard] The Kingdome of *Macedonians* under *Alexander* the Great, and *Philip* his father; which for the hasty suddenneſſe, and greate guile, and fradulent drifts used in the administration of that Grecian Monarchy, is likened to a Leopard, a beast famous for his swiftneſſe and craftineſſe. See

Ier. 5.6. Habac. 1,8. Dan 7,6. *Another like a Leopard.* This Kingdome is sayd to have had 4. wings upon the backe, to note the extreame and unspeakable quicknesse and speed: and it had also foure heads, to signifie the foure Princes or great presidents among whom that Monarchy was in processe of time devided, through a conspiracy against *Alexander* and *Hercules* two sonnes of *Alexander* the Great, slaine by *Cassander.*

☞ **Leaper**] 1 One that is infected with the sickenesse of Leaprosy.

2 One that hath beene so, but now is cured, and yet retayneth the name, Matthew 26, verse 6. Marke 14. verse 3.*

To Leane upon] To rest or relye upon the helpe of others which trust in them. Esay 36, 6. *Whereupon if any man Leane, it will goe into his hand.*

Leaping] Rejoycing, either for health of body restored to the Lame, or Grace restored to sinners, Esay 35,6. *Then shall the Lame man Leape as an Hart.*

Learning] The Doctrine of Christ, Ephes. 5,20. *But ye have not so Learned Christ.*

2 False doctrine, such as the false Propheteese *Isabel* taught, to wit, that men might eate of things sacrificed to Idols, and commit fornication without sinne, Rev. 2, 24. *As many as have not this Learning.*

3 The instruction and information of our mindes in godlines, Rom. 15,4. *They are written for our Learning,* that is, by doctrine to instruct our mindes in the knowledge of God, his will and workes, that faith may be kindled.

4 Humane knowledge or skill in the liberall Arts and Sciences, Ioh. 7, 15. *Seeing he never Learned,* Acts 7,22. Acts 4.13.

To Learne] To know, Galathians 3,2.

☞ **To Learne**] 1. It is take Actively, and so it is all one with this, to teach.

2 It is taken Passively, for the receiving of knowledge or instruction from others: it signifieth the Applying or exercise of the mind, or of the senses by the mind, to know something that was before unknowne.

It is diversified by the meanes and matters thereof. The meanes of it are, 1 Testimonies. 2. examples. 3. Similes. 4. reasons or arguments. 5. practise.

The matters of it are all things both good to doe and have them, and evill to avoyd them.*

Least] None at all, of no reckoning

koning or place, Mat. 5, 19, *He ſhall be called the Leaſt in the Kingdome of Heaven*; that is, he ſhall have no place in the Church of God.

2 Of ſmall reckoning and regard with others, Luke. 22. 26. *Let the greateſt among you be as the Leaſt.*

Leaven] That which ſecretly and ſpeedily ſowreth the whole lumpe of Dow, altering the nature of it, Mat, 13, 32.

2 The Kingdome or Church of Chriſt here on earth, ſecretly waxing and increaſing by degrees, both in number of perſons, and in graces of the Spirit; as Leaven being but little, yet ſpreadeth it ſelfe thorough the whole lumpe, Math. 13. 33. *The Kingdome of Heaven is like unto Leaven, which a Woman tooke, &c.*

3 The Doctrine of the Goſpell taught in the Church, which altereth the Nature of a man, turning his heart firſt, and afterwards his members, that he may leade a new life; even as a Leaven altereth the nature of the Dow, and maketh it through ſowre, being ſweete before. Thus farre in good part.

☞ 2 In evill part it is taken diverſly. 1 For evill perſons, 1 Cor. 5, 6, 7, 8,

2 For evill properties.

1 Falſe doctrine, Math. 16, 6, 12. Gal. 5, 9.

2 Hypocriſie, Luke 12, 1.

3 Court pollicy, Marke 8, 15.

4 Malice, 1 Cor. 5, 5.*

4 The corrupt doctrine of Heretickes, corrupting the ſweeteneſſe of heavenly doctrine, by their falſe gloſſes; which is alſo noted by the name of Hypocriſie, becauſe corrupt doctrine is deceitfull, falſe, and ungodly, making all the lovers of it Hypocrites. Math. 16, 6. Luke 12, 1. *Beware of the Leaven of the Phariſees, which is Hypocriſie.* Gal. 5, 9.

5 Corrupt and vicious livers which with their company (like Leaven) infect others. 1 Cor. 5, 6. *Know you not that a little Leaven Leaveneth the whole Lumpe?* 1 Corin. 15, 33. Thus far in ill part.

Old Leaven] Maliciouſnes and wickednes, even the whole naughtines of our ſinfull nature with the bitter fruites of it. 1 Corinthi. 5, 5, *Purge out the old Leaven.*

The Ceremony among the Iewes, of putting away Leaven out of their houſes 7. daies, during the terme of the feaſt of the Paſſeover; it ſignified, that from the firſt day we beleeve in Chriſt, throughout the whole courſe of our life, both every ſingular perſon ſhould purge

himſelfe from evill doctrine and corrupt manners, (noted by old leaven) and every Congregation ſhould excommunicate from among them, men of ſcandalous behaviour, as the Apoſtle doth apply it, 1 Cor. 5,6,7,8.

Alſo the Ceremony of cleanſing the Leproſie, one way if it were doubtfull, ſhutting up the partie ſuſpected, till it were certaine, Levit. 13. And another way if it were cleere, dwelling alone without the Campe, Lev. 13,44. Herein was a lively figure of the two cenſures of the Chriſtian Church: Suſpenſion, whereby men ſuſpected are ſeparated from ſome holy things till their perverſeneſſe appeare, whereof Paul ſeemeth to meane. 2 Theſſ. 3. 14,15. 2 Tim. 3,9. & Excommunication, which the Apoſtle deſcribeth, 1 Corint, 5,11,13. Mat. 18, 17. Moreover if the Leproſie were in garments, they muſt be burned in the fire, Lev. 13,51,57, If in an houſe, no body muſt ſleepe or eate in it; which ſignifies to us, that all inſtruments of Idolatry or other ſinne, are to be deſtroyed, Iude, verſe 23. and that by all means we muſt avoyd the contagion of ſinne, namely, of Idolatry, that our ſoules be not infected with it. The two Birds uſed in the cleanſing, Levit. 14.5,6. 49,50. ſignifies, that neither Chriſts man-hood without his God-head, nor his God-head without his bloud could purge ſinne. Iohn 6, 53,63.

☞ **To Lend looking for nothing againe,** Luke 6.] Seeing the purpoſe of Chriſt is to commend Charity in all men, as well in the borrower toward the lender, not to defraude him of his right; as in the lender to ſeeke the welfare of the borrower, not onely by lending to him, but alſo by forgiving, or giving to him the debt, or at leaſt not ſeeking it. 1. In reſpect of the borrowers, now by caſualty fallen into poverty. Deut. 15, 2,3,4. then wholly to forgive him the debt, as Math. 18. 27, 32. 2 In reſpect or in regard of his meanes, which may not bee uſed to recover our goods. 3. Nor in any ill manner of cruelty or too much haſte or importunity. Matthew chapter 18. verſes 29, 30. Or upbraydding or threatning. 4 When wee encreaſe in ſtate, and can ſpare it. 5. Nor ſo that the loſſe of the borrower be more thereby then gayne.*

To be led by the Spirit] To be mighty and forcibly, yet willingly, removed and carried by divine power from place to place. Matthew chapter 4, verſe 1. being compared

pared with Luke 4,1,14. *Iesus was led away of the Spirit.* And Mar.1,12. *The Spirit* is sayd *to drive him out.*

2 To bee governed by the good motions of the Spirit of God. Rom.8,18. *They that are Christs are led by the Spirit of Christ*; that is, bee obedient to the government of the Spirit. Gal.5,18.

To be Led into temptation] Not onely to bee forsaken in the temptation, but to be given wholly over to the tempters wil,& held prisoner at his pleasure. This is never done but to the wicked; yet it is often deserved by the godly, who praying against it, doe escape it. Math. 6,13. *Leade us not into temptation*; that is, let us not fall into the tempters hand to be as his slaves.

Left hand] The fearefull estate of the ungodly, adjudged to torments; as the right hand signifies the happy estate of the godly, appointed to life. Mat.25,30,31.

Left-handed] One that performeth bodily actions,as readily and strongly with the left hand, as others doe with the right hand, Iudg. 3,15. *Ehud, a man Left-handed.*

Lentiles] A kinde of pulse much like to vitches or pease, and but course food, Gen. 25, 34.so vile an exchange did Esau make of his heavenly dignity, that not without cause did the holy Ghost, call him a prophane man, Heb.12,19.

He which letteth] The Romaine Empire, which so long as it florished, it kept out the Papacy from reigning in the West,and the Alcoran or Mahomet in the East: But when the Empire decayed and withered, then by and by arose a proud ambitious, and tyrannicall Churchman, challenging imperiall power to himselfe,till at length hee grew to this extreme height of arrogancy unto which he is now come. 2. Thess. 2,7. *Onely hee who now letteth will let, tell he be taken out of the way. Tertullian* in his Apology 32. saith, it was the Romaine state, which being devided into tenne Kings, it would bring in Antichrist. Also *ad Algasiam*, he writeth, That the man of sinne should not be revealed, till the Nations subject to the Romain Empire,did depart from it and leave it, (which hapned in the time of the Emperor called *Leo Icomachus*,of breaking down Images in Churches.) *Augustine* is of the same mind, *Libro* 20. *de civitate Dei.cap.* 19. And *Chrysostome* rendreth a reason of it. Whilest (saith he)the feare and dread of the Romish Empire remaineth,none will be subject

to Antichriſt; but this Empire being deſtroyed, the Antichriſt ſhall invade the Empire being vacant, and ſhall aſſaile to pull violently unto him the principality and rule both of GOD and men. How this is fulfilled, namely by latter Popes, their uſurping, and exerciſing temporall Iuriſdiction ouer Kings and kingdomes, by depoſing and diſpoſing, under pretence of his ſpirituall Iuriſdiction; it is ſo manifeſt, as he muſt be very blinde who cannot ſee, wilfull who doth not confeſſe it.

☞ **Let not, or let no man, &c.**] As, Marke 10, 9. Eph. 5, 6. Comprehendeth 2 ſorts of prohibitions to, 2, ſorts of perſons. 1 to adulterers, of active ſinnes or offering evill. 2 to the parties married of paſſive ſinnes, or not to ſuffer temptations offered.

To Let] 1 To hinder or ſtop the proceeding or courſe of a thing, 2 Theſ. 2, 7.

Let] 1 The reproofe or rebuke of a ſinne and the ſinner (under the colour or figure of an Ironicall permiſſion or Inſultation) which is as much as to ſay, if hee dare to trye the danger of this matter, let him, &c. 1 Cor. 14. verſe 38. Revel. 22. 11. Matthew 15, verſe 14. *Imperativum negationis.*

2 The counſell or command of ſome duty to bee done. Revel. 22, 11. Luke 9. 23. 1 Cor. 7, 2, Heb. 13, 1. *Imperativum præceptionis*, 1 Cor. 11, 28.

3 The will or appointment of worke to bee done. Gen. 1, 3. *Imperativum volitionis.*

4 The threates of ſome puniſhment for ſinne. Math. 15. 14, & 23, 32. So the admiſſion to ſome priviledge or happineſſe. 1 Cor. 11, 18.

6 A forme of prayer, Pſal. 140. 8.

7 A forme of Prophecy what ſhall befall the evill, rather than an imprecation or prayer that evill may befall them, compare Pſal. 107 9. with Acts 1. 20. and ſee S. *Auguſt.* upon Pſal. 35.*

Letter] Outward profeſſion of God, and whatſoever is in Religion, beſides the Spirit and Grace of Chriſt. Rom. 2, 29. *Note in the Letter.*

Note, [Letter] ſignifies properly the Characters, but improperly the doctrine of the word ſevered from grace. 2. Cor. 3, 6.

Levy] The whole race or number of the *Levites.* Mal. 2, 4. *My Covenant which I made with Levy.*

Levite] A Miniſter of the Old Teſtament, whoſe office it was, to inſtruct the people, and to

to waite upon the Altar, Num. 3.45. *Take the Levites. &c.* Deu. 33,10. *They ſhall teach Iſrael thy Law, and ſhall put Incenſe before thy face, &c.* The two orders of Prieſts and Levites, ſhadowed out the Office of Paſtors and Teachers under Chriſt, which muſt be firſt fitted, then admitted to miniſter, and ſuffered to retire in their old age, when ſtrength was gone, as the Levites did. Num. 8,24.25,26, and 4, 3,4.

2 Every true faithfull Chriſtian (which is a ſpirituall Levite) to worſhip God in Spirit and truth, Eſay 66, 21. *I will take of them for Prieſts and Levites, ſaith the Lord.*

Leviathan] Properly a Sea Fiſh, a Whirlepoal, or kinde of Whale, as in *Iob.* Figuratively the King of Babell, or Antichriſt, which is ſtrong in power as a Whale, ſubtile as a Serpent, cruell as a Dragon. See Eſay 27,1. So is *Pharaoh* called in Ieremy.

L. *I.*

Liberty] Freedome from any ſervitude or bondage.

2 Freedome from the bondage of ſinne and Sathan, and from the ſervitude of *Moſes* Law. Gal. 5,1. *Stand faſt in the Liberty wherein Chriſt hath ſet you free.* 1 Pet. 2,5,16. Galat. 5.

1. This is Chriſtian Liberty begun and unperfect; being bought for us by the price of Chriſts blood, and revealed unto us by the Goſpell.

3 A full and perfect deliverance from the very corruption of ſinne, and of the grave too, and from all miſery whatſoever. Ephe. 1, 14. *Which is the Redemption of that Liberty purchaſed, unto the praiſe of his glory.* This is the accompliſhment of the former Liberty. It is called [*Glorious Liberty*] Rom. 8, 21. *Becauſe the Saints being once freed from all miſeries, ſhall bee glorified in heaven.* Of a part whereof, to wit, immortality and incorruption, the frame of Heaven and Earth ſhall be partaker, as Rom. 8, 21.

4 That condition of Gods Children, from whom the veile of the heart is taken away, and the yoke of darkeneſſe, which (by the ſinne of one man being put upon us) was made more heavy by another yoke of *Moſes* law, encreaſing and ſtrengthening naturall blindneſſe in us before converſion. 2 Cor. 3, 17. *Where the Spirit of the Lord is, there is liberty.* 1 Pe. 2, 16.

5 A freedome or power, which is given unto the Chriſtian about things indifferent, to uſe them, or not to uſe them, keeping our ſelves within the bounds of Charity and Edifica-

tion. Rom. 14,19. Heereof the Apoſtle entreateth, Rom. 14. throughout. Alſo 1 Cor. 6, and 8, and 1 Cor. 10.

☞ 6 From the miſery or puniſhment of ſinne, whereof as the parts, ſo the degrees of this liberty are diverſe, being but begun, and in part in this life, but totall and perfect in the next.

7 Wicked liberty or licentiouſneſſe which ſome take to themſelves in rejecting all goodneſſe and the Lawes thereof, as alſo all feare of puniſhment for ſinne, Romans 6, 20. 1 Pet. 2, 16. 2 Peter 2, verſe 10. 19. Gal. 5, verſe 13.

8 Freedome from the reſtraint of things indifferent, that is, a power and ſecurity to poſſeſſe or uſe any naturall or artificiall gift of God, but with this caution. 1. If it bee not more, or otherwiſe than God hath commanded. 2 If the magiſtrate have not upon ſome ſpeciall occaſion forbidden the uſe thereof.

9 Liberty ſignifieth equity or upright and indifferent dealing of God or man with man, Iames chapter 2 verſes 13, and 1, 25.

See Law. *Obiect.* A Law bindeth, liberty looſeth: if Law, how then Liberty? If liberty, how then is it Law?

Anſwere, Yes, a Law, as it bindeth all men to goodneſſe, all evill men to puniſhment, and all to account; but yet of liberty, as it permitteth the oppreſſed to ſpeake for themſelves.*

Chriſtian Liberty, what it is?

Chriſtian Liberty is a ſpirituall benefit, purchaſed by the death of Chriſt, to the ſetting free of the faithfull which beleeve in Chriſt, not onely from the precepts and traditions of men, (1 Cor. 7, 23.) as binding the Conſcience, and from the yoke of the whole Ceremoniall Law of *Moſes*; (1 Cor. 9, 19. Gal. 5, 1. Rom. 8, 1.) but alſo from the curſe and rigorous exaction of the Morall Law, (Ro. 7, 4, 5. & 5, 15, 16, 17, 18.) even from the whole wrath of God, due to our ſinnes; by the Iuſtification of Faith: and finally, from the dominion and raigne of ſinne, by the ſanctification of the Spirit: (Roman. 6. 13, 14, 15.) That yee may ſerve and obey the will of God without all terrour and ſlaviſh feare, (Luke 1, 47.) in all quiet tranquillity of minde, and cheerefulneſſe of Conſcience, under ſure hope of eternall glory. Therefore they are much deceived, who thinke Chriſtian Liberty to conſiſt in freedome

dome from the doctrine and obedience of the Morall law, or from the yoke of any lawfull authority, civill or ecclesiasticall, that men may live licentiously as themselves list, using their liberty as a cloke of wickednesse.

A people set at liberty] Such a people, as through grace are made partakers of Christian Liberty. 1 Pet. 2, 9. *An holy Nation, a people set at Liberty.*

Libertines] Free men, or men endowed with freedome. Acts 6, 9. Those which set themselves against *Stephen*, witnessing the faith of Iesus, were eyther the free Citizens of *Rome*, which had built a Synagogue for such as were called Libertines, or the men themselves which were of that Colledge and society.

There be besides the former, sundry kindes of Libertines. First, such as under colour of Christian liberty, set beleevers free from civill yoke of Magistrates; against which we reade, 1 Tim. 6, 1. 2 Pet. 2, 10. 2. Such as abuse Christian liberty for a Cloake of maliciousnesse, and as an occasion to the flesh, such as say, the more we sinne, the more God is glorified in pardoning it. Roman. 3, 7, 6, 1. 3 Such as pretend such a perfectnesse of life by the leading of the Spirit, as freeth them from sinne, and from the letter of the Scripture, to follow revelations, secret inspirations, perpetuall allegories, as Familists doe.

Life] A power to move and do actions tending to selfe preservation. Acts 20, 24. *My life is not deere unto mee.* Iohn 1, 3. 15. This is life of nature.

2 The free motion of the minde and will of man toward God, to doe the workes pleasing to him. Rom. 8, 2, 6. *The wisedome of the Spirit, is Life.* This is the life of Grace, which when it is perfect in heaven, it becomes the life of Glory: and of Spirituall life, is then made eternall.

3 A mans selfe. Mat. 10, 39. *He that loseth his life shall finde it.*

4 The valiant enduring of dangers for Christ and his word 2 Cor. 4, 10. *That the Life of Iesus might bee manifest in our bodyes.*

5 Blood, which quickneth the Flesh, Gen. 9, 4. *The flesh with the Life, yee shall not eate, &c.*

6 Many and good yeares, Psalme 30, 5. *In his favour is Life.* Life heere being set against a moment or a while, signifieth a blessing of life, with the continuance of it. Prov. 3, 2. The Hebrewes for Life, doe use a word of the plu-

rall

rall number, signifying [Lives] for the many Faculties and operations that be in life. Also for the many yeares, degrees, and eſtates thereof: whereas the Apoſtles in Greeke retaine the ſingular number.

7 The ſtate of happineſſe begun here in the godly, but perfected hereafter in heaven. Colos. 3, 3.

This is the life of glory or life eternall. Iohn 14, 19. and 17 3. Rom. 6, 23.

8 Chriſt himſelfe is our life Ioh 15, 6. Colos. 3, 4. Iohn 11, 25

A metonimie of the cauſe for the effect, for hee is the fountaine and author of all ſorts of good lives.

1 Of that of nature, Ioh. 1, 3, 4, 9. Act. 17, 28.

2 Of the life of Grace or godlineſſe, Rom. 8, 10. 11.

3 Of the life of Glory or happines. Ioh. 14, 19 1 Cor. 15, 45.*

The Life of God] That Life whereby GOD liveth in his Saints, or a godly Life, Eph. 2, 12. *Strangers from the Life of God.* This is alſo called the life of the Spirit, and the life of Chriſt, that is, a life which Chriſt commandeth and approveth, and whereby he liveth, ruleth and raigneth in his members.

Life and Godlineſſe] Salvation eternall in heaven as the end, and true religion (framed in the heart by the holy Ghoſt) as the way and meane to bring to that end, 2 Pet. 1, 3. *Glory and vertue*, mentioned in verſe 3. latter end, doe anſwere unto *Life and godlineſſe.* Called to glory; that is, ſalvation in heaven, where the glory of GOD ſhineth in the Saints: and Vertue, that is, an holy and juſt converſation, which goeth afore, as a way that leadeth unto glorie.

What a godly Life is.

A godly Life, is that power which God by the Spirit of his Son putteth into the hearts of the elect, at their regeneration, enabling them to move themſelves towards God (who before were dead in ſinnes) that they might begin to thinke, ſpeake, and doe in ſome meaſure, the things pleaſing unto God. This Life being once begun, it is ſtill preſerved and continued (without returning to the death of ſinne) unto the next world; and therefore is called Life eternall, Rom. 6, 7, 8, 9. 23. *The gift of God is eternall Life.*

New Life] An unblameable and pure Life, framed (not after the luſt of the Old man) but after the will of GOD in his word. Rom. 6, 4. *Walke in newneſſe of Life.*

Life everlaſting] Heavenly happineſſe and glory, which is

a life incorruptible and immutable. This is likened to Life, becauſe of all earthly things life is moſt precious; and this Life is everlaſting, becauſe it endures for ever, Rom. 6, 23. *Eternall Life is the gift of God.* The beginning or entrance into this ſtate of happineſſe when men firſt beleeve, is called Eternall Life, Ioh. 17, 3.

2 Chriſt himſelfe. 1 Iohn 5, 20. *This ſame is that Life Eternall.*

3 The principles and foundation of ſuch things as do belong to the attaining of eternall life. Iohn 5, 26. Eph. 2. ver. 20.

4 Happineſſe onely begun, to be perfected in time, Iohn 17. 3. and 3, 36.

Life, as it is affirmed of God] That moſt ſingle and perfect Divine being, who of himſelfe underſtandeth, loveth, and willeth things infinitely; applying himſelfe to thoſe actions of his owne free accord, and is the cauſe and fountaine of all life, being, and motion, both bodily and ſpirituall, in all his creatures which live moove, and have being. Hence he is called that Life, and Life eternall, and the living God, who lives for ever. 1 Iohn 1, 2. *That Life was made manifeſt.* Iohn 1, 4, and 5. Life naturall, ſpirituall, eternall, be all within Chriſt, as water in the Fountaine.

☞ **Chriſt is our Life**] That is, he is the cauſe and giver of life. viz the life.

1 Of nature to naturall men, Ioh. 1, 3, 4.

2 Of grace and godlineſſe, to ſinfull men, to quicken them to godlineſſe, Iohn 5, 25, 26. Rom. 6, 8, 11, and 8, 10, 11. 2 Cor. 5, 15. Gal. 2, 20. Eph. 2, 1, 2. Heb. 6, 1, and 9, 14. 1 Pet. 4, 2.

3 Of comfort to ſorrowfull men, Pſal. 18, 6, and 17. 21, and 116, 8.

4 Of reſurrection to dead men. Iohn 5, 28.

5 Of glory to godly men, Ioh. 10, 28 and 14, 6, and 17. 2.*

To be alive to God] To bee quickned and mooved of the holy Spirit, to doe what pleaſeth God. Rom. 6, 11. *But yee are alive to God.*

To give life] To miniſter and beſtow a quickning ſpirit, enabling to the perfect performance of the Law; which if it could be, then might men bee juſtified and pronounced righteous in Gods ſight by the workes of the Law: but ſeeing that cannot be, therefore righteouſneſſe muſt be looked for from, Chriſt by Faith, Gal. 3, 21. *If a Law had beene given, which could have given Life.*

To live to God] To conſecrate

crate and order our whole Life after the will of God, and unto his glory. Rom. 14, 8. To live unto God containeth these 4. duties. 1 To acknowledge him to be our Lord, and that wee are not our owne, but his Servants. 2. To frame and order our thoughts, words, and workes according to his Word in all things. 3 To referre and apply our whole life to his honor. 4. In all dangers and afflictions which happen in our life time, to depend upon him for protection.

Time of Life] signifieth the yeare after, when God gave Sarah power to conceive and bring foorth *Isaac*, Gen. 18, 10. and 21, 2. and 17, 21. within a yeare all things come about to their customed state and life; so a city is fayd to bee revived when it is repaired or built. 1 Chro. 12, 8. and stones revive when they are restored to the former state, Ruth 4, 2. see Ro. 4, 9. where *Paul* expounds *Moses* words in Gen. 18.

To live with Christ] To have communion and fellowship with the grace of Christ for newnesse of Life, or with his glory for eternall Felicity. Rom. 6. 8. *We shall live with him.* 2 Tim. 2, 11. *If we dye with him, we shall Live with him.*

Living God] Eyther God to be as the Well of living and ever-springing waters, abundantly refreshing those which come to him. Psal. 42, 2. Iere. 17, 13. Or [*Living*] is opposed unto the dead, that is, false gods. Psal 106, 28. 1 Thes. 1. 9. *Ye turned from Idols to serve the true and Living God.* Or [*Living*] sig. powerfull, lively, effectuall. Psal. 38, 19. Heb. 10, 31. *Into the hands of the Living God.*

Living Soule] A soule endowing the body with life and animall power, that it may vegetate, move, encrease, engender, and do other actions of life; as eating, drinking, resting, sleeping, waking, &c. Gene. 1, 20. Common to Beasts and men. Note. Soule is named in Heb. of breathing, and it is applied to all creatures that live, and to the breath of them. Gen. 1, 20. Iob 41, 21.

2 A Soule, which beside vitall power and life sensitive, is endowed with reason, having the Image of God engraven in it, and immortality annexed. This is the excellency of mans soule, above Fowles, fishes, and beasts. Gen. 2, 7.

To be made alive in Christ.] To have our dead bodies quickned, by that Divine power of Christ, whereby his members shall be raysed at the last day. 1 Cor. 15, 22 *Even so in Christ shall all be made alive.*

To

To see life] To enjoy and possesse it: as not to see, doeth signifie not to enjoy. Iohn 3, 36. *He that obeyeth not the Son, shall not see Life.*

Bread of Life] Vitall, and lively bread, living and giving eternall life to others, and so is Christ onely. Iohn 6,35. *I am that Bread of Life.*

Word of Life] The Gospell which is a quickning word. Phil 2,16.

Living stones] True Christians, which live by Faith in the Sonne of God. 1 Pet.2,5. *Ye also as lively stones.*

2 Christ himselfe, the author of true and spirituall life. 1 Pet. 2,4. *To whom comming as to a Living stone.*

To live in these things] In the perfect obedience of the precepts of the Law, to have right as of debt (not of favour) unto life both temporall and eternall. But this right is no where to bee found amongst men, save in the man Christ Iesus, which fulfilling the whole Law both touching the first and second Table, may claime eternall life, & all blessings of this, as a debt due to him. Leviticus 18,5. Rom. 10,5. *Who so doeth these things, shall live by them.* Whereupon conclude strongly against all Pharisies, Papistes, Iesuites, and others; That seeing no meere man doeth these things (in that rigor as the law exacteth) therefore none can challenge eternall life, as a reward in justice due unto his workes, Therefore let all flesh glory in Christ, out of whom is nothing to bee found, but death and confusion.

To Live after the flesh] To live after the evill desires of our corrupt Nature. Rom 8,13. *If yee Live after the flesh, yee shall Dye.*

Light of the Living] This common light wherein wee live, while we are in this world Psal. 56,13. *That I may Walke before God in the light of the Living.*

Living and true God] A God who is distinguished from dead Idols by power of Life, and from false and faigned Gods, as Iupiter, &c. which sometimes lived, but are not true. 1 Thes.1,9.

To live] To moove, and do the actions of life by a selfe-mooving power, engendred of God.

2 To be in health, to live, and to like well, Ioh. 4,50. *Goe thy way, thy sonne liveth,* that is, recovered of his deadly sickenesse.

3 To preserve one alive, against the danger of death. Gen 17,18. *O that Ismael might Live in thy sight,* Gen. 42,2. *That wee may live, and not dye.*

4 To

4 To recover life and ſtrength after ſome diſeaſe.

5 To live well and happily, or to flouriſh and proſper. 1 Sam. 10,24. *Let the King Live.* Pſal. 38,19. *Mine enemies live and are mighty.*

☞ 6 Rom. 8,13.) To live a corrupt life in ſinne, which is the abuſe of naturall life, Epheſ. 4, 17. 1 Pet. 4. 2,3. This is a ſpirituall death.

7 To live a godly life, 2 Cor. 4. 11. Gal. 2. 19,20. This is the life of Chriſt in us, of God in us, a ſpirituall, a morall Life, the life of Grace.

8 To dwell and abide in glorie and happineſſe in heaven.*

To Live after the manner of the Gentiles] In eating of meates to live amongſt the Gentiles, not as a Iew, but as a Gentile, who eates of all meats without difference. Gal. 2, 14, *Liveſt after the manner of the Gentiles.*

2 To frame the courſe of ones life, as the wicked Gentiles did, in following abhominable luſts, as they did before their converſion, Epheſ 4. 17. *That ye live not as other Gentiles walke.* See 1 Peter 4,2,3.

To Live by that which comes out of Gods mouth] To live or maintaine this bodily life, by Gods decree, appointment, and bleſſing (being depended on) and not onely by naturall meanes, and ſecondary cauſes, Math. 4.4. *Man Lives not by bread onely, but by every word that proceedeth out of the mouth of God.*

To Live to ones ſelfe] In the government of life, to follow his owne will alone, and not the will of God for the rule of it; forgetting Gods glory. Alſo, without thinking of this, that hee muſt render accompt of his life unto GOD, unto whoſe power alone, all men are ſubject. Rom. 14,7. *None of us Liveth to himſelfe.*

Live for ever] A long laſting life, a life for many yeares, as Daniel in truth wiſhed unto the King, Dan. 6,22. Or an aye laſting life without any end, as the Soothſayers in flattery did wiſh unto the King. Dan. 2,4. and 3,9, and 5,10. attributing to a mortall man, that which is peculiar unto God.

As Pharaoh liveth] ſignifieth, I wearing by the life of *Pharaoh*, which was a great oath in Egypt, Geneſis 42, 15. it may be read, as a wiſh or as an earneſt aſſeveration.

As the Lord lives, and as thy ſoule lives] That thing, which is affirmed and ſpoken to be ſo true, as that the Lord lives, or as that perſon liveth, which is the ſpeaker of it. Ruth 3,13. *I will do the duty of a Kinſman, as the Lord lives.* 1 Sam. 1.

26. This is not an Oath, but a vehement asseveration.

Living waters] Springing waters, such as spring and run, are for their continuall motion called living. Leviticus 14, 5. 50: and 15,3. Numbers 19.17. Cant. 4, 15. for life consisteth in continual motion: in the new Testament living Waters, sig. heavenly graces, Iohn 4,10,11, 14. and 7,38. Revel. 21,6,22,1.

To lift up the soule] Earnestly to desire a thing with delight, and hope to have what he would, Psal. 25,1. *I lift my soule to thee O Lord.* Also Iere. 22,27. and 44,14. it signifieth to Desire. The like phrase in Ezek. 24,25. It implyeth both desire and delight, And in Deu. 24,15. The poore man is sayd, to lift up his soule unto his hire or wages, hoping by it to have his life sustained. Psal. 46,4. and Psal. 24,4. To lift up is to affect or regard greatly.

☞**To lift up the head**] 1. To exalt another by liberality to dignity.

2 To exalt ones selfe by pride above desert.

3 To prepare ones selfe to receive another comming to him, Psal. 24,7,9.

4 To rejoyce exceedingly in some preferment, Luke 21,28.*

To be lift up] To be taken from the earth, and placed aloft, as it may bee seene of all, and looked upon a far off. Thus was the Serpent lifted up. Iohn 3, 14.

2 To be crucified, or to die on the crosse, as Malefactors. Thus the two Theeves. Or as a mediatour to satisfie for mankinde. Thus Christ was lifted up. Iohn 3,14. and 8,28. and 12, 32. These two latter places being in maner of speech like the first, are necessarily understood of the passion of Christ, and will not suffer the first to be meant of the preaching of Christ openly to manifest him unto all men; but eyther of the Crosse alone, or of the Crosse and of the Doctrine thereof joyntly. Most Divines expound it of the passion.

☞3 To be publikely preached to the hearing of all, Esay 58. 1.

4 It may bee also understood of Christs Ascension into heaven, *Piscator* in Iohn 12, 32.

Or any preferment and advancement of one to a better estate, or reducement to the old, as Genesis chap. 40, verse 20.

5 To be made fit to receive and entertaine some great personage, Psal. 24. 7,9.*

To Lift up an Ensigne] By a secret and just providence, to bring an hoast of enemies, to invade

invade his people even from sundry Nations. Esay chapter 5, verse 26. These enemies are described in verse 27. and 28. by their speed of swiftnesse, strength, cheerefulnesse, diligence, prosperity, and cruelty.

To Lift up her eyes] signifieth to looke upon a man with impure affections and lust, Genesis 39,7. Mat. 5.28. Iob 31, 1.

Light] That Creature of light, shining throughout, over the whole earth. Genesis 1, 3. *GOD said, let there be Light.*

2 Sunne, Moone, and Starres which bee as it were the Vessels of this light Genesis 1,19. *Therefore he made two great Lights.*

3 God, who is like Light, both for the brightnesse of his majesty, and his most pure and single Nature, being of infinite knowledge and holynes, without any darknesse of ignorance or sinne. 1 Iohn 1,4;5. *GOD is Light*, Iohn 1,5. *That Light shineth in darkenesse.* And elsewhere *Light* doth signifie God the Creator of Light. Note. God is a Light to the good to cleere their understanding, and cheereth our heart with deliverances and blessings: but hee is a flame to the wicked to devoure them both now, and in hell, Esay 10, verse 17. where he is called the Light of Israel, as elsewhere the stone of Israel, Deut. 32. the Eternity of Israel, 1 Sam. 15. the glory of Israel, Luke 1. to shew what God is to his Church, and not what hee is in himselfe.

4 The word of God well understood, which serveth as a light to shew us the way wee are to walke to heaven. Psalme 119, verse 108. *Thy word is a Lanterne to my feete, and a Light unto my pathes.* Iohn 3, 20, 21.

5 Christ himselfe, who is full of Light, and enlightneth every man that commeth into the world with reason and naturall understanding; and all Elect men, with true faith and holinesse. Iohn 1, verse 8. *He was that true Light, that enlightneth every Man that commeth into the world.* Iohn 9, 5. *I am the Light of the world.* Iohn 3, 18.

6 The wise and faithfull Ministers of the Gospell, who in respect of their sound doctrine and good life, are likened to light. Matthew 5,14. *Ye are the Light of the world*, that is, the enlightners, by your Doctrine especially.

7 The Doctrine of the Gospel. Acts 26, 23. *And should shew Light unto this people, and to the*

the Gentiles. Some understand this of eternall life.

8 All beleeving Christians, which are themselves enlighned unto the saving knowledge of God; giving light to others by their godly Conversation. Ephes. 5,8. *Yee are Light in the Lord.*

9 Some knowledge of God and of his glory. 2 Corin. 4,6. *To give the light of the knowledge of the glory of God.* Dan. 5,11. Light put for understanding and wisedome.

10 Holinesse of life, Mat. 5,16. *Let your light so shine before men.*

11 Ioy, gladnesse, and comfort, which commeth by Gods mercifull benefites and deliverances; as darknesse signifieth sorrow and misery. Ester 8,26. *And to the Iewes came Light & Ioy, Gladnesse and Honor.* Psalme 118,27. and 43,3. Iob 30,16. Psal. 107.10. Lam. 3,2. Psalme 112.4. Iob 18.6. and 38.15. Psalme 97.11.

12 That force of reason and understanding, which is kindled in our minds, to acknowledge him the Authour of so great a benefit. Iohn 1,4. *And that life was the Light of Man.*

13 That glorious and blessed life in heaven, which is endlesse, Col. 1,12. *The Inheritance of the Saints in Light.* Iohn 12.36.

14 One, that delivereth out of adversities. Psal. 27,1. *The Lord is my Light.* Also, hope of succour, Esay 5,30.

Workes of Light] See Armour of Light.

Candlesticke of or for Light Exod. 35,14. as the Arke signified Gods presence, and the table with shew bread shadowed the Church standing before him: so this Candlesticke of Light signified the Law, in the Light whereof his people doe walke and serveth him, Psalme 119,101. Proverbes 6,23. 2 Peter 1,19. And the sundry branches, knopps, bowles and flowers, shew the variety of things, and of delivering them in the Scriptures, some easie, some hard, some Prophesie, some parables, &c.

My Light] My joy and comfort, Psal. 27,1. So God and Christ are often elsewhere called the light and illumination of his people, Mic. 7,8. Esay 16,19,20. and 10,17. Luke 1,79. and 2,32. Rev. 21,23. Iohn 14. and 8,12.

Light of Gods countenance] Gods favour declared by his blessings and graces; as mens favor is declared by their countenance. Psal. 4,7, *Let the Light of thy countenance shine upon us.* The light of Gods face in his light some cheerfull lookes, even his favour, grace, and the blessings of knowledge, com-

fort, and joy, which flow from thence. This is in Christ, who is both the light, and the face or presence of God. Luk.2.32. Exod.33,14. *And the Angell of his face.* Esa.63,9. According to this phrase *Salomon* sayth. *In the Light of the Kings Face, is Life, and his favour is as the cloud of the latter Raine.* Pro.16,15. See also Psal.44.4. and 31,17. 21, and 67,2. Iob 29.2.

2 The knowledge or presence of God. Psal.90,8. *Thou settest our sinnes in the light of thy countenance.*

Light sowne] Comfort and joy reserved after trouble. Psal. 97,11. *Light is sowen for the just,* As seede sowne in the ground is hidden for the present, and afterward appeareth, so is the comfort of Gods people often times for a while hidden, but in time breakes forth. *For we are dead, and our life is hid with Christ in God,* Colo.3,3,4. and *It doth not appeare yet what wee shall be.* 1 Iohn.3.2.

Lights of the world] signifi. 1. That great light which shineth to this elementary world, Iohn 11, vers.9. 2. The Sunne of righteousnesse which enlightneth the Spirituall world, Iohn 8. verse 12.

Light of the Lord] The doctrine of the word taught by the Prophets, which is called light, because it is like light, detecting and laying open hidden things of God, and in our selves; shewing it selfe and other things too, being pure as light is: it is called the (*Light of the Lord*) because it is kindled of the Lord, and hee onely dispenseth with it, and can descry when men walke in it, and when they depart from it. Esa. 2,5. *Come ye, let us walke in the Light of the Lord.*

The seven lights or lampes mentioned. Levit.24,2,3. and Numb.8,2. did figure the holy Scriptures, giving a most cleere light in the darkenesse of this life, till full and perfect light after this life, arise in mens hearts 2 Pet.1,19,20.

To walke in the light] To follow Gods word as our guide in our travell to eternall blessednesse. 1 Iohn 1.7. *But if we walke in the Light.*

To light ones Candle or lampe] To give comfort, joy, and prosperity after troubles. The selfe same thing is meant (by Lightning of darkenesse,] the turning of griefe and affliction into joy. Psalme 18,28. On the contrary, the wickeds candle is said to be put out, when their prosperity is changed with adversity. Iob 18,6. and 21,17. Pro. 13,9. and 24, 20. and 20,20. 2 Sam.22,28. *Thou, &c.* Sometime the eye is called candle or light of the body.

body, Math. 6. 22. and *Salomon* ſaith of the Soule, that it is the candle (or Light) of the Lord Pro 20,27. 1 Kings 11, verſe 36, and 15. 4. Numbers 21, 30. Chriſt according to the Fleſh, is the Candle or Light of new *Ieruſalem*, Revel. 21, 23. and the *Light that lighteneth every one which commeth into the world*, Iohn 1, 9.

To Lighten the Eyes] To make them ſee cleere, beeing dimmed and dulled, 1 Sam. 14, ver. 27, 29.

2 To doe away or remoove want, ſorrow, diſeaſes, or other evils whereby the eyes are made heavy, that the heart may be refreſhed and made joyfull Pſal. 13, 3. Heſt. 9, 6. *That my God may Lighten my eies.*

3 To drive ignorance out of the mind by Gods word and Spirit, Pſalme 19, 8. Eph. 1, 18. Pſal. 38, 10. Acts 26, 18.

☞ **Line**] 1. A cord or inſtrument to meaſure any thing by.

2. Any thing ſet for a partition or marke of difference.

3. A ſhort ſentence or doctrine briefly delivered & plainly for the better capacity of the ignorant. Iſa. 28. 13. *But the word of the Lord was unto them precept upon precept, precept upon precept, line upon line, line upon line, here a little, and there a little: that they might goe and fall backward, & be broken, and ſnared, & taken*

4. Some exact judgement of God layd along upon ſome places or perſons or both, to marke them out for thoſe with which God is angry, Lament. 2, 8. Amos, 7. 17.

5. The figure or apparition of the ſhape of a line appointed to repreſent ſome judgement of God to be at hand, Zech. 2. 1. *I liſe up mine eyes againe, and looked and behold, a man with a meaſuring line in his hand.**

Little Flocke] The people of God, ſmall in number, and in worldly reputation, Luk. 12. 32. *Feare not Little Flocke.*

Little ſiſter] The Church of the Gentiles, Cant. 8, 8. *We have a little Siſter.*

Little ones] Such as be of poore and meane eſtate in the world, Math. 18, 6. *Whoſoever ſhal offend one of theſe Little ones.*

Little Faith] A ſmall portion and degree of Faith, much troubled with ignorance and doubtings, Matthew 8, verſe 26. *Why doe ye doubt, O ye of Little Faith?*

Little ſtrength] A ſmall meaſure of ſpirituall grace, wherby the heart is but meanly ſtrengthened to God-ward, Revel. 3, verſe 8. *Thou haſt a Little ſtrength.*

Little Fores] All occaſions and appearances of evill, Cant. 2, 15.

L O.

Locusts] A certaine vile Creature so called. There were divers kindes of them; some hurtfull and venemous, others commodious for meate, Math. chap.3, verse 4. *His meate was Locusts.*

2 Deceivers, or authors of false Doctrines, generally: and more specially, the Popish Clergie, with their swarmes of Monkes, Friers, Priests and Iesuites, Revelation 9,3. *There came Locusts out of the smoake.*

To Lodge] To abide for a night, Genesis 28, 11. Exodus 23,18.

2 To continue, To dwell a good space: as in Psalme 49. 12. Zach. 5.5. in which places, the word Englished continue or remaine, in the Originall is (*Lodge*).

To Loose] To pronounce forgiveneese of sins, to truly humbled & repentant sinners, Math. chap. 18. verse. 18. *Whatsoever you shall Loose on earth. &c.*

2 To give the fruite of forgiveneese of sinnes in Heavenly blessednesse, Math. 18,18.

Lofty looks] Eyes not set on high by nature, but exalted by Pride and arrogancy, looking upon others from aloft, with contempt and disdaine, as the Pharisie looked upon the Publican, Esay 2, 11. *The Lofty lookes of Man shall be humbled.* Thus *David* in the Psal. 101. verse 5. nameth a proud person, a man of an high Looke. See Psal. 131. verse 1. and Proverbs 21.4. Esa. 5. Verse 15.

To Looke into] Not slenderly and by the way, as minding another thing, but with bending the minde, to consider and thoroughly know the thing, as men bow their bodies, when they would looke narrowly upon a thing. Iames 1,

Lord] A word of reverence given to Prophets & publicke Teachers, and men of sort, Thus is *Elias* called Lord, and *Abraham* of his wife is called Lord, 1 Pet. 3. 4.

2 A Title of honour, given to great men in respect of their rule and command over others. Gen. 42, 30, 33. *The Man who is Lord of the Land*, Genesis 43. 16. It signifieth tyrants, as *Babylonians* in Esay, chap. 26. ver. 13.

3 An absolute ruler over the whole world, upholding all things in their beings, and disposing them to just ends. Thus God onely is a Lord. Psalme 110. 1. *The Lord said to my Lord:* The Hebrew word so often in Scripture Translated Lord, is (*Adonai*), it commeth of another word *Adon*, which

which ſignifieth a baſe or a pillar which ſuſtayneth any thing. Our Engliſh word *Lord*, hath much ſuch a force; for it cõmeth of an olde Saxon word, which importeth to ſuſtaine, uphold, refreſh or cheriſh.

4 An under Ruler, which in ſtead of God, and for him, and under him, hath rule and Dominion over all things; bnt more eſpecially over his Church, Rom.1,3. *Concerning his Sonne Ieſus Chriſt our Lord.* Thus Chriſt onely is a Lord. Compare Eph. 5,22. with chap.6,5,6.

☞ 5. Any & every godly perſon ſerving God, is under him & by him, and made alſo himſelf a Lord over Satan, the world and the fleſh. Rom. 16.20. and 6,6,12. 1 Cor. 9,27. Gal. 6. 14. 1 Peter 2,5. Revel. 1,6. Pſalm. 45,16. *Vir pius eſt* 1. *Domini vir.* 2. *vir Dominus.*

6. Every man as he is by creation and condition of nature & giftes, ſet over the inferior Creatures. Pſal. 8,5,6,8.*

Note. In Scripture Lord is uſed efficiently for *Iehovah.* Civilly, as Act. 16. in token of Reverence. Poſſeſſively, as 1 Pet. 3.6. For an Owner: in all ſences Chriſt is our Lord.

Lord of all] Chriſt, who is Lord of all, Act. 10. 2. ver. 36. By right, 1. of Creation, all things being made by him. Ioh. 1. 2.

2 Preſervation, upholding all things, Heb. 1,3.

3 Dominion, governing al things, Eph. 1,22.

4 Redemption, ranſoming all men by the price of himſelf, 1 Tim. 2,5.

☞ God or Chriſt (which is God) is our Lord.

1. By reaſons or reſpects of him to us.

1. He made us, and is Lord of our life. 2. Of our ſafety. 3. Of our ſuſtenance. 4. Of our dwelling, on the earth & in heaven.

2. He recovered us from Satan and hell.

3. He dwelleth in us by his holy Spirit.

4. We ſhall dwell under him in heaven.

2. By reaſons taken from us to our Lord. 1. We owe our ſelves to him. 1. By debt for that we have received. 2. By promiſe, & profeſſion of that he hath required. 3. By hope of that we ſhall receive.*

Lord of hoaſt] The mighty and ſtrong GOD, under whoſe power and diſpoſition, all creatures be as an hoaſt of Soldiers under their Emperor, to execute his Iudgements. Pſal. 24. verſe 10. *The Lord of Hoaſts, hee is the King of glory.*

Lord of hoaſts, with the word and Spirit] That God the Father, moſt mighty commaunder of all things, would afford

his presence and ayde unto his Church, with Christ our Saviour (the Word) and the holy Spirit, Haggai 2, 5, 6. *The Lord of Hoasts will bee with you, with the Word and the Spirit. &c.* This is the most evident place in all the Olde Testament, for proofe of the holy Trinity; the Doctrine whereof being more sparingly and obscurely set downe in the old Testament, is in the New Testament more largely and cleerly taught unto the Church of Christ.

For the Lords sake] For the Love and merit of Christ, who is made heyre and Lord of all, Dan. 9, 17. *For the Lords sake,* Thus the true Catholicke Church of the Olde and New Testament, concluded all their prayers, not in the name of Christ and Saints.

Lord of life] One who liveth of himselfe, and is author, giver, and preserver of life in all living creatures, having the lives of all Creatures under his power; beeing the onely procurer of eternall life unto the elect, Acts chapter 3, verse 18. *Yee have killed the LORD of life.*

Lord of Heaven and Earth] The Maker, Commander, and disposer of all things in Heaven and Earth. See possessor.

Lord of Glory] A glorious renowned Lord, worthie of renowne, and full of Glory and Majesty, 1 Corinthians 2, verse 8. *They would not have Crucified the LORD of Glorie.* Psal. 24, 7. Acts 7, 2. making glorious the poorest and meanest of his Saints. Iames 1. verse, 1.

In the Lord] The Lord God to bee author of subjection and duty from inferiors toward their lawfull superiours, parents, husbands, &c. and also the measure of this subjection, how far inferiors must obey, till they shall doe nothing to offend God; obedience must be yeelded for his sake, and according to his will, Ephes. 6, 1. *Obey your Parents in the Lord,* Col. 3, 18.

2 In that concord, whose bond is the Lord, Philippians 4, 1, 2.

Lord of Lords] The highest Ruler, farre above all other Governors and Rulers whatsoever, Revel. 19, 16. *Who hath his name written on his Thigh, (The Lord of Lords.)*

To be the Lords] To be the peculiar people and possession of Christ (who by right of redemption is our Lord) to bee cared for, and saved by him in life and death; as in both wee are to looke to him, to doe his will, and commend our selves to

to his safe keeping, Rom. 14, 8. *Wee are the Lords.* Beleeving Christians are in such wise the Lords, as themselves bee more than Servants, even Christs Friends, Gods children, heires of Heaven, Kings and Priests to GOD, through the death of their Lord. Revelation chap. 1, vers. 6. Therefore as a learned man hath wittily observed, the faithfull are *Domini*, both in the Genitive and Nominative Case. They bee so the Lords, as themselves be Lords and Princes, Psalme 45, 16. *Thou shalt have Children, whom thou mayst make Princes throughout all Lands.* What fashood then is there in popish Doctrine, when they doe teach us to doubt, whether in life and death wee bee the Lords? also, that after death, many faithfull go unto Purgatory, to suffer torment there? whereas they which bee the Lords, are purged by the Lords blood from their sinnes, and need no purgatory fire to cleanse them.

In the name of the Lord.] At the Commandement of GOD, by his blessing, and unto his onely honour and glorie. Colos. chap. 3. Verse 17. *Doe all in the name of the Lord Iesus.*

Many Lords] Many, which bee like unto Lords, and reputed so of the world, being not so indeede: for to us there is but one GOD, and one Lord, 1 Corinthians chap. 8. verse 5. *As there be many Gods and many Lords.*

Lords Supper] That Sacrament of the new Testament which sealeth to us our spirituall feeding and growing in Christ, 1 Cor. 11, 20. **See more in the Supper of the Lord.** Papists offend, which transforme this Supper of Spirituall refreshing, into a Sacrifice propitiatory for sinne.

As to the Lord] In dooing duties to superiours, to be moved with the will of God, and with reverence of his authority as if they were to doe service to God himselfe, Eph. 6, 7. *Doing service to the Lord.*

To Inquire of the Lord] sig. Either to seeke to some Prophet for knowledge of Gods minde, as to *Abraham* then living, or by private prayer to go to God, Gen. 25. vers. 22.

To Lose] To suffer one to perish, and to goe on to destruction, Ioh. 6, 39. *Of all that he hath given me, I shall Lose nothing.*

To lose life] To lay downe our life willingly for Christ his Gospel, Math. 10. verse 34. *Hee that loseth his life for my sake.*

2 To destroy it, and cast it away for ever, Math. 10. ver. 39.

Hee that will finde his life ſhall loſe it.

Loſt] Elect, which ſee and feele themſelves loſt and quite undone, becauſe of their ſinnes. Luke 19,10. *The Sonne of man is come to ſeeke and ſave that which is loſt.* Math. 18,11.

2 A perſon caſt for ever out from heaven, to periſh in hell,

Lot] Some ſquare thing, as a Dye or other thing, caſt into a pitcher or pot, thence to bee drawne out againe (as a meanes to end ſtrife) in caſes of doubt, as in diviſion of Lands, choiſe of Officers, &c. Prov. 16,32. *The Lot is caſt into the lap, but the diſpoſition is of the Lord,* Pro. 18. Acts 1,26. Note, that the event of Lots commeth not from Starres, Fortune, Devils, nor Saints, but from God onely whoſe priviledge it is to order the ſucceſſe of them.

2 That which fals out by Lot to be ones proper portion or inheritance, or part. Pſal. 16, 8. *The Lord is my lot,* Deut. 32. 6. *Iſrael is the lot of his inheritance,* The Apoſtle, 1 Pet. 5,3. calleth the Church by this name.

3 That which is ones cheefeſt good and commodity, Pſal. 125,3. *The Rod of the wicked ſhall not reſt on the lot of the righteous*; that is, uppon themſelves and their good things.

4 The inheritance of any perſon, either earthly or heavenly. Hence come thoſe phraſes in the Booke of *Ioſhua.* The Lot of *Ephraim,* of *Zabulon,* of *Iuda,* &c. Alſo Acts 26, ver. 18. Coloſ. 1, ver. 12. That which is tranſlated (*The inheritance of the Saints*) in the Originall is (*The lot of the Saints.*)

5 The reward and recompence which is rendred to any for their ſins, Eſay 17,14. *This is the lot of them that are robbers of us.*

6 Fellowſhip, or participation in any good thing, Acts 8, 21. *Thou haſt neither part nor lot*: for ſo the word is in the originall, that is, no fellowſhip.

To caſt Lots] To divide a thing by Lot, Math. 27,35. *Vpon my Veſture did they caſt lots.* Pro. 1,14.

To caſt Lots upon a people] To challenge Lordſhip & power over a people, to diſpoſe of them at their pleaſure, as men doe account that their owne which by Lot caſting falleth to be their portion, Ioel 3,3. *And they caſt lots upon my people,* &c. Obed. 11.

To caſt Lots for the people, or Tribes of Iſrael] To diſtribute to every Tribe (except the Tribe of Levi) their ſeverall inheritance by Lot. See *Ioſhuah* chapters 14,15,16,17,18.

2. To

2 To obtaine an inheritance in heaven, not by our owne merit, but by Gods free gift. Hence *Peter* calleth all Christians Gods heritage, or the Lot of his inheritance, 1 Peter 5,3. but more cleerely the beleevers are said to receive an inheritance among them which are sanctified,&c. Acts 26. vers. 18.

Love referred to man] An affection of the heart, mooving and stirring us to wish well and to doe good unto something which we justly like and finde contentment in. 2 Sam. 1, 26. *Thy Love to mee was wonderfull, like to the Love of Women.* This is Naturall Love such as a woman beareth to her husband, a Mother to the childe,&c.

2 An holy affection of the heart, causing us to delight in God for his goodnesse sake, & in our Neighbor for Gods sake 1 Iohn 4,19. *Wee love him, because hee Loved us first*, vers. 21. *He that Loveth God, should Love his Neighbor also.* This is Christian Love, which is a fruit and signe of a justified person, but is not our justice before God.

3 That affection which more neerely and straightly bindeth Friend unto Friend. 1 Sam. 18,1 *And Ionathan loved him as his owne Soule.* This is Love of Friends.

Referred to God] His Divine essence, infinitely delighting himselfe in his Son Christ, who is his wisedome; and in his Spirit, which is his power also, in his creatures and children, 1 Iohn 4, verse 16. *God is love.*

5 His purpose and decree, to choose some unto salvation by Christ, Rom. 9, 13. *Iacob have I loved.* This Love is elsewhere called the good pleasure of his wil, and fore-knowledge of God, Rom. 8,29 Rom. 11,2. Eph. 1,4.

6 The Fruites and effects of that Loving purpose. First in the regeneration of the elect. Secondly, their Iustification. Thirdly, their Sanctification. Fourthly, in the grace of perseverance. Fiftly, in the hope of Glorification, Rom. 5. 6. *Hee hath shed abroad his love in our hearts.* Also it signifieth the tokens of his love in earthly benefits, Mal. 1,2.

7 The proceeding of these former fruits of grace, till they come to perfection of Glorie. Iohn 13,1. *Them he loved to the end.* The Love of God is used in Scripture either actively; for that Love wherewith he embraceth his elect in Christ unto life eternall, as in Iohn 3,18. Rom. 5,8. and 8,39. Eph. 3. 19. or passively, for the love wherwith God is loved, 1 Ioh. 4,20. 21.

8 Inordinate

8 Inordinate delight and contentment, in some person, or thing, 2 Sam. 13. 1. *And Ammon Loved his Sister Tamar:* here it is taken in evill part.

9 To give one an amiable and lovely looke, or to receive one curteously, & friendly, Mark. 10, 21. *Jesus beheld him, and loved him:* with a common but not with a speciall Love, with the Love of an Instructor and Doctor, and not with the Love of a Saviour.

To love in truth] Sincerely, according to that precept, Rom 12. 9, 3. Iohn vers. 1. *whom I love in truth.*

Lowlinesse] The humblenesse of minde, and modesty of godly persons, Math. 11, 22. *For I am Lowly in heart,* Philippians 2 vers. 3.

2 An abject and vile estate, subject to the contempt of the world, Luke 1, 52. *And exalted them of Low degree.* Iam. 1. 9. 10. Also Luke 1, 48.

Is made Low] May bee made poore. For at once to be rich and poore, noble and vile, high and low, this cannot be: but of a rich and noble, to become in short space needy and ignoble, that is possible, and often seene, Iam. 1. 10. The latter end of this verse expounds the former. Riches are as grasse subject to poverty, as grasse to withering.

Loynes] A part of the body which (as a pillar) strongly upholds the whole body.

2 The whole man, by a Synecdoche, Acts 2, 20. *Out of the fruit of his Loynes, &c.* Deuter. 33, 11.

3 A readinesse with all our might, to execute a charge or duty committed to us, Luk. 12. 35. *And your Loynes girt, &c.* This readinesse followeth mortification of our lusts, as an effect the cause.

L. V.

Lucifer] Properly the Starre arising before the morning, as messenger of the day, the greatest of the starres, and of such brightnesse, as a shadow is caused by the light of it: but figuratively, the King of *Babylon Nabuchadnezar,* shining above other in worldly pompe & dignity, whereunto God threatneth a dolefull end, in Esay chapter 14, verse 12. *How art thou fallen from Heaven, O Lucifer?*

Lust] The desire of some lawfull things tending to preservation of Nature, that is, naturall Lust: in it selfe good. Psalme 106, 14. And Psalme 78, 18. *Requiring Meat for their Lusts.*

2 Corruption of heart, coveting things forbid. Rom. 7, 7. *Thou*

7, *Thou shalt not lust.* This is Originall Lust, or Birth-sinne.

3 All evill desires and affections, whether without consent, or with consent, 1 Pet 2,12. *Abstaine from fleshly Lusts.* This is Actuall Lust.

4 The desire of good things according to Gods will, with a loathing of the contrary, Gal. 5,7. *The Spirit Lusteth against the Flesh.* This is Spirituall Lust. ☞ Concupiscence. Heere it is to be taken in good part.

5 Will and pleasure, Psalme 27,14. *Give mee not to the Lust of mine Adversary.*

☞ This is taken two wayes.

1. For naturall things in man, viz. desire, affection, and so it is of God, and thereof good.

2. For a morrall thing. First for the will or corruption of nature and goodnesse, and therefore evill and forbidden.

1. Ours toward others.

2. Others toward us.

This is taken two wayes.

1. Generally, for all sorts of evill desires or desires of evill, Rom. 7. 7. Iam. 4. 2.

2. Specially, for concupiscence or desires of carnall pleasure.*

Lumpe or Masse] A peece of clay or earth whereof pots and vessels bee framed, after the will and pleasure of the potter,

2 Whole mankinde, or the nature of man being unformed and unperfect, as some thinke; or as it stood in *Adam* uncorrupt and pure, as others more reasonably judge; or as it is corrupt by the fall of our first Parents, out of which set before the eye of God, he according to his good pleasure, mercifully chose some to eternall life by Christ, and others he justly left in their corruption, appointing them to wrath. Thus *Augustine* and most Divines both olde and new expound it. Rom. chap. 9, verse 9. 21. *Hath not the Potter power of the same Lumpe, &c. Bucer* taketh this Lumpe to be the first Originall of mankinde, out of which man was framed and made of God.

3 The people of the *Iewes* descending naturally of the holy Patriarkes, who were as the first Fruites, which being consecrated to God, the rest of the crop, or masse of Fruites, was holy to the Lord, Rom. chapter 11, verse 16. *If the first Fruites be Holy, the Lumpe is also Holy.* See Numbers 15, 20.

L. Y.

Lye] Any untruth or falsehood,

hood, though unwittinly ſpoken. This is the largeſt ſignification of a Lye, Romanes chapter 9, 1. *I ſpeake the truth, and Lye not.*

2 An untrueth, conceived and uttered with a purpoſe to deceive, Epheſians 4,25. *Lye not one to another*, Acts 5, verſe 3. This is a moſt ſtrict ſignification, and contayneth under it, all the branches following.

3 Deceitfull words and falſhood, in bargaines, contracts, and other affaires of this Life. (Note. The Scripture ſetteth downe the blemiſhes of the Saints to foure purpoſes: Firſt for the faith of the Hiſtory which concealeth the faults of none. 2. For inſtruction to vertue by ſeeing others faults taxed. 3. feare; for what ſhall ſhrubs doe when Cedars fall? 4. For hope, that wee imitate their repentance, ſeeing their pardon.)

Such was *Abrahams* Lye, Geneſis 12,12. *And the Lye of Gehezai.* 2 Kin. 5,25. This is a civill Lye in mens matters; and it is either ſportfull and in jeſt, or hurtfull and dangerous, or of ficious, being made in favour of others, for their helpe and benefit. This laſt kinde, howſoever it carry a ſhew of honeſty and charity, becauſe it is beneficiall to our neighbour; yet indeed and truth, it is evill and damnable, becauſe it is againſt the commandement which forbiddeth lying, and hath appearance of evill. Alſo, charity rejoyceth in the truth, and not in iniquity. And laſtly, becauſe we may not tell a Lye, no not in favour, and for the glory of God, much leſſe for the benefit of man, Iob 13,7. *Will you tell a Lye, or talke deceitfully for God?*

4 An untruth or falſhoode in matter of doctrine, when ſome opinion is held contrarie to the word of God, 1 Iohn 2. 21. *No Lye is of the truth*, Revel. 22,15. *Such as Love and make Lyes.* 2 Tim. 2,18. This is an hereticall Lye in matter of Chriſtian doctrine.

5 A counterfeit profeſſion of Religion, when Faith and repentance be diſſembled. 1 Iohn 1,6. *If wee ſay we have fellowſhip with him, and Walke in darkeneſſe, we Lye*, Roman. 3,4. Such a Lyar was *Iudas*, *Demas*, *Ananias* and *Saphira*, and all Hypocrites, who profeſſe and appeare to be that they are not. This is an Hypocriticall Lye, in matter of Chriſtian profeſſion.

6 An Image, Lyingly or falſely repreſenting God, Rom. 1,25. *Which turned the trueth of God into a Lye.*

To Lye] To be ſet, given, or addicted to it, 1 Ioh. 5.19.

To

To Lye unto God] In speaking of a Lye, to forget that he had to doe with God, Acts 5. verse 4. *Thou hast Lyed unto God.*

To Lye to man] To deale falsly and deceitfully, contrary to the Couenant made between them, Genesis 21,23. Psa. 44 18.

Lying words] Deceitfull and false words, which beguile our selves and others, Ieremie 7, verse 8. *You trust in Lying words.*

Lyar] A vaine, deceitfull, dissembling, unconstant person, speaking otherwise than he doth thinke, and doing otherwise than he speakes, and is very apt to broach and receive false opinions. Such an one is every man naturally, Romanes chapter 3. verf. 4. *Let God bee true, and every Man a Lyer.*

2 One who accustometh himself to Lyes, Rev. 21 8. *And all Lyers.*

Lying signe] Such signes by which men are led to believe Lyes, 2 Thes. 2,9. either feigned miracles or such as be wrought indeed but to deceive and cousine by falshood.

☞ **Lying miracles**] No true or reall, but deceitfull and seeming miracles. 2 Thess. 2.

These are so called because they are so.

1. Materially.

Formally, They seeme to be and are not.

2. Originally, they come from the father of Lyes.

3. Intentionally or finally, they are wrought to deceive men & bring them into errour.

So the Devil is a Lyar not only because he speaketh that which is false, but because he speaketh the truth to a false, and fraudulent purpose, Luke 4 34,35. And this properly is to lye, to speake that we minde not. *Mentiri est contra mentem ire.*

Lyon] That which excelleth all other in courage & strength, being the King of Beasts, full of fiercenesse and violence, given to destroy & devoure, Dan. 6. 16. *They cast him into a Den of Lyons*, verf. 24. *And they brake all their bones in peeces*, 1 Sam. 17 34,35.

This Beast is called by sundry names in Scripture, according to sundry effects and properties: Sometime he is named (*Arjeh*) that is, a plucker, renter, tearer, Psal. 7,2. Also (*Labie*) that is, hearty, couragious, Psal. 57,4. or 5: and (*Kephir*) that is, lurking or couchant. Psal. 91,13 abiding in covert places. Other names also be given this creature, as (*Shacal*) of ramping; or fierce nature, Psalm. 91,13. and (*Larish*) of subduing is prey, Pro. 30,30.

2 Iesus

2 Iesus Christ, who for his invincible courage and fortitude, is likened to a Lyon; as also for his great might and power, in defending his flocke from bodily and spirituall enemies, Revel. 5,5. *The Lyon of the Tribe of Iuda.*

3 A King or mighty Prince, to rule over others, Gen. 49,9. *Iuda as a Lyon, &c.*

4 Every godly person, for boldnesse like a Lyon, Pro. 28,1 *The righteous is as bold as a Lyon.*

5 Sathan, or the Divel, who for his extreame fiercenesse and cruelty, joyned with force to hurt and annoy mankinde, is like a Lyon, 1 Pet. 5,6. *As a roaring Lyon.*

6 Tyrants and violent oppressors, which for their cruelty, are compared to Lyons, 2 Tim. 4, 17. *I was delivered from the mouth of the Lyon*, Psal. 10.9. Psal. 34, 10.

7 Extreame, fearefull, true evils and dangers, Psal. 91, 13. *Thou shalt tread upon the Lyon, and the Aspe*; that is, thou shalt overcome all evils whatsoever.

8 Some great danger pretended, only to keep one from doing his duty, Pro. 22. 13. *The sluggard saith, there is a Lyon in the way.*

Lyon with Eagles wings] The Babylonicall Kingdome, then of all other most excellent in dignity and power; thence compared in chap. 2, 32. to an Image of gold: it is said to have two wings, for the two parts of this Monarchy, first *Assyria*, the other *Babylon*, as *Luther*: or for the exceeding swift celerity as *Tremelius* saith. See the like Metaphor & similitude in Ier. 4 13. and 48. 40. and Ezek. 17, 3. Dan. 7, 4. *First Beast like a Lyon*. This Kingdome is said to be lifted up, because it advanced it selfe above the common condition of men, raging as a beast; but it was afterward by *Cyrus* brought and reduced into the same ranke with other Kingdomes, which is meant by standing upon the feet, vers. 4.

Lyps] Speech, words, or the act of speaking, Rom. 3, 13. *The poyson of Aspes is under their Lips*; that is, they utter malicious & dangerous words, Pro. 10, 21, 18, 6.

2 The mouth, with faculty & ability to speak to Gods honor, Psal. 51, 15. *Open thou my Lyps.*

3 Al the instruments of speech Psalme 34, 14. *And thy lips that they speake no guile.*

Lyps of truth] A true & faithfull person, whose words are without deceit and Lyes. *Proverbs. The Lips of truth shall be for ever.*

Calves of our Lyps] Thanksgiving and praise offered unto God, Ose. 14, 3. *So we will render thee the Calves of our Lips.*

A Lying Lip] Deceitfull, falſe, vain-glorious, boaſting words, Pro. 4, 22. *The Lying Lyp is abhomination to the Lord.*

The talke of the Lyps] Idle, vaine, & bragging words, without action, endevour, and performance, Pro. 14, 23. *The talke of the Lips bringeth one to want.*

To refraine the Lyps] To governe the tongue wiſely, knowing when to keep ſilence, and when to ſpeake, Pro. 10, 19. *He that refraineth his lips is wiſe.*

To touch the Lyps with a coale from the Altar] The burning up or purging & forgiveneſſe of ſinnes by the death of Chriſt on the Croſſe applied, whereof the Altar was a Simbole, Eſay 6, 6, 7. As certainely as the Prophet Eſay felt the live coale touch his lips, ſo ſurely was he to beleeve, that the ſin of his mouth, and all other ſins whatſoever, were all pardoned by Chriſt Ieſus, whoſe ſacrifice was figured by the Altar whence the coale was taken.

A man of uncleane Lyps] Not that the Prophet was defective and wanting in his Office, as ſome take it; but that he felt now his owne infirmities the more, the neerer hee drew to Gods dreadfull Majeſty; and the more hee perceived the wonderfull alacrity of the Angels in prayſing God, the more hee ſaw that hee had failed in the purity of worſhipping God, Eſay 6, 5. The people are there ſaid to be of uncleane lips, becauſe they onely came neere God with their lips, & praiſed the doctrine of falſe Prophets, and extolled the worſhip of falſe Gods, and did ſwear by their names, Eſay 1, verſe 6, 15, 22. Eſay 29. 14. Ieremy 5.

M. A.

(Mad.)

1. ONe furious with raging zeale in perfecuting, Acts 26,11.

2 Voyd of reason, without discretion, Acts 26 24 and 12. verse 15.

Made] A causing something to be, which was not before, Acts 4,24. *Thou art God which Made the Heavens*, Gen.1,26. *God Made Man, &c.* Heere it respects the worke of creation.

3 A causing a thing to bee somthing, which it was not before, Psal.101.3. *God hath made us, not wee our selves*, Ioh.1,14. Heere it respects the worke of regeneration, whereby we become new creatures, being sinners before, and ungodly.

4 A manifesting or making known to be, Ioh. 15, 8,4. To exalt and lift up by blessings, Deut.32,6.1 Sam.12,16.

Magistrate] A person greater than others, being above others in authoritie and power. Rom.13, 3. *Magistrates are to be feared.* Of Magistrates some be cheefe, as the King; others be governours under him, all being sent for the punishment of evill dooers, and for the praise of them that do well. 1 Peter 2,14. Vnto the cheefe Magistrate, who is called the King, all persons (without exception or exemption) are to submit themselves in all causes. Rom.13,1.

What a Magistrate is.

A Magistrate is a publique person elected, and that of God that by his authority and power he may defend the Law and peace; also with the sword and punishment represse vices and evils in religion, as well as in common manners, and by all manner of meanes advance piety and honesty.

Magitian] One skilfull in those mischievous and damnable arts, wherein the *Chaldeans* and *Egyptians* did excell, Dan. 2,2. The arte in generall called Magicke: whose foundation is a covenant with Satan, either secret or expresse: the severall & particular kindes, are sooth-saying, or divination by flying of birds. Deut.18,11. Or by looking into beasts entrailes, Eze. 21. verse 21. Or Necromancy, when the Divell in forme of some dead man is sought unto for counsel, 1 Sam. 28,11. or by using

uſing immediately the helpe of an uncleane ſpirit, wherewith they are poſſeſſed, pythomiſme, Acts 16,16. Eſay. 29,4 Or enchantment & charming; where men, children, beaſts, are by Gods permiſſion hurt, poyſond &c. Eccleſ. cha. 10,11. Or Iugling, when by the Divels conveyance divers ſtrange things in ſhew are done, Exod. 7,10, 11,12. The teachers and practiſers of theſe helliſh ſciences were called Magicians, which alſo ſignifies wiſe men, great learned Philoſophers, in the good ſence, Math. 2, 1, 2. In Geneſis 41,8. ſuch as had skill in the nature of things, are called Magicians. *Pharaoh*, *Nebuchadnezzar*, and *Belthazar*, called for ſuch to ſhew them their dreames and viſions, Dan. 2,2. and 5,7,8.

Maieſty] The greatnes of earthly Princes, Eſter 1,4. *And the honour of his Maieſty.*

2 The incomprehenſible greatneſſe of God, Iude 25. *To God onely wiſe, be Glory and Majeſty.*

To Magnifie] Not to make great what before was little, but to declare and ſet foorth ones greatneſſe, Luk. 1,46.

2 To honour or make glorious, Rom. 11,13. *I Magnifie mine Office.* The Miniſtery of the word is honoured and glorified diverſly. Firſt, by faithfulneſſe, when one miniſtereth well: ſo *Origen.* Secondly, by diligence in preaching; ſo *Vatablus.* Thirdly, when it is adorned by a good converſation, ſo *Haymo.* Fourthly, by the good ſucceſſe, when many are gained to Chriſt and ſaved, the number of the Schollers is the honour of the Teacher; thus *Ambroſe*, *Lyranus*, *Martyr*, *Pareus*, doe expound the former place of the Romanes; whileſt *Paul* by his preaching did winne to GOD many Iewes and Gentiles, by that meanes his Apoſtleſhip was made more honorable amongſt men.

To make requeſt] To cauſe the beleevers to make requeſt, by ingendering prayers and godly deſires in them, Rom. 8, 26. *The Spirit it ſelfe Maketh requeſt for us.* Gal. 4,6. compared with Rom. 8,15. doth give light to this Interpretation; namely that the Spirit his crying, is to cauſe us to cry, the action of a faithfull perſon being affirmed of God himſelfe, from whom it commeth.

To Make ſtreight ſteps] To hold a right courſe; being alwayes carefull to do that which is juſt and right, in ſuch ſort as others be not only not offended or turned out of the way, but may ſee before them ſteps (as it were) of a godly life to follow.

low, Heb. 12,13. *Make streight steps to your feet, &c.*

This word (*Make*) whereas it signifieth very often worke-ing, or causing something to exist and be: yet once it is used by way of supposition, as Math. 12.33. *Either make the Tree good, &c.* Which is as much to say, ye must thinke and suppose the Tree first to be good which should bring foorth good fruit and that Tree to be evill, which should bring foorth evill fruit. This to be the sence of the words, appeareth by the next ver. 34. *How can yee speake good things when your selves bee evill?* And also by Math. 7,17,18. it is most manifest that the Tree ought first to bee good, before good fruits can follow. Wherfore *Origen* in vaine laboured by the words of Christ in Mat. 12,23. to proove free will, as if some men could make themselves good Trees by bringing foorth faith, vertues, and good workes, out of the power of their free will; whereas faith is meerely the gift of God, and is not the worke of our natural strength, no man being able to make himselfe a beleever, and so to make him a good Tree.

To Make the wicked] Not to create malice in his heart, but of corrupt seed to frame him, & to dispose of him, Pro. 16,4.

To make] In Ioh. 10,33, sig. to say or affirme.

☞ The calling of one to a new vocation or giving of new gifts and graces fit for the same. Or the fitting of one thereto. Math. 4,19.

4 The repayring of a thing decayed, healing of a person sicke, or reforming a thing deformed. Iohn 7,23. and 5. 11.

5 The Miraculous changing of one substance into another, with all his properties, Iohn 2,9 *

To Make a Man more precious than gold] To bring the Babylonians, by the sword of Medes and Persians (not sparing any for no price) unto a great fewnesse. Esay, 13,12. *I will make a Man more precious, &c.* See verse 17.

Men unreasonable] Men which doe things not convenient to be done: and wicked men be such as make sorrow, & cause trouble to the good. 2 Thess. 3,2.

Maliciousnesse] The whole pravity and naughtinesse of sin. Iames 1,21. *Lay apart all superfluitie of Maliciousesse,* Rom. 1, 29. 1 Cor. 5,8.

2 A particular vice, called Malice, or hatred, which makes us wish to worke evill to ones person, 1 Petter 2,1. *Laying aside*

aſide Envy, Maliciouſneſſe.

Man] A Male-child, growne to ripe age, and full ſtature, or a name of ſexe ſet againſt woman, Acts 8, 3. This word (*Man*) commeth of the Hebrew *Iſh*, in reſpect of heate, valor, nobleneſſe and dignity, whereby Man excelleth: alſo of *Adam* which ſignifies earth. This latter is given to the baſer ſort, & the former to the nobler ſort of people, Pſal. 49, 2, and 4, 3. See Eſay 2. verſe 9.

Alſo note that Man is ſometime called *Enoſh*, which is a dolefull, ſorrowfull Man, a wretched one; to put us in minde of our miſery, as *Adam* noteth our mortality, that we are earth, &c. Pſal. 8, 4. & Pſal. 9, 20. where the original word is (*Enoſh*) that is, ſilly or ſorry Man.

2 Both man and woman; the better ſexe uſed for both ſexes, Pſalme 1, 1. *Bleſſed is the Man.*

3 One compleat and full of true knowledge of God, and of holineſſe, without any the leaſt want or defect, Epheſ. 4, 13. *To meete together to a perfect Man.* In 1 Corin. 13, 11. it ſignifieth one of a conſtant and perfect age in Chriſt. Alſo Eph. 4. 13. where the Church is likened unto one Man of a ripe age, to declare the vnity thereof, and that every member of the Church feeling it ſelfe unperfect, muſt ſtrive to full perfection, which doctrine every one ſhould apply to himſelfe.

4 One that is manly, ſtrong, and valorous, 1 Corin. 16, 13. *Quite your ſelves like Men.*

5 A Magiſtrate, Gen. 9, 16. *By Man his bloud be ſhed.*

6 A certaine Man whoſoever, Iew, or Gentile; regenerate or not, Gal. 2, 16. Math. 16, 26. *What ſhall it profit a Man, &c.*

7 A particular perſon, Math. 12, 45. *The end of that Man.*

8 The corruptions and errors of humane Nature, Matth. 15, 9. *Mens precepts*, Rom. 3, 4. And very often (*Men*) doth ſignifie perverſe and wicked men. Math. 10, 17, 22. *Hated of all Men.*

9 The Church, gathered as it were into one body, out of Iewes and Gentiles, Eph. 2, 15. *Make of twaine one new Man in himſelfe.* Alſo every particular Chriſtian, Rom. 10, 10.

10 The body, which is but one part of a Man, 2 Cor. 4. 16. *Though our outward Man periſh.*

11 Chriſt Ieſus, who is called Man, by an excellency. Marke 15, 39. *This Man is the Sonne of God.* Alſo it ſignifies an Angell, appearing in forme of a Man, Gen. 32, 24. *A Man wreſtled with him.*

12 A ſonne, Math. 10, 35. *I am come to ſet a man at variance againſt his father.*

13 An husband, 1 Cor. 11. 3. *The Man is the womans head.*

14 Our equals, or ſuch as be like our ſelves, Math 6, 14.

☞ Man] By Synecdoche partis, or Metonymie adjuncti) ſignifieth the qualities of the Man either good or evill, ſeeing the manners make the man and the forme denominateth the manner or ſubject.

So *Chriſoſtome* underſtandeth the place, Epheſ. 4, 22, 24. making 4. ſorts of men, 2. in reſpect of ſubſtance, and 2. in reſpect of quality, *Homil.* 13. *in Epheſ.*

If the image of a man be called a man, though the ſubject or matter bee but wood, or ſtone, becauſe of the forme and figure: The reaſon and holineſſe of man in man himſelfe, may well bee called man.

Vide old Man, and New, and Body.

15 The Sonne of God or Chriſt Ieſus before his incarnation appearing like a man. Ioſua 5, 13. Dan. 3, 25.

16 An Angell appearing in the likeneſſe of a man. Gen. 32. 24. Dan. 10, 5. Act. 1, 10.

17 God himſelfe, Luke 15, 11. So calling himſelfe 1. becauſe of his mildneſſe, courtiſie, &c. for ſaith (*Theophylact*) when hee will ſhew his mercy he likneth himſelfe to a man; but to a Lyon, &c. when hee will ſhew his juſtice.

2 Becauſe God became man for mans ſake, Phil. 2, 6, 7.

18 A fraile thing and weake creature and not ſuch as man thinketh himſelf to be, Pſ. 9, 20.

19 The image or likeneſſe of a man, Act. 16, 9.*

Not of Man, nor by Man.] Saint *Paul* to be called to the function or office of an Apoſtle, not from any meere Man, as author (thus falſe Apoſtles were called) or as inſtrument and meanes of his calling: (thus Evangeliſts, Doctors, and Shepheards are called to their Office by the Miniſtery of men, according to Gods ordinance) but was made an Apoſtle immediately from Chriſt God and Man, the Head of his Church, who infuſed into him an extraordinary gift, as he placed him in an extraordinary calling, Gal. 1, 1. *Paul an Apoſtle, neither of men, nor by men, but Ieſus Chriſt.*

Sonne of Man] One that is a very man, deſcended of mankinde, being partaker truely of mans Nature. Mat. 16, 13. *Whom doe they ſay, that I the Sonne of Man am?*

After Man] Such a doctrine as man deviſeth, not God, having

ving no grounds in Gods word, but in mans braine. Gal. 1,11. *Not after Man*; that is, not by authority, and in the name of any man, from whom it first came: thus it is expounded, verse 12.

Good Man] A Man endued with spiritual good, ready to do good to many, Act. 11,24. *For he was a very good Man.*

Two Men] Two sortes of men Luke 18,10.

Able Men] Men of a courageous heart, to deliver the oppressed from the oppressours, Exod. 18. ver. 21.

Man of God] An Interpreter of the will of God, as the Minister of the word is. 2 Tim. 3,17. *That the Man of God may be absolute.* 1 Tim. 6, 11. One which serveth God in preaching of the Gospell.

After the manner of a Man] To use an example or similitude borrowed or taken from things common and familiar amongst men. Gal. 3,15. *I speake after the manner of men.* Rom. 3,5. that is, as men are wont to doe, and not in mine owne person.

Secondly, that which is not beyond the compasse of a mans power to do. Rom. 6,19. *I speak after the manner of Man.* That is, I require of you now as stoutly and painfully to follow righteousnesse, as ye have followed sin before, when ye were servants of sin, which is no more than a man may doe or thinke reasonable to be done, that yee should serve a good Lord, as carefully as yee served a bad. This exposition M. *Beza* misliketh, because the thing required in this ver. is more than the best man can do, therfore he followeth the first signification.

Thirdly, according to the counsell and wisdome of a man. 1 Cor. 15,32. *If I after the manner of men fought with beasts, &c.* viz. If I sought glory & praise of men, as vaine men doe, then my sufferings had been in vain, without profit to me: but I did cast my eyes on God, and looked forward to the fruit of a blessed resurrectiō, which made me ready to undergo, and constant to endure grievous dangers, like to the Saints, mentioned, Heb. 11,35.

A Mans pen] Such a pen or stile as a man useth, and such as every rude and vulgar man may reade, Esay 8, ver. 1. Hab. 2. 2,8.

Inner Man, and new Man] The whole person, body and soule, with all faculties, so farre as they be regenerate by the Spirit. Rom. 7.22. *I delight in the Law of God, concerning the Inner Man.* It is called the New-man, Col. 3, 10. partly because the quality of holines, given by grace of regeneration

comes in after our old deformity and corruption; and partly becauſe it makes us new creatures, begetting in us as it were another new nature.

☞ 3 It is now in time, or is come but lately to every one of us from heaven, in the 3, 6, 9. or eleaventh houre of our life; but is not borne or brought up with any of us. 1 Pet. 2. 2.

4 It is new and ſtrange to the world. Iohn 3, 4, 9. 1 Pet 4, 4.

5 Becauſe the neweſt or firſt eſtate of men in holineſſe (by creation) is repaired in us by grace of regeneration

6 Becauſe we pertaine to a new maſter Chriſt, to the Church a new company, and to heaven a new Kingdome, and are taught by the holy Spirit a new teacher, a new leſſon godlineſſe, in a new booke Gods Word. 2 Cor. 5. 18.*

Plaine Man] A Man of a religious, honeſt, ſimple diſpoſition, without guile or wickedneſſe: therefore the Hebrew is perfect, which the Greeke tranſlateth unfeined, Ge. 25, 27.

Man Chriſt Jeſus] The Man named or called Chriſt Ieſus, 1 Tim. 2. verſe 5. Yet we may not thinke that Chriſt as Man onely, or according to his humane nature is a Mediator, but the humane divinity and Divine humanity, as *Auguſtine* ſaith.

Men of truth] Iuſt men, Exod. 18, 21. ſo in Zach. 7, 9. judgement of truth, *ſigni.* juſt judgement.

Spirituall Man] One who being borne anew by the Spirit is led and governed by the ſame, 1 Corinth. 2, 15. *Hee which is ſpirituall, diſcerneth all things.*

Old-man] The unregenerate part of our nature, as it is corrupt with ſinne, Rom. 6, 6. *Knowing that your Old-man is crucified with him.* This is called [*Old*] becauſe it is ancient, even from and ſince the time of *Adam.* Secondly, becauſe it is in every elect perſon, before their New-birth. And it is called [*Man*] to ſhew, how neere ſinne and corruption cleaves unto us, being even as the man himſelfe. And alſo, that it is a thing ſubſiſting, and forcible, even ſtrong as a man. Old and New doe imply qualities, not ſubſtance, as *Illiricus* thought very falſly and corruptly, though he was found in ther things.

Men of activitie] Men of ability, power, proweſſe; it implieth as well fitneſſe of minde as of body; and ſo prudence, diligence, valour, Geneſis 47. verſe 6.

Man of ſin] Antichriſt, a man wholly compounded of ſin, loving and ſtriving mightily

ly and cunningly how to commit and maintaine sin in himselfe and others. 2 Thes. 2. 3. *And that man of sin be discloſed.*

This is not to be understood of one certaine man, or particular person (for this man here spoken of, being conceived & borne in the time of the Apostle, how could he continue so long till the end of the world?) but it designeth a company of men, euen the whole body of ecclesiasticall tyranny, as *Beza* writeth; A certaine Antichristian Kingdome in the Christian Church; (thus *Piscator*) The City prostitute unto Idolatry; (Thus *Tertul.*) The City of the Diuell, (so saith *Ambrose*) *Babylon, Rome*, yea the Church of *Rome*, (thus *Hierom.*) The wicked City, the body of the wicked fighting against the Lamb Christ, after the minde of *August*, who calleth this (*Man of sinne*) *Rome*, a second *Babylon*, an Hereticall Church, an unbeleeving people, cloathed with the name of a christian people. *Gregory* cõstrueth it of the multitude of them which preach and set forth Antichrist; and *Thomas Aquinas* their owne great Doctor, saith, it is a body, no one man: with whom agreeth their ordinary Glosse, that Antichrist is an whole head with his body entirely. All these testimonies doe bewray the wilfull blindenesse of the Papists, which teach Antichrist to bee some one speciall and singular person that should come and reigne a little space (some 3. yeares and a halfe) afore the latter day. They might have learned (but that their eyes are justly held that they cannot see, because they despise the truth of God) that as many Kings are collectively in *Daniels* Prophesie understood under the particular names of one Beare, Lyon, &c. So *Paul* the Apostle agreeably with *Daniel* (being both led by one Spirit) hath cõprised the whole body under the name of one Man, one Antichrist, one Son of perdition, one Beast, one Woman, one great Whore, &c. See M. *Philip* of *Mornay* Lord of *Duplesse*, in his History of the Papacy, pag. 4.

In our common speech wee say the Emperour goes afore the King, though there be many Emperours; and that the King never dyeth, meaning of a continuall descent of Kings: and Papists say the Pope is the head of the Church, the Popes be many.

A Man of the earth] Not a potent man or one which is a countriman, but an husbandman which tilleth and manureth the ground, as *Noah* did, Gen. 9. 20. *A Man of earth.*

Naturall Man] A perſon, endued with no other light of ſoule than that which is naturall, 1 Cor.2,14. *The naturall Man perceives not the things of God.* Iude 19.

Man of war.] A great and valiant warrior, ſubduing his enemies before him. Exod.15,3 *The Lord is a Man of war.*

2 Perſons apt and fit for war. Deut.2,14. *Till the Men of warre were waſted.*

Man of blood] That is, a blood-thirſty man, or a murtherer. 2 Sam.16,7. Pſal.5.

Man of death] One guilty or worthy of death, 1 Kings 2, 26. *For thou art a Man of death.*

Man of Beliall] A wicked man. 1 King.21,13. *And there came to him wicked men, or men of Beliall.*

A Man of renowne] A man that is very famous and renowned. Gen.6,4. *They were men of renowne.*

A Man of tongue] An evill ſpeaker, Pſal.140,11. A man of words, is one eloquent, Exod. 4,10. A man of Lips, is one talkative, Iob 11,2. A man of armes, is one mighty. Iob 22,8.

Mandrakes] Lovely or amiable. ſo in the Hebrew: the Greek tranſlateth them apples of mandragoras or mandrake apples; they were ſuch things as give a ſmell, Gen.30,14. Cant.7,13. in theſe two places the word is found.

Manna] Bread given from heaven, by the miniſtry of Angels, Iohn 6,32. *Our Fathers eat Manna* Pſal.78.25. *Man did eat the bread of Angels.* This is corporall & typicall *Manna.*

2 Chriſt Ieſus. Revel. 2,17: *To him that overcomes, will I give the hidden Manna.* Chriſt is called Manna, becauſe he is the bread that came downe from heaven, the onely ſoule-foode. And he is called hidden Manna, becauſe no man can have this bread by Nature; and it is revealed to none but to Gods children.

Manaſſes] Forgetting, or one making to forget. Gen.42,51. as Ephraim, ſig. made fruitfull. ver.52.

Manifeſt] Eaſie to be known being alwayes open to every mans underſtanding. Gal.5,19. *The workes of the fleſh be Manifeſt.*

2 Declared & made knowne, being kept ſecret before in the Counſell of God. 2 Tim.1,9. *But now is made manifeſt.*

Manifold wiſedome] The ſundry formes which God uſed in the vocation of men, that whereas the thing or ſubſtance was one and the ſame, to wit, Chriſt the Lamb ſlain from the beginning of the world; yet the Iewes before Chriſt, were called to him by many darke Ceremonies

remonies and shadowes, without which God instructed the Gentiles touching his Son, by the cleere testimony of the Gospell, with few and significant Sacraments, Eph. 3. 10.

Many] All men, and every man which comes of *Adam*, Rom. 5, 19. *By the disobedience of one, many are made sinners*, Dan. 12, 10. (*Many*) put for all the Iewes, both wicked and wise.

2 Not a few, but a great number, or all beleevers onely. Rom. 5, 19. *By the obedience of one, many shall be made righteous.* Math. 26, 27. *Which is shed for many.* These Many are all beleevers, which are not a few, but Many, being simply, considered, and uncomparatively. See Revel. 7, 6, 7.

Many dayes] Three hundred yeares and more, even from the time that the Persians began to reigne in Babylon untill the death of *Antiochus Epiphanes*, the last of the *Seleuci*, who was broken without hand, for he died of very griefe, Dan. 8, 25. 26.

Manner of your King] The usage, fashion, and custome of their King, not by right and according to Law, but out of his power and authority too much presumed of: 1 Sam. 8, 9. 11. *And he said, this shall be the manner of your King.* The same word is used to expresse the usurpation and wicked presumption of *Elies* two sons. 1 Sam. 12, 13.

To make Merchandize] To use them like Cattell brought to a Market to be sold: or as evill Physitians deale with mens bodies which they destroy, 2 Pet. 2, 3.

Marriage] A lawfull knitting or ioyning together of one man and one woman, in undivideable fellowship, for remedy of lust, comfort of life, and bringing forth of children. Heb. 13, 4. *Marriage is honourable.* Mat. 19. 3, 4, 5. This is civill Marriage and worldly, which by the word of God is allowed to all orders and sorts of men, without exception.

2 The uniting of every elect soule to Christ, by the Spirit & faith, which is done now in part onely, but perfectly shall be done at the last Iudgement. Hosea 2, 20. *I will even Marry thee to my selfe in faithfulnesse.* Rev. 19. 7. *The Marriage of that Lambe is come.* This is spirituall Marriage.

3 The conjunction of God and the visible Church upon earth, by the band of his holy worship. See Ezek. throughout the 16. Chap. and Ier. 3, 1. 2. Hence is God called a Iealous God; and the Church observing his worship, is called his Spouse or Wife; but swarving from his worship to Idols

she

thee is tearmed an Harlot, an Whore, and charged with Fornications and Whoredomes; and finally is threatened and plagued with divorce and separation from God her husband; as *Israel* was first, & *Iudah* after

The lawfull joyning of man and wife, is undivideable, according to the institution of God. Yet it hath two exceptions; one of adultery, by Christ, Mat. 19,5. The other of wilfull defertion by *Paul*, 1 Cor. 7,15.

Mathe] Stripes, and thereby scarres made in his body for Christs sake. Gal. 6,17. *I beare in my body the Marke of Christ, &c.*

Martyr] Any witnes, which by his testimony confirmeth any truth.

2 Such a witnesse, as giveth his life unto death for the name of Iesus, to testifie the truth of his Doctrine by his blood. Revel. 2,13. *My faithfull Martyr Antipas.*

There is a martyr of 2 sorts, one is mentall, who purposeth and is ready to be bound and to dye for the Lord Iesus: as *Paul* speaks in the Acts, chap. 21. v. 13. Thus ought all Christians to be martyrs for readinesse of minde, & affection to suffer for the Doctrine of Christ, according to that which is written, Mat. 10,37. Luk. 14,26. 1 Cor. 15, 31. The other Martyr is actuall, who suffereth both in affection and in effect. Here two degrees are to be considered: first when imprisonment, Acts 4,3. or stripes, Acts 5,40. or losse of goods, or country, Acts 13,50. or else death it selfe, with torments too, are suffered for any morrall or evangelicall truth to beare witnesse to the same, as Acts 7,59.

Master] One, that hath rule over servants, Eph. 6.5. Col. 4, 1. *Ye Masters, doe vnto your servants that which is Iust.* A Master after the flesh is he who ruleth but over the body, and in outward things onely.

2 Any Teacher or Minister of the word, who for reverence sake, is called Master. Math. 8, 19. *Master, I will follow thee where ever thou goest.*

3 Such as ambitiously affect rule and superiority over others, or be busie censurers in private. Iam. 3,1. *Be not many Masters.* Math. 23,8, 9. 6. Math. 7 1. Luk. 6,37. Rom. 2,1.

☞ 4. One that is the originall and supreme Master, in comparison of whom all other Masters must leave their title and become Disciples or Schollers. This one is Christ onely Math. 23. 8. 10.*

Master of dreames] A captaine dreamer, one that hath great skill in dreames. Gen. 37

19. this they said in mockage of *Ioseph*.

Masse Popish] Neither this word, nor the subject, matter, and thing signified by it, is to be found in all the old or New Testament; and in truth, it is a masse of most horrible sins; as invocation of Saints, intercession of Saints, adoration of creatures, profanation of Scriptures, and of the Lords Supper, deluding and mocking the people with idle and superstitious shewes, and innumerable other wickednesses to be abhorred.

☞ The Masse is a masse of abuses, or a heape of corruptions, inserted and put into the Sacrament of the Lords supper, but is not properly the Sacrament it selfe, the corruptions are cheefely these.

1 Mingling the materialls of the Sacrament with other stuffe.

2 The denyall of one kinde to the Laity.

3 The adding to, detracting from, and altering of the words of consecration.

4 The consecrating of it in a tongue unknowne to the people.

5 The privatenesse of it, without company to receive it, wch is contrary to a Communion.*

Masse Popish what it is, according to the doctrine of Rome.

Masse is a proper reall sacrifice, of the very naturall bodie and blood of Christ, offered by a Priest (having intention to Consecrate) unto God the Father for the expiation of the sinnes of the quicke and dead. The substance of this Sacrifice is Christ; the parts three; 1. Consecration. 2. Oblation. 3. Consumption. The pretended antiquity is fro the time of Christ his last Supper, where Christ sacrificed himselfe, and instituted this sacrifice, with commandement to his Apostles and their successors for ever to continue it, by saying, (*Do this, &c.*) Whereas in truth Christ ordained a Sacrament, and therefore offered no sacrifice, (for these are farre differing) and it is an hard exposition to interpret (Doing) to be (Sacrificing,) and the Text speaketh of giving bread and breaking it, of eating and drinking, not one word of offering; yea, their owne men (as Iesuite *Azorius* saith) deny Christ to have offered up himselfe under the formes of bread and wine. *Aquinas* teacheth, Christ to bee no otherwise sacrificed in the Masse, but as it representeth the passion of our Lord, and as thereby men are made partakers of the fruit of his passion; Lastly, *Cornelius Musso* a popish Bishop defended, that Christ in his

his Sacrament offered no Sacrifice at all, becauſe then Saint *Paul* had not written truly, that Chriſt hath ſanctified and made beleevers perfect, with one oblation of himſelfe once offered, and that he dyed but once, &c. Heb 9,25,26,29. and 10,10. For by the Romiſh doctrine he offered a double oblation twice made; once at his laſt Supper, and once upon the Croſſe. That ſhift of bloody and unbloody ſacrifice will not here helpe them, becauſe it is written, that without ſhedding of blood, there is no remiſſion of ſinne, Heb. 9, 22. Let them therefore either grant that Chriſt at his laſt Supper ſuffered death, and ſhed his blood the night afore hee ſhed it: or elſe let them ſay, that he offered up no expiatory or propitiatory Sacrifice. Whereas ſome of the Fathers call the Lords Supper a ſacrifice, it is not properly and ſimply, but figuratively and in ſome reſpects. Firſt, becauſe all ſacred rites may be called ſacrifices, (*à faciendo Sacra*) from doing holy and ſacred actions. Secondly, in regard that in the Supper there is a commemoration of that onely and true ſacrifice of Chriſt, and a participation through faith of the benefits of that Sacrifice. Thirdly, in reſpect of divers prayers & thankſgivings powred out, and gifts offered to the poore, which in Scripture be termed ſacrifices. Laſtly, becauſe the ſpirituall ſacrifices of our ſoules, as faith, hope and charity, be there exerciſed and ſtirred up by the uſe of the Supper: but they will never proove that any ancient writer for ſixe hundred yeares after Chriſt, did ever thinke or teach it to be a ſacrifice, as our Romiſh adverſaries take it: therefore may be reckoned among popiſh novelties which be of late invention, and were not from the beginning of the Goſpell.

Matters] Their hard controverſies which could not be determined without counſell from God, Exod. 18,19. Num. 15,33,34,35, & 27,5,6.

M. *E.*

Meate] Something prepared to eate for bodily nouriſhment. Luke 24, 41. *Have you here any Meate?*

2 Chriſt his fleſh crucified. Iohn 6,55. *My fleſh is Meate indeede*; that is, the true and effectuall food to the faithfull ſoule, Iohn 6,27. *What Meate is to the body, that is Chriſt to our ſoule.*

3 Something, which is as pleaſant, deere, and delightfull to us, as our Meate is. Iohn 4.

32,

32,34. *My Meate is, that I may doe the will of him that sent Me.*

Meates pure] Meates created of God, and granted to mans use, Rom. 14,20.

Strong Meates] The Doctrine of the word, deepely, exactly, and largely taught and entreated of. Heb. 5,13. *Strong Meat belongs to them that are of age.*

Same Meate] Christ crucified, true soule foode, which was one and the same Meate both to the Iewes amongst themselves, and together beleeving Christians, both being one body, and people, having one God, and one faith, and the same Sacraments for signification and efficacy, though differing in outward signes. 1 Cor. 10,3. *They eate the same spirituall Meate* Papists which will have this Meat of *Manna*, as a bare figure of our Sacrament, and to be the same with the Iews themselves apart from us, consider not the drift of the Apostle, nor his phrase in vers. 2, and 4. nor the judgement of learned Fathers.

Measures] Some kinde of Vessell appointed by common consent, to Mete and deliver out a certaine rate and proportion of Corne, Wine, Oyle, or the like: at a certaine price. Levit. 19,35. *Doe not unjustly in measure.*

2. Moderation, Esay 27,8.

3. Some indefinite or uncertaine quantity either in magnitude or multitude.

4. Some definite or determinate and certaine quantity.

5 The difference betweene Measure and Proportion see in Faith, [According to the proportion of Faith.*

Two Measures] A small and a great measure, one for Friends and Neighbours, another for Enemies & Strangers. One to buy withall, and another to sell withall, Deut. 25,4. *Thou shalt not have divers measures, &c.*

With what Measure thou mete, &c.] Such dealing shall be requited to us, as we use towards other. Math. 7,2. *With what measure you mete, it shall be measured to you againe.*

To fulfill the Measure of your Fathers] To follow the sinnes of their ancestors, going on to doe evill as they did, till at length their wickednesse comes to the full. Math. 23,32. *Fulfill ye also the measure of your Fathers.*

A perfect Measure] An equal Measure, free from deceit and wrong. Deut. 25,15. *A perfect and just measure shalt thou have.*

Full measure prest downe, &c.] Plentifully, richly, exceeding abundantly shall God, deale

deale with such as give liberally to his Children. Luk. 6, 38 *Give, and it shall be given vnto you, full measure, pressed downe.*

☞ Gifts of the world in good measure, gifts of nature pressed downe, gifts of Grace shaken together, gifts of glory running over. See *D. Boys.**

A measure of Wheate] An ordinary portion & small quantity of Wheat, used to be given as a stint for one day. Revel. 6, 6. *A measure of Wheat for a penny.*

Mediatour] A middle person, that commeth betweene two other persons that be at variance, to be a meane of attonement and peace. Gal, 3, 20. *A mediatour is not a mediatour of one.*

Vnto a sufficient Mediatour betweene God and us; three things are required; first, that he be appointed to us of God, and be nominated and commended to us by the witnesse of his word.

Secondly, that the same bee perfectly righteous and holy.

Thirdly, that hee know the afflictions and affections of him for whom hee meaneth to meditate: All these agree to Christ, but not to the Saints.

2 One that came betweene the Lord and his people, to declare unto them the word of the Lord. Thus was *Moses* a Mediatour at the giving of the Law. Gal. 3, 19. *And it was ordained by Angels in the hand of a Mediatour.*

3 A Reconciler or Peacemaker, betweene God & elect sinners. 1 Tim. 2, 4. *There is one Mediatour betweene GOD and Man.* Col. 1, 20. *Peace being made by the blood of his Crosse.*

Thus is Christ alone our Mediatour, both of Redemption and Intercession; for he alone, both made peace for us, and doth maintaine it perpetually.

One Mediator] One alone, or one onely, and no more, by whose intercession our prayers please God. 1 Tim. 2, 5. *There is one God, and one Mediatour.* What becomes of the many Mediators set up by the Romish Synagogue, by a rotten distinction, of Mediator, of Redemption, and Intercession?

To Meditate] To muse and thinke earnestly upon any matter which we desire to know throughly, or to gather all our thoughts together.

This word importeth study and exercise of the mind, which often bursteth into voyce. In Esay 33, 18. and 24, 2. it is used for musing in their minde or heart. But in Psalme 2, 1. and 37, 30. Proverbs 8, 7. Esay 59, 3. It is put for muttering with

with the mouth, that which the mind thinketh on, but with a low unperfect voyce, Esay 8, 19.

2 To ponder and seriously thinke upon, either the word of of God, that wee may understand and practise it, or upon the just and mercifull workes God, to be humbled or comforted by them. Psal. 1, 2. *And in his Law doth he meditate day and night.* Psal. 77, 12. *I will meditate of all thy works*, Psal. 119, 99, 97.

3 It sig. to exercise ones selfe in meditation and prayer, Gen. 24, 63. Psal. 77, 4, 7, 13. & 119, 15. & 102, 1.

Meditation, what?

It is an action or worke of the soule, bending it selfe often, earnestly, and orderly, to thinke upon a thing; and it is either of Gods word or works.

Meditation of Gods word, what?

It is a frequent, earnest, and orderly thinking upon that which wee reade or heare, to search it out. First, whether we understand the meaning of it. Secondly, whether wee have sound proofes of it. Thirdly, how we may remeber that we do understand. Fourthly, how we may make use of it for comfort, instruction, &c.

Meditation of Gods works, what?

It is a stirring up of our soules to trust and love, to feare and obey God, at the sight or hearing of some worke, either of his Mercy or Iustice, Act. 5, 11 *And great feare came on all them that heard these things.*

Meeke] Such persons are not easily provoked by injuries, but rather suffer wrongs peaceably, studying how to overcome evill with good. Mat. 5, 5. *Blessed are the Meeke.* Rom. 12, 19, 20, 21. Numb. 12, 3. *But Moses was a meeke man.*

2 Godly persons, which quietly yeelde their reason and will, to be obedient to the direction and wisedome of the word, Psal. 25, 8. *Hee will teach the Humble and Meeke.*

Meekenesse] A gift of God enabling us to suffer abuses and injuries from men, without desire of revenge. Col. 3, 12, 13. *Put on Meekenesse.*

2 A quiet and willing submission of our judgement and affections to the rules of the word. Iames 1, 21. *And receive with Meekenesse the word &c.*

Melchizedech] One which was a petty King of *Canaan*, his seate was *Schalem*, afterwards *Ierusalem*,

Ierusalem, his name foundeth King of peace. Genes. 14, 18. Heb. 7. verse 2. Hee was both King and Priest; as King hee brought forth bread and wine to refresh *Abraham* and his Souldiors after their victory; and as Priest he blessed *Abraham*, bearing in him both a type of Christ the soueraigne King and High Priest of his Church; see Hebrewes 7. Psal. 110. In that these two Offices mette in *Melchisedech*, it was extraordinary, and for some speciall use, and cannot prove (now that Ecclesiasticall and Civill order are by GOD himselfe distinguished) the conjunction of these two estates in one person to be lawfull. That *Sem* (*Noahs* sonne) should be this *Melchizedek*, the Hebrews thinke against reason. For *Canaan* fell to *Cham*, 2. The father and mother of *Sem* be knowne and expressed. 3. Very likely he would have visited *Abraham*: and unlikely, the Nephew should give Tythes to the Grand-father.

To Pelt] To be stricken with extreame feare or sorrow Esay 19, 1.

Member] Any part of a naturall body, 1 Cor. 12, 26. *If one Member suffer, &c.*

2 Every faculty of soule and body. Romans 6, 12. *Give your members*, Rom. 7, 23. Iam. 4, 1. These be the instruments by which the motions of sinne be executed.

3 Every sinfull lust annexed to our corrupt nature, as a member to a body, Col. 3, 5. *Mortifie your members on earth.*

4 Every Christian, faithfull man or woman, knit to Christ their head by a lively Faith, as his Members. 1 Corinthians 12 17. *Now yee are the body of Iesus Christ, and members for your part.*

To give our members] To present all our powers and Faculties of minde and body (as a Servant presents himselfe before his Lord) ready to take command and charge. Rom. 6, 10. *As you have given your members Servants to sinne, so give your members servants to righteousnesse.*

Whereas the Members of *Aaron* and his sonnes at their consecration, as the Tippe of their right eare, and the thumb, &c. great toe, &c. were to be wet with the blood of a Ram sacrificed, this signifyeth two things. First, that all the hands, feete, and actions of Christ our High Priest, be redde with his blood and passion. See Psalme 22, 17. Zach. 12. 10. Revel. 1, 7. Secondly, that all our parts and actions are to be purged and washed with the blood of Christ, that we may be wholy cleane,

cleane, as it is taught by Christ, at the washing of his Apostles feet, Ioh. 13. verse. 5, 6, 7, 8, 9. &c.

Members on earth] Earthly, sensuall, and corrupt affections, which are as Members of our sinfull Nature, to serve it, and shew forth their force, in the Members of our bodies, Col. 3, 5.

Memory] The faculty of the Soule, whereby we remember and call to minde things past; or keepe in minde things against time to come.

2 Memoriall, name, or report, which causeth one to be had in Memory. Proverb. 10, 7. *The memory of the just shall be blessed.* Psalme 34, 16, *To cut off their memorie from the Earth.* See Matthew 26, 13. Acts 10, 4.

Mesopotamia] A Countrie so called of waters, because it is situate betweene two Rivers *Euphrates* and *Tygris*, Acts 7, 2.

Mercy seate] Christ, by whom alone God his Father is propitious and mercifull to beleeving sinners: and whereas it had two Cherubims, at each end one, from betweene which God did talke with *Moses*, and by him to the children of *Israel*; this signified, that God through Christ did teach and governe his people by the ministery of his holy Angls (represented by those Cherubims.) Exod. 25. 17, 18. 19, &c. To expresse this succour & ready helpe of the Angels, tendeth *Ezekiels* vision, cha. 1. And *David* by the meditation hereof confirmeth his trust in God. See Psal. 80, 12. & 99, 1. and 18, 11. 2 Sam. 22, 11.

Also, the covering mercy seate was a figure of Christ, in whose heart was Gods law; by whom our trangressions of the Law are covered, and the word of grace from God commeth unto us.

Mercie glorieth against Iudgement] Such persons as out of Christian mercy are favourable and helpefull to the poore Saints, shewing therein by these workes their Faith, which hath laide hold on the mercie of God in Christ, shall have cause to glory, not against God their Iudge, unto whom they owe all thankes for their free salvation, Math. 25, 27. but against Iudgement, damnation, death, sinne, hell, and the divell. Iames 2, 13. *Mercie glorieth against Iudgement.* See more of this glorying, in Romans 8. 31, 33, 34. 1 Corinthians 15, 55. Marke the blessed condition of all such whose Faith shineth before God and men, by the duties of charity.

Mercy, as it is referred to men] Griefe and sorrow of our hearts for other mens sinnes & miseries, whereby we are moved to helpe and pitty them, if we may. Luke 10,37. *Hee that had Mercy on him.* In Mercie, there is the affection of pittie, and effect of helpe and succour.

2 That clemency and favor, which Kings and other Magistrates shew unto good Subjects, for their incouragement in well dooing. Psal. 101,1. *I will sing of Mercy and Iudgment.* Pro. 20,28. *By Mercie and Truth is the Kings Throne established.*

3 All duties of Charitie toward our Neighbour, by a **Synecdoche.** Matthew 6,15. *I will have Mercie, and not Sacrifice.*

4 Kindnesses and benefits bestowed to the hurt of others, Pro. 12.10. *But the Mercies of the wicked are cruell.*

5 **Mercy, as it is referred to God**] The divine Essence, inclining it selfe to pitty and releeve the miseries of all his Creatures: but more peculiarly of his elect children, without respect of merit. Psal. 100,5. *His Mercy is everlasting,* Psal. 145,9. *His Mercies are over all his workes.*

6 Grace. Iude 2. *Mercy and peace be multiplyed vnto you.*

7 All the benefits of God, both bodily & spirituall; which be called Mercies, because they come from his Mercy and good will, Rom. 9,18. *He hath Mercy on whom he will.* 1 Tim. 1. 13. *I found Mercy, because I did it Ignorantly.* In both these places (*Mercy*) is put for a calling to Christ, and all Graces which follow calling, Rom. 12, 1. Also Psalme 136. throughout, by (*Mercie*) is signified the blessings which proceede from his Mercies. See Roman. 11,31. Mercie, is put for Faith flowing from Gods mercie. See 1 Peter 2, 10. and Gen. 24,12. for a benefit of a good wife out of his mercie.

8 Eternall blisse in heaven, as the chiefe fruite of Mercie, 2 Tim. 1,18. *That hee may finde mercie at that day.* Mercie, as it is referred to God, it is eyther eternall, to wit, the Nature of God, infinitely inclined from everlasting, to pittie and succour his children: or temporall in the acts and works of his mercy, shewed in time, upon and toward his children. These workes, because they be many and sundrie, concerning partly this natural worldly life; as health, life, riches, peace, good Magistrates and Lawes, &c. and partly, that life which is spirituall and eternall as faith, hope, love, &c. wrought within

within us; predeſtination, vocation, forgiveneſſe of ſinnes, imputation of Chriſt; of Chriſt his perfect juſtice, ſanctification, glorification wrought without us. Hence it is, that though mercy be ſingle and one in God, yet Scripture often ſpeakes of it in the plurall number: as Geneſ. 32. verſ. 10. 2 Cor. 1, 3. and Rom. 12, 1. Now becauſe we doe owe all we are or have, to theſe mercies; therefore in that Text of Rom. 12, 1. *Paul* beſeecheth us by theſe Mercies, to mortifie our evill affections, and to live godlily. And indeede, there is no more forcible arguments in the world, than to move Gods Children to dutie and obedience, by ſuch mercies as by which they are elected, called, juſtified, and glorified. Hence ſpringeth a readineſſe to doe the will of their God with chearefulnes, without grutching, or compulſion, and ſervile feare.

In the Mercy of God, conſider: Firſt, the decree. Secondly, the Act according to the decree. A decreed Mercy and an executed or exerciſed Mercy, Rom. 9. 15.

Gentle mercy] The Merciſull ſparing of God from deſerved puniſhment. Gen. 19, 16. Eſay 63, 1.

Merciſull] A pitsifull perſon, eaſily moved to grieve at the miſeries of other, and to ſuccour them. Luke 6, 36. *Be ye merciſull, as your heavenly Father is Merciſull.*

To forſake their owne Mercies] To ſtop and dam up the paſſage of Gods kindnes, that it come not to them (but curſes rather than bleſſings) by attributing all their good things to lying Idolles, not to the living God. Ionas 2, 8. *They that waite upon lying vanities, forſake their owne Mercies.*

Father of Mercies] One, who is in himſelfe moſt pittifull, and author of all mercy in all men. 2 Cor. 1, 3. *Father of Mercies.*

His Mercie is over all his Workes] The Goodneſſe of God to be ſo univerſally ſpred through all things which God hath made, as none of his creatures but have taſted of it more or leſſe, and juſt cauſe to praiſe it. Pſal. 145, 9.

To have Mercie] To execute and performe the whole counſell of election upon the veſſels of Mercie, by bringing them into the world, by calling, inwardly and outwardly, by juſtifying, ſanctifying, &c. Rom. 9, 18. *He hath Mercy, &c.*

The oppoſition and ſetting of mercy in this ſentence a-

against Hardning, plainly proveth this exposition which I have given. For, as under hardnesse, the whole worke and proceeding of Gods counsell is the just destruction of the Reprobate, so by the Law of contraries, (*Mercie*) must signifie the whole execution of Gods purpose, for the free Salvation of all the Elect.

A Covering Mercy-seate, Exodus 25,17. is commonly used for the mercifull covering and propitiation of sinnes, Psalme 65 4. It is a figure of Christ, Romans 3,25. 1 Iohn 2,12.

Bowels of Mercy] Most inward and tender affections; or most neere touch and feeling of the miseries of others. Luke 1 78. *Through the Bowels of the Mercy of our God*, Colossians 3,12. *Put on the bowels of Mercie.*

Lesse than thy Mercies] Inferiour in worth, or I am unworthy al or any thy Mercies, Gen 32,10.

To shew Mercie] To doe and expresse either the common workes of Mercie, of forgiving, giving, &c. which belong to all Christians, Iames 2.vers.13. Or else such speciall workes of mercie as belonged to widdowes, described in 1 Tim.chap. 5.verse 9.Romans 12,8.

Vessels of Mercy] The Elect. Rom.9,23. *Upon the Vessels of Mercy*, that is, such upon whom God hath decreed to shew mercy, unto eternall salvation.

Mercy and truth] Mercifull and true dealing, or kinde and faithfull, Gen.24,49. these two words they are often spoken of God towards men, Gen. 24,27 & 32,10. 2 Sam.2 6. Psal.25,10. & 57,4. & 61,8. & 89, 15. & 98,3. & 138,2. so it is spoken of men toward men, Gen.47,29. Ios.2,14. the first word sig.a gracious, kinde, and mercifull affection; the last sig. faithfulnesse, constantly to performe what is spoken.

To Merit] To make something due to us which was not due, or of lesse due, to be more due.

2 To deserve some thing of Almighty God, by the worthinesse of the thing done. Thus Iesus Christ alone Merieth, because there is an equall proportion between his perfect Righteousnesse, and the merit of it, which is eternall glory, Revel. 5,12.

3 To obtain and get a thing. Thus the Fathers often use this word in their writings: and thus, all Christians in a good sence, may be said to merit, because good works at last obtaine

taine heavenly bliſſe, although they cannot merit it by deſert.

This word (*Merit*) is not found in Scripture, but the matter ſignified by it, both for the ſecond and third ſignification, is found there, Acts 20. 28. Epheſ.1,14. Math.25,30, 31,32.

Papiſts diſtinguiſh merits into two kinds. Firſt, as merit of congruity, which they call a worke preparatory unto grace in perſons unregenerate. Secondly, of condignity, which is in the regenerate a worke of preparation to glory. In generall, a merite is an undue worke, making a reward due to us, which otherwiſe was not due. Such is no worke of a meere man, done either before or after Grace, becauſe they be not *Noſtra*, Ours. 2. *Debita*, a Debt. 3. *Vitioſa*, polluted. 4. *Manca*, unperfect. 5. *Inæqualia mercedi*, unequall to the recompence, Luke 17,10. 1 Cor.4,7. Rom. 11,35. Rom.8,18. but the good men be not ſaved by merites, yet evill men be damned by merit. *Auguſt.*

M. *I.*

Michael] Equall with the mighty God: it is one of the names of Chriſt, Daniel 12,1. & 10,13. *Michael ſtood up.* Phi. 2,6.

Might] Lively vigour, and nature, moiſture, whereby men are ſtrong and luſty, Gen 19,3. Pſal. 22,26.

Mighty one] Either the moſt ſtrong God, or the Angell his miniſter, endowed and armed with the power of God, whence Angels are called Mighty ones, Pſalme 78,25. *And powers, &c.* Eph.1,21. Col.1,16. *Libanon* (that is, the ſtouteſt and higheſt of them) ſhall fal by a mighty one.

Milke] A kinde of Foode which wee have from Kine and Sheepe, to nouriſh Babes and children withall.

2 The Doctrine of the Goſpell, eaſily taught unto the capacity of ſuch as be children in underſtanding. Hebrewes 5. 12. *Ye have neede of Milke*, that is, of the Catechiſmes or beginnings.

3 The doctrine of the word delivered, howſoever, eyther exactly, or eaſily; profoundly, or plainely, 1 Peter 2. Verſe 1. *Deſire the ſincere Milke of the Word.*

4 The graces of the holy Spirit, which are as neceſſary to an heavenly life, as Milke is to this naturall life, Eſay 55. 11 *Come, buy of me Wine and Milke*, Metaphors.

Milſtone] Either a ſtone in a Mill to grinde corne withall;

or any thing whereby a Man gets his living, by a Synecdoche, Deut. 24,6. *No man shall take the upper Milstone to pledge.*

2 Some severe punishment for a notable crime, Mat. 18,6. *Better a Milstone were hung about his necke, &c.*

☞ 3 A man or the heart of a man hardened in wickednesse Whose heart is harder then the nether Milstone.*

The Minde] That part of the soule, whereby wee understand and conceive things, called the understanding, Titus 1, 15. *Even their Minds are defiled*, Col. 1,21. *Your Mindes were set on evill workes.*

2 The whole faculties of the soule; both understanding, reason, will, and affections, as they are renewed by grace, Ro. 7,25. *I serve the Law of God in minde*; and flesh heere sig. all that is unregenerate.

3 A thought, cogitation or purpose, Math. 22,27. *Love the Lord with all thy Minde.*

4 Sentence or Iudgement, Rom. 14.5.

Minde of Christ] The whole truth of the word, concerning Christ, 2 Cor. 2,16. *We have the Minde of Christ.* Christs minde being otherwise unsearchable (as our minde and thought is) is made knowne to us by the Scriptures, through the Holy Ghost opening our wits to understand them.

2 That part of Gods Will, which is not revealed, but reserved as secret to him-selfe Rom. 11,34.

Will of the Minde] Evill reasonings, thoughts, and desires, which ariseth from our mindes, being corrupted with sinne Eph. 2,3. *In fulfilling the will of the Minde.*

To be like Minded] To have consent or agreement in Faith and Charity, to beleeve the same truth of God, and to have the same love in respect of conversation without dissentions, Rom. 15.5. Not every consent is commendable, but that which is according to Christ, that is, which is founded upon the wholesome Doctrine of Christ, and tendeth to the glory of Christ. For agreement in Heresie or in maliciousnesse, is not Christian concorde, but wicked Conspiracie, as *Origen* saith.

Mine] That is, my next children, and not my childes children, Gen. 48,5. So these two sonnes of *Ioseph* are made heires with *Iacobs* children.

Minister] A person appointed to serve the Commonwealth in ministring justice for the punishment of Vice, and praise of well doers, Rom. 13, 2. *Hee is a Minister of God for thy welfare.* 1 a Ruler ordained

of God. 2. set up by God. 3. in his stead.

2 A person ordained to serve the Church in administring the holy things thereof, 1 Cor. 4. vers. 1. *We are the Ministers of Christ.*

3 A Servant which attendeth and waiteth at a Table, or which doth other Duties of charity and mercy, Iohn 2,5. Romanes 16,1. *Phœbe, a Minister (or servant) of the Church. &c.* The Title of Minister or Servant is heere given unto *Phœbe*, because shee being a rich Woman, did minister releefe to such poore Christians as were converted to the faith; namely, to the Apostles and other that were Ministers of the Church, as before her the like did *Ioanna* the Wife of *Chuza*, and *Susanna*, Luke 8,1,2. Thus *Pæanius* and *Haymo. Vatablus* also thus judgeth.

And surely it is not unlike to bee thus, because shee had taken a long journey from *Cenchrea* to *Rome*, which old widdowes were unfit to doe: neyther could she have beene so long absent from her charge, if shee had beene a Deaconesse. But *Theodoret*, *Tolet*, M. *Calvin*, M. *Beza*, M. *Piscator*, doe thinke, that shee was one of the Widdowes described in 1 Timo. 5,5,6. &c. and did attend on strangers, cherishing and lodging them, ministring to the sicke, impotent, and aged, as a servant and Deaconnesse of the Church of *Cenchrea*, so stiled in the text it selfe.

4 The holy Angels, whom God as he will doth use to be Ministers and executioners of his will, and judgement, as he likewise useth winde, and fire and Lightning. Psalme 104, verse 4.

To Minister unto the Lord] To serve God in preaching the word. Thus *Chrysostome* expounds it, Acts chap. 13, verse 2. *Now as they Ministered unto the Lord.* The word sig. nothing else, but executing a publicke office or worke.

Ministery what it is.

It is a publique and Sacred Function, wherein men furnished with meet gifts, and duly called, do serve GOD and his Church, by dispensing and giving forth faithfully and wisely, the word, Sacraments, and other holy things, to the gathering of the Saints, and for the edification of the body of Iesus Christ, untill wee meet all in heaven, Ephes. 4. 11, 12, 13. This function is wickedly turned in the Romish Synagogue, into a sacrificing Priesthood of mans devising, beeing no

more like the Miniſtery of the Goſpell, than darkeneſſe is to light.

Miniſter of Circumciſion.] ſig. Chriſt who did execute his Office and Miniſtery onely toward the people of the Circumciſion, that is, the Iewes.

Miniſtring Spirits] The bleſſed Angels, ſent forth to miniſter for their ſakes, which ſhall bee heyres of eternall ſalvation, Hebrewes 1. Verſe 14. *Are they not all Miniſtring Spirits? &c.*

A Miniſter of ſinne] One, who teacheth perſons freely Iuſtified and abſolved from guilt and puniſhment of ſinne, being accepted for juſt before God by Faith in Chriſt, to live boldly in the ſervice of ſinne. Galathians 2, 17. *Is therefore Chriſt the Miniſter of ſinne?* that is, neyther Chriſt, nor *Paul* the Servant of Chriſt, taught ſuch Liberty, but the ſlatte contrary, that juſtified perſons have their hearts purified by faith, and are made able with hate of ſinne, to forſake the ſervice of it by the ſpirit of Sanctification.

Miniſtration] Diſtribution of almes to the poore, Act. 6, 1, 2. Rom. 12, 8. *The widdowes were neglected in their daily Miniſtration*, 2 Cor. 8. 4.

2 The function of ſuch as do preach either the Law or the Goſpell, 2 Cor. 3, 7, 8, 9.

Miniſtry] The calling of an Apoſtle; the generall being put for the ſpecial, by a Synecdoche of the whole for a part, Rom. 11, 13.

2 Such a function in the primitive Church, as did intend not inſtruction, but the exerciſe of diſcipline only, as appeareth by ſetting Miniſtry, in oppoſition to propheſie, which ſig. generally, whatſoever belongs to doctrine and exhortation: which two (as parts) are by *Paul* comprehended under that general faculty of propheſying, as under the generall word of Miniſtery he comprizeth as three ſpecials. 1. the Deacons, whoſe office was to releeve the poore. 2. the Widdow, thoſe duety was to cheriſh men in their ſickeneſſe. 3. Spirituall governours, whoſe charge was to watch over mens manners, as aſſiſtants to Teachers and Paſtors. Thus *Calvin, Gualter, Beza, Faius, Gryneus, Martyr, Olevian.* Alſo D. *Willet* and *Piſcator*, diſtinctly and fully ſo expound the place, Roman. 12. 7, 8. *Let us wait on our Miniſtery.* Thus it is read in the Greeke.

Pure Mirrh, or choiſe Mirrh] ſig. Pure, free, naturall as it floweth; and it is a ſweete gumme or moiſture which iſſueth from the Myrrh-tree, Exod. 30, 23.

By

By it is often figured and resembled the Graces of Christ, and of his Church, Cant. 1.13. and 3,6. and 4.14. and 5,1.5,13. Psalm. 45. verse 9.

Mirrour or looking-glasse.] A cleare and bright Glasse, wherein wee looke upon our faces, to behold our selves in them.

2 The doctrine of the Gospell, wherin Christ is manifestly and effectually to bee seene and looked upon, 2 Corinth, chap. 3. verse 18. *We doe behold, as in a Myrrour, the glory of the Lord.*

☞ 3. The law, wherein both what we are, what wee ought to be, is plainly seen. Iam. 1.23.

4. Christ himselfe, who is the Mirrour of his Fathers glory shewing it to us in and by himselfe, Heb. 1,3.*

Miracles] Some strange workes, evidently and truely done by divine power, contrary to the ordinary course of nature. Iohn 2,11. *This is the first Miracle that Iesus did.* Miracles are wrought for two ends. 1. to cause the beholders to wonder. 2. to confirme our faith in Iesus Christ, Marke 16. ver. last.

Mistery] A thing kept secret and hid from our understanding, till it be revealed to us. 1. Cor. 2,7. *We speake the wisedome of God in a Mystery, even hidden wisedome.* The whole Doctrine of Christ, concerning his person, Offices, and Benefits. It is used to sig. the signe of things hidden and secret, such were the Rites legall, and Sacraments Evangelicall.

2 The vocation of the Gentiles, which is called a Mystery, because it was hid and kept secret from many ages, Rom. 16,25. Also vocation of the Iewes towards the end of the world, Rom. 11,25. Also the maner of the resurection, 1 Cor. 15, 51.

3 The Spirituall union betweene Christ and his Church. This is called a Mystery, because it exceeds humane understanding, and is revealed onely to Gods children, Eph. 5,32. *This is a great Mystery, but I speake of Christ and his Church.* Foolishly then, & ignorantly do Papists hence gather their Sacrament of marriage. For not the conjunction of man and wife, but of Christ and his Church is a mystery. As also the Hypostaticall union of the two natures, 1 Tim. 3.16.

Mystery of iniquity.] False doctrine, and corrupt worship cloaked and covered with the name of Christ, & of Christian religion, 2 Thes. 2,7. *The Mystery of Iniquity doth already work.* It crept secretly & under hand, even in the Apostles time.

Mystery

Mystery of godlinesse] The doctrine of free salvation, thorough Faith onely in the bloud of Christ; or the whole doctrine of Christianity. 1 Tim. 3. v. 16. *Great is the mystery of godlinesse.* 1 Cor. 2, 8. Mat. 11, 25. 1 Cor. 2, 10, 14.

Mischiefe] sig: death and lesser evils, Gen. 42. 4. Exod. 22, 20, 12, 23.

M. *O.*

Moab] One so called, the son of *Lot* begotten in Incest. Gen. 19, 37. hee was the Head of a great nation.

2 A people and nation which descended and was borne of *Moab*, called *Moabites*, Esa. 15, 1. *The burthen of Moab.*

3 All the enemies of Gods people, Esay 25, 10. *And Moab shall be troden downe.*

Mocke] A bitter taunt, or scornfull jest, either for some naturall infirmity, or for pietie sake. In the former kinde, the children Mocked *Elizeus.* 2 King. 2, 23, *Come up Bald-head.* In the latter kind, *Ismael* Mocked *Isaac*, Gen. 21, 9. *Sara saw Ismael Mocking.* This is called persecution, Gal. 4, 29. Thus Iewes and Gentiles Mocked Christ.

Modesty, or humility of mind] That grace of the Spirit which enableth Christians so to moderate their affections, as that they keepe a comely meane in all parts of their behavior, Act. 20, 19. *Serving the Lord with all Modesty*, 1 Tim. 2 9. Modest apparrell, expresseth a modest and sober minde.

Moloch] An Idol of the *Ammonites*, shaped like to a man, being made hollow within, having seaven Closets. It was made of Copper, and the Israelites offered their sonnes and daughters unto it, Levit. 18. 21. *Offer not thy children to Moloch.* **See Bible note upon this place.**

2 Any kinde of Idoll whatsoever, by a **Synecdoche**. Levit. 20, 2.

☞ This *Moloch*, was worshipped in remembrance of *Mercury*, saith *Montanus* in Ila: for Saturne (whom the Poets faigne to have devoured his owne children) saith *Sanctius* in *Isaiam.*

Money answers all things] That great rich men with their Money, bring to passe that their Feasts are furnished with variety of all delights, Eccl. 10, 19.

Moone] That great Light which puts difference between nights and dayes; and bounds yeares and months by her course, Psalme 121, verse 6, *Nor the Moone by Night*, Genesis 1.

2 The world, and all earthly

ly thinges, which for their changeableneſſe, are likened to the Moone, Revelation, chapter 12. firſt Verſe. *The Moone was under her Feete.* A Metaphor.

New Moones] The firſt day of every moneth, which was holy, onely during publique ſervice; it ſignified that all the months and every ſeaſon of the yeare is made holy, and for good unto us, Eſay 1, 14. *Your new Moones, &c.* See Num. 28, 11.

To turne the Moone into bloud.] To give ſome fearefull token of Divine wrath, as if the courſe of Nature ſhould bee altered, Acts 2, 10. *The Moone ſhall bee turned into blood* The ſame thing is likewiſe meant, by the darkning of the Sunne, and Moone. A Metaphor.

To Mocke] ſig. 1. To laugh at one, and deride him for his graces, Gen. 21, 9. This *Paul* Gal. 4. calleth perſecution. 2. To abuſe, whereupon followeth Mocking, & laughing to ſcorn. Gen. 39 ver. 14.

☞ **More joy in heaven &c.**] Luk. 15. 7.

1. This is true of one true penitent, in cõpariſon of 99. counterfeit righteous ones, ſuch as the Phariſees were. Math. 9. 13. Luke 16. 15.

2. This is true of one true penitent, in compariſon of many truly righteous; in reſpect of the rarity of the converſion, the thankfullnes, diligence humility, and love of the converted, above others.

But not in reſpect of any neglect they have of the godly, or love to wicked perſons.*

Morning] That part of the day which is firſt after the riſing of the Sunne, Marke 16. verſe 2.

2 An whole artificiall day. A Synecdoche. Geneſis chap. 1 verſe. 5.

No Morning in them] No light of true comfort (ſuch as the morning brings to mens eyes, awaking out of ſleepe) to ſuch as refuſing to heare the Lords Prophets, turne to Wizards and falſe Prophets, Eſay chapter 8. verſe 20. *It is becauſe there is no Morning in them.*

Morning and Evening.] A naturall day, conſiſting of day and night. A Synecdoche. Gen. 1, 5. *The Morning and Evening were the firſt day.* A part put for the whole.

In the Morning] The time of the Reſurrection when Chriſt the Sunne of Righteouſneſſe ſhall ariſe, to the full comfort of the choſen, Pſal. 49, 15.

2 Vnſeaſonably, Eccleſ. 10. 16.

3 The firſt times. Gen. 49, 29. as at Evening ſig. the laſt times, verſ. ſame.

Every

Every Morning] Dayly, or from one day to another, Lam. 3,23. *Thy mercies are renewed every Morning.* Also at all times obe doing good, Eccleſiaſt. 11.6.

Early in the Morning]. Seaſonably, and in due time, Pſal. 5, 3. *Earely in the Morning (O Lord) thou ſhalt heare my voyce.* It ſignifieth every opportunity and fit time, both to pray for, and to receive bleſſings: as in Pſalme 88. verſe 13. and 92. verſe 2. and 90. verſe 14. and 143.8.

2 Quickely, ſpeedily, and in ſhort time, Pſalme 30,5. *Ioy comes in the Morning*, Pſalm. 90. verſe 5.

3 Diligently with great ſtudy and care, 2 Chro. 36. 15. *Riſing early, &c.*

Sonne of the Morning] The Day-ſtarre called Lucifer, becauſe it ariſeth together with the Morning a little before the Sunne doe appeare, Eſay. ch. 14, 12. *O Lucifer, Sonne of the Morning.*

The Out-goings of the Mornings and Evenings] The whole courſe of the day, and all things that fall out in it. Pſalme 65,8. *The out-goings of the Evenings and the Mornings praiſe theo*

To Morrow] ſig. hereafter or for time to come, Exod. 13, 14. Deut. 6,20. Ioſ. 4,6. Math. 6,34. As yeſterday is put for time paſt, Gen. 31. ver. 2.

More abundantly.] More than was needfull, were it not for the wickedneſſe of Men, who wil not believe God, Heb. 6. ver. 17. *God willing More abundantly, &c.*

From Morning to Evening] Every houre, moment, and minute of time, Iob 4. verſ. 20. *From Morning to Evening they be deſtroyed,* that is, Every moment they haſten unto their death.

To take the wings of the Morning] To uſe exceeding great ſpeede and celerity, doing a thing ſo ſuddainely, as the beames of the Sunne are ſcattered through the ayre, Pſa. 139,8.

To Mortifie] To kill, and to breake the ſtrength and rage of ſinne, by the Spirit. Roman. chapter 8. verſe 13. *If ye Mortifie the deedes of the body by the Spirit, you ſhall Live.* Coloſſian 3,5.

Mortification, what it is.

It is that worke or action of the Spirit of God, in the heart of a ſanctified man, enabling him by little and little, to crucifie and deſtroy the Old man, with all his affections and luſts which bee either in his Reaſon or Will, till they be wholly aboliſhed

abolished & taken away at the time of our death. See Rom. 6,5,6,7. It is called a godly sorrow, 2 Corin.7,10. Deniall of our selves, Luke chap.9. verse 23. Matthew 16.vers.24. Also Contrition, Acts chap.2. ver.38.

Mortality] An estate subject to death, 1 Cor 15,53. *This mortall must put on immortality.*

Moses] A person so cald, being a singular Prophet, by whom the Law was given, Exodus 3,vers. 1.

2 The bookes and writings of *Moses*, Luke 16, 29. *They have Moses and the Prophets*, Iohn 5,45.

3 The forme of civill government or politicke state, under *Moses* his constitution and direction. Matthew 19, 7,8.

Moses in three actions of his, bare a type and signification of Christ most cleerely, (and beside all other wayes.) First, in delivering the Morall Law in Tables of stone, he signifies thereby, the hardnesse and disabilitie of mans heart to performe the Law, 2 Cor.3,3. Secondly, when he sprinkled both the booke of the Law and all the people with blood, as it is recorded in Exod.24,8. Heb.9. 19,20. which signif. that guilt and condemnation procured by the Covenant of works; by the free Covenant ratified in the blood of Christ, and apprehended by faith, was purged; reconciliation with God purchased, and his Spirit to enable them to doe the Law in some measure. See Ier.31,32,33,34. Heb 8,8,9,10, 11,12. Luk.22, 20. Thirdly, when hee put a Covering on his face, &c. Exod. 34,29,30, &c. which figured that which is written, 2 Cor.3, 7,8,9,10. that they could not behold (for the hardnesse of their heart) Christ the ende of the Law, till they were converted to the Lord.

Into or unto Moyses.] sig. either by *Moses*, or by the hand and Ministery of *Moses*, as by the hand of *Malachy*, Mal.chap. 1,vers. 1. or into the doctrine of *Moyses*, like that in Acts 19.ver. 3. or *Moyses* being their guide and Leader, going first in that Sea wherein the Israelites followed him, being confident to doe so by his example. So *Chrysostome* and *Ambrose* expound it. 1 Cor.10,vers.2. *Were all baptized unto Moyse.*

Moyses] sig: One drawne out. See Exod.2,verse 10.

Mote] A thing so small, that it cannot be divided into parts.

2 Eyther some small sinne espied and resisted, or some great sinne unknowne and hidden from our sight, Math,7,3. *Let me pull the Mote out of thy Eye.*

Eye. A leſſer ſinne, willingly and wittingly continued in, is a beame, when a great ſinne (as Polygamy of the Fathers) not diſcerned to be a ſinne, is but a Mote.

Mother] One that bearth children naturally: thus was *Sarah Iſaacks* Mother; and *Mary*, Chriſts Mother.

2 One that bringeth forth children ſpiritually. Thus *Ieruſalem* which is above, is ſaid to be the Mother of us all, Gal. 4, 26.

3 One that careth for, inſtructeth, & defendeth others, as a Mother her children. Thus is *Deborah* called a Mother in *Iſrael*, Iudge. 5, 7. That is, a Governor which bare a Motherly affection, Rom. 16, 13. 1 Timo. 5, 2.

4 Ancient women, which excell in yeeres, 1 Tim. 5, 2. *The elder women, as Mothers.*

A Step-mother, and one that is to be honored, loved & cheriſhed as a Mother. The fifth Commandement, *Honor thy Father and thy Mother.* Ioh. 19, 27 *Behold thy Mother.*

6 One that is neer and deere unto Chriſt (as a Mother to the Childe) Matthew 12, 50. *They that doe the will of my Father, they are my Mother and my Brethren.*

Mother of us all] The holy inviſible Catholike Church, which (as a common Mother) bringeth foorth children into the Chriſtian world, Galathians 4, 26.

Nurſing Mothers] Queenes and Princeſſes, which like nurcing Mothers, foſter and maintaine the Church of God by their authority & good lawes. Eſay 49, 23.

The Mother of whoredome] The author, inventer, and cheriſher of ſuperſtitions and Idolatries (which are ſpirituall whoredomes.) Rev. 17, 8. *Mother of whoredomes and abhominations,*

Moving things.] Things moving ſwiftly in the waters, as fiſhes Lev. 11, 10. or in the earth, as Weaſels, Mice, Lev. 11 29. and fowles flying, Gen. 1, verſ. 20.

In Eſay 54, 10. Mountains and hills are put and uſed, to ſignifie durance of things, and by the end or utmoſt bounds of hills in Gen. 49, 26. is meant all the world over, and ſo long as it endureth: for *Iacobs* bleſſings conteyne beſide earthly, heavenly Bleſſings alſo in Chriſt, whom *Ioſeph* and *Iudah* figured in the birth-right and gouernment.

Mountaines] The higheſt places of the earth, Pro. 8, 25. *Ere the Mountaines were.* Mountaines have eminency and firmneſſe, they be high and unmoveable

able or lasting. In Psalme 18,7. Mountaines are put for heaven. Also Dan. 2, 45. For heavens are the place of the most high God, from whom that Stone Christ was sent.

2 Great men, and Rulers, Psalme 72,3. *The Mountaines may bring peace,* Esay: *Tell the Mountaines, &c.* Potentates of the earth are exalted, as Mountaines, and thinke themselves strong.

3 Arrogant and proud tyrants, swollen like Mountaines, with ambition, Iob 9,5. *GOD transplateth Mountaines, & overthrowes them in his wrath.*

4 The invisible, even the holy Catholike Church, eminent and durable as a Mount, Psal. 15,1. & 125,1. Sometime it signifies *Moriah* or *Sion,* where was the Sanctuary of God, Psal. 121,1.

5 The visible Church, Esay 2,3. *Let us goe up to the Mountaine of the Lord,* Obad. 16.

Mountaines and hilles are put for Realmes and Kingdomes civill and worldly, which being but temporary and changeable, are inferior in glory to the Mountaine of the Lord; that is, his Church collected of Iewes and Gentiles, which in honour and esteeme exceedeth all earthly Regiments, because it is universall. 2. Consists of voluntary Citizens. 3. Hath God dwelling in it to preserve and rule it. 4. Because it is taught of God the true Doctrine and worship. 5. It is made to walke and live truly according to that Doctrine and Religion: see Esay 2,1,2,3. Also **Mountaines**] The high hills and places wherein the heathens worshipped their Idols, Ezekiel 18, 6. See Deuteron. 12,2.

Mountaines and Valleyes] Men of all sorts, high and low, rich and poore, Esay 4,4. *Valleyes shal be exalted & all Mountaines and Hils shall be brought low,* Luk. 3.5

Not to hurt in the holy Mountaine] That in the Christian Church, by the operation of the Spirit in the Ministry, there should be such meekenesse and agreement of minde, as one should not study to hurt another, but to helpe rather: which is elsewhere Esay 2. and Mich. 4,2,3. expressed by turning into mattocks & pruning hooks, their swords, and speares. Esay 11,19. *They shall not hurt, &c. Iunius* expounds this by Rom. 8 28. both sences may stand. How is the Romish persecuting Church (all bent to hurt and kill the Saints) the holy Mountaine, the Catholike Church? It is the malignant and Cainiticall or sanguinary Church. Revel. 17,6.

Mount of the Congregation] *Syon,*

Syon, where Gods people used to gather themselves unto the publicke service of God, Esay 14,13.

Mountaine of God] *Horeb*, where God appeared to *Moses*, & gave his Law unto his people, Exod.3,1.

It is also so called, because it was great and high. See Psal. 36,7. & was sanctified of God by his appearing there, now; and after when God came downe upon it to give his Law Exod.18,5. and 19,3,17,18. so in 1 Kings 19,vers.8. It was called of dryneſſe, being unwatered, and *Sinai* of the store of brambles which grew there.

Mourning] A godly griefe or sorrow, for our owne or for the sinnes of others, Math.5,4. *Blessed are they that Mourne.*

2 A moderate sorrow, for the worldly evills that do befall our selves or others, Matthew 2,18. *Mourning and weeping*, Genesis 23,2. *To Mourne for Sarah.*

3 Vnmeasurable and greevous lamentation and heavineſſe, expreſſed by smiting the body, tearing the hayre, renting the garments, &c. Math.24,30. Gen.37,35.

4 Iudgements and calamities, which cause Mourning, By a **Metonimie**. Ezek.2,vers.10. *Mourning, Lamentation, and Woe.*

The High Priest under the Law in mourning must not uncover his head, nor goe out of the Sanctuary to mourne for any, because he had on his head the Crowne and the annointing Oyle, Levit. 21,10,11,12. This was to signifie that Christ after his resurrection hath obtained all happineſſe and glory in heaven, in all excellency, without the least misery and sorrow: see Revel.4,4,5. and Heb.2,7. Zach.6,12. And that beleevers also through him shal obtaine the like. See 1 Cor.15, 47,48,49. and Heb.2,9,10.

Mouth] That part of the body, which is the Instrument of speech.

2 Speech or words uttered by the mouth, which is the Instrument of speech, Esay 49,2. *Hee hath made my Mouth like a sharpe sword*; that is, my words were as sharpe and piercing as a sword, Psalme 73,9. *They set their Mouth against Heaven.* See Gen.24, verse 57. and 40. and 45,21. Exod.17,1. Num. 9,20. Deuter.1,26. Psalme 49,14. compare Deut.8,3. with Luke 4,4.

Mouth] signifieth commandement, Genesis 41,41. Iob 39, 30. Luke 19,27.

To be with ones Mouth] To instruct, and teach one, what, and how to speake, Exod.4,12. *I will be with thy Mouth.*

Mouth

Mouth of the Lord] The Lord himselfe, revealing and opening his will unto the people, Esa. 40,5. *The Mouth of the Lord hath spoken it. Augustine*, by the Mouth of the Lord understands Christ the Sonne of God, who declared the Father unto us, Iohn 1,18.

Note. Interpreter is opposed to mouth, Gen. 45,12. compared with Gen. 42, 2. for an Interpretor is another mans mouth, Exod. 4,16.

Breath of his Mouth] The Doctrine of the Gospel uttered by the Ministers thereof. 2 Thes. 2,8. *Whom the Lord shall consume with the spirit or breath of his Mouth*, Esay 11,4.

Rod or staffe of his Mouth] The mighty and powerfull word of God, Esay 11,4. *He shall smite the earth with the rod of his Mouth.*

Mouth of the earth] Earth it selfe, taking in as a mouth, the blood of *Abell* to hide it. Genes. 4,11. *The Earth opened her Mouth.*

To kisse the Mouth] To love, honour, and obey his words, Gen. 51,40. In this sense *David* saith, Kisse the sonne, Psal. 2,12. and *Samuel* kissed *Saul* being King, 1 Sam. 10.1. and Men kisse his lips that answereth right words, Prov. 24,26.

To open the Mouth] To begin to speake, or to make an entrance into the speech, after good deliberation taken, Mat. 5,1. *Then Iesus opened his mouth*, Acts 10,34. *Peter opened his mouth.*

2 To restore the use of speech Luke 1,64. *His mouth was opened immediately.*

Mouth of the Brookes] The Lips of the Rivers, to which the two bankes are in stead of two lips, Esay 19,7.

To stop the Mouth] To put to silence, or to make dumbe, through astonishment of Gods workes, Iob 5,16. *Iniquitie shall stop her mouth.*

Mouth of wickednesse] A very wicked man, which with his mouth speakes foorth wicked things, Psal. 107,42.

To speake Mouth to Mouth] To speake manifestly, and not darkely, Numbers chapter 12. verse 8.

M. V.

Multitude] The greatest and mightiest men, which by might beare downe right, oppressing the poore by fraud or force, Exod. 23,2. *Thou shalt not follow a Multitude to doe evill.*

2 The common people, or vulgar sort of men, because they are the greatest number, Math. 9,8. *When the Multitude saw it.*

Voyce of a Multitude] A moſt vehement, ſtrong and lowd ſound, Dan. 10, 6. See Ezek. 1, 24.

Multitude of people] Aboundance, or great ſtore of people, Prov. 14, 28. *In the Multitude of a people is the honour of a King.* But multitude of people, is no note and marke of a true Church; forſomuch as many walke in the broad way, whereas few walke in the ſtraight way.

In Multiplying, I will multiply] With certainty and greatneſſe to increaſe: Gene. 3, 16. *In Multiplying I will Multiply.* By this ingemination or doubling of words, both vehemency and certainty of the thing is meant, as in Gen. 2. *In dying thou ſhalt dye.*

Murder] The taking away of mans life unlawfully, Rom. 1. 29. *Full of Murder.*

2 Kinds or degrees of murther by *Moſes*, deſcribed Deut. 19. One by ignorance or errror verſe 4. the other of hatred pretenſed, verſe 11. or ſuddaine, Exod, 22, 21, 22.

3 All cruelty, in deede, word, or thought, Exod. 20, 13. *Thou ſhalt not Murther*, 1 Iohn, 3, 15. *He that hateth his Brother in his heart, is a Murtherer.* A Synecdoche.

Murtherers and Thœves] Not only Men-killers or groſſe ſtealers: but all oppreſſors, wrong-doers, cruell exacters, and fraudulent dealers, which by wiles and cozenage drawe unto them the goods of other men, Eſay 1, 21, 23. *Now Murtherers and Companions of Theeves.*

Murmurer] A grutching diſcontented perſon, which is diſpleaſed with Gods diſpenſation and dealing, 1 Corin. 10, 10. *Neither Murmure ye as ſome of your Fathers Murmured*, Mat. 20, 11.

To Murmure] To grieve in minde ſecretly, for want of ſome good thing which wee deſire; or for feeling ſome evill things which wee would not have, 1 Cor. 10, 10. Ioh. 6, v. 41. 43, 61. Here it noteth indignation and offence taken upon Chriſts words carnally underſtood, but in Ioh. 7, v. 12. it ſig. ſpeech ſecretly whiſpered in the eare, out of feare of men.

To Muzzle] To deny and keepe backe meate and maintenance from Labourers, men, or beaſts, Deut. 25, 4. 1 Cor. 9. 9. *Thou ſhalt not Muzzle the mouth of the Oxe.*

Muſt] A neceſſity of that thing whereunto it is applied. Heb. 9. verſe 16, *Where there is a Teſtament, there muſt bee the death of him, &c.* Acts 14. 22. *We muſt through many afflictions enter into heaven.*

2 A dutie, and that which ought to be, 2 Tim. 2, 6. *The Husbandman Muſt labour, before he receive the Fruite.*

Muſicke or Melodie of the Land,] ſignifieth, the Praiſe-worthy, or beſt and moſt commendable fruite of the Land, and for which ſongs of prayſe were given to GOD, Gen. 43. verſe 11.

☞ **Myſtery**] See Miſtery, Secret.

Muſt] See Neceſſity: ſignifieth a neceſſity of a thing in diverſe reſpects.

1 Of a good thing in reſpect of Gods Commandement and duty, as Rom. 13,5. 2 Timot. 2. 6.

2 Of a good thing in reſpect of Gods promiſe.

3 Of a morall evill or ſinne in reſpect of Mans propenſion to it, Satans Suggeſtions of it, Math. 18, 7.

4 Of a ſinne in reſpect of Gods Permiſſion of it, and purpoſe of that permiſſion, by his providence and power to extract good out of evill. 1 Cor. 11, 16.*

N. A.

[Naked]

ONe that is voyd of all Cloathing to cover his body, Gen. 2, 25. *Adam was Naked, and was not aſhamed.*

2 One, that had layd aſide and put off the chiefe of his garments, 1 Sam. 19, 24. *Saul fell downe Naked*, that is, he put off his Kingly apparrell, Eſay 20, 2. without his gowne, not without his ſhirt.

3 One, which lacketh Chriſt, the wedding and beſt Garment, Reve. 3, 17. *Thou art poore and Naked*, that is, voyde of Chriſt and his graces.

4 Such as want the favour and protection of God, which is our beſt covering, Exod. 32. 25. *When Moſes ſaw the people Naked.*

5 One, which is not yet clad with immortall glory, 2 Cor. 5, 3. *Wee ſhall not be found Naked.*

6 One ſtript and left without worldly goods, Iob 1, 2, 21. 1 Tim. 6, 7.

Nakedneſſe] Lacke of bodily cloathing in whole or in part, 2 Cor. 11, 27. *And in Nakedneſſe.* Alſo our ſecret parts, Gen. 3, 7. & 9. 22. Lev. 18. often.

2 Want of Chriſt Ieſus, his merits, and graces of the Spirit: which are the Soules deckings and ornaments. Revel. 3. 18. *That thou mayeſt hide thy filthy Nakedneſſe.* This is ſpirituall Nakedneſſe.

3 Weake, naked, and ruined places, Gen. 42, 9.

There is a double Nakedneſſe to be gathered out of Gen. 2, 25. *They were both Naked, and were not aſhamed*; and Gen. 3, 7. *They knew they were Naked, and ſowed Figge-leaves.* The former was a Nakedneſſe full of glory, holineſſe, and innocency, containing 4, things. 1. uprightneſſe of minde and will. 2. beauty and brightneſſe of the whole body and every part. 3, harmony and conſent of appetite, ſenſes and members with the minde. 4. impaſſibility of the body, not obnoxious to cold, heate, or to ſuffer any hurt. The latter nakedneſſe after ſinne, is full of turpitude, miſery, and containeth a ſenſe of all thoſe evils contrary to the foure good things now mentioned. As 1. depravation of minde and will, by blindeneſſe and perverſeneſſe; and depri-

deprivation of the Image of God in Wiſedome, Holineſſe, and righteouſneſſe. 2. filthyneſſe and deformity, in the privy members ſpecially. 3. rebellion in the appetite, and interiour powers againſt the rule of the minde. 4. Paſſions ſundry and many, afflicting and affecting the body by diſeaſes and diſtemper of the ayre, &c.

Name] That whereby one perſon is knowne from another; as *Peter*, *Paul*, &c. Math. 1,21. *His Name ſhall be Ieſus.* Luke 1,6. *He ſhall be called Iohn.*

2 Teſtimony or report given of any man, which if it bee for good things, and given by good men, then it is a good Name; otherwiſe it is an evill Name, Prov. 21,1. *A good Name is better than Riches.* This is that whereby we are made knowne and manifeſt to others, as men by their names.

3 Our ſelves, or our owne perſons, Luke 10. 20. *Rejoyce that your names be written in the Booke of life*; that is, that ye are knowne before, and loved of God from everlaſting, Rev. 21, verſe laſt.

4 Honour, renowne, prayſe, or glory, Deut. 26,19. *To make thee high above all Nations in Name.* Gen. 6,4. Menof Name. Eccle. 7,3. As vile perſons are ſayd to be men without Name. Iob 30,8.

5 Appearance, ſhew, and ſeeming, Revel. 3,1. *Thou haſt a Name to live.*

6 Memory, mention, Prov. 30. *His Name ſhall be put out.*

7 The moſt noble and powerfull Creatures in Heaven and Earth, Acts 4,12. *There is given none other Name under heaven.* Ephe. 12,1. *Above all Names.*

8 Great excellency and dignity, Phil. 2,9. *And given him a Name, &c.*

9 Knowledge, Rom. 1,5. *For his Name among the Gentiles*; that is, to make him knowne by ſpreading the Goſpell, which is alſo ſometime called the Name of God and of Chriſt, as Mat. 19,29. Marke 10,29. Luke 18,29. Laſtly, authority, power, or vertue, 1 Cor. 5,4.

☞ 9 A finall cauſe, or reaſon and argument inducing to any thing; as namely the ſervile uſe, goodneſſe, profit, prayſe, pleaſure, or contentment of ſome perſon; or for his ſake and becauſe of him, that hee may receive profite thereby, &c. Rom. 1,5. Mat. 19, 29.

10 The repreſentation of another perſon, the ſteed or ſupply of ones preſence, place or worke, Ioh, 5,43. Math. 10. 41,42, and 19,27.

11 The Commandement and Authority of ſome perſon.

12 The ayde and aſſiſtance of

some higher power, Psalme 44, 8. Luke chap. 10, verse 17. Marke 16, 17. Matthew 7, 22.

13 The merite, mediation or meanes of some higher person, or the confidence had therein, Iohn 16, 23, 24.*

Name, when it is referred to God] Any thing whereby God and his will is made better knowne to us. Thus his Titles, as *God, Iehova, Lord, &c.* Also his properties; as Mercy, Goodnesse, Truth; his workes, his Word, his Sacraments, his Religion, his Doctrine; All these are the Names. Exod. 20, 7. *Thou shalt not take the Name of the Lord, &c.* Exo. 3. 18. *This is my Name for ever.* And 33, 19. and 34, 6, 7. Psal. 8, 1. Iohn 17, 26. 1 Tim. 6, 1. Else-where often.

2 The ayde and helpe of God, Psal. 44, 5. *In thy Name we shall tread downe our Enemies,* 1 Sam. 17, 45. *I got against him in the Name of my God.*

3 His honour, renowne, and glory. Psal. 76, 1. *His Name is Great in Israel.*

4 The renowned vertue and power of God, Math. 7, 22. *In thy Name, &c.*

Name of Christ, of Iesus, of Lord, of God] Christ, or Iesus himselfe, or God himselfe, Acts 9, 14, 16. Psalme 124, 8. 2 Tim. 2, 10. The meaning hereof, is to admonish us to seeke to understand no more of God and of Christ, than is made knowne unto us in the word.

2 The Commandement of Christ. 2 Thes. 3, 6. Col. 3, 17.

My Name shall be in him] Christ to be very true God, coessentiall with his Father: also his lively Image by whom hee is knowne; and lasty, his Vicegerent authorised to bee Lord and Ruler over his people. Exodus 23, 21. *Because my Name is in him.*

To give ought for the name of Christ] To entertaine one for the love and sake of Christ, because hee honoureth him. Marke 9, 41. *Whosoever shall give a cup of cold water for my Name.*

In the Name of a Prophet, Disciple, righteous man] As a Prophet, as a Disciple, as a righteous man, because they be such, Mat. 10. 41, 42. *He that receiveth a Prophet in the Name of a Prophet, &c.*

A Name above every Name] Such dignitie and renowne, as farre excelleth all earthly and heavenly dignity and renowne, whatsoever is in any Creature. Eph. 1. 21. *He hath given him a Name above every Name.*

To come in the Name of the Lord] To be sent of God, or to come from him, furnished with Divine authority as his

pecu-

peculiar Messenger. Mark. 11,9. *Blessed be he that commeth in the Name of the Lord.*

To be baptized in the Name of the Father, &c.] To be dedicate and set apart by baptisme unto God, as his peculiar people and worshippers, Mat. 28, 19. *Goe teach all Nations, and Baptize them in the Name of the Father, of the Sonne, and Holy Ghost.*

☞ 2 To receive Baptisme at the hands of Man, who in the behalfe of the Trinity, and by the authority thereof, doth Baptize.

3 To be Baptized with the circumstance of Prayer made to the whole holy Trinity, or with calling on the Name of one God, and in the three Persons.

4 To be baptized by the power of the Trinity then named.*

To be baptized in the Name of Christ] To give our Names to Christ by Baptisme, and therein to be made partakers of his death, buriall, and resurrection. Acts 8,16. *They were onely Baptised in the Name of Christ*, Acts 19,5.

Name of blasphemy] One full of blasphemies against God, against goodnesse, and against good men, Reve. 13, 1. *And upon his head a Name of blasphemies.*

To be named with ones Name] To be taken and accounted for ones Child, no lesse than if he were borne of him-Gen. 48,19. *Let my Name be named upon them.*

Thus Gods Name is sayd to be called on us. Deut. 28, 10. 2 Chron. 7,14. Ier. 14,9. that is, we are named the sonnes of God, 1 Ioh. 3,1.

2 To be renowned by bearing the Name of some most excellent, as Christians are by bearing the Name of Christ, Ephe. 3,15.

3 To be accounted ones wife, Esay 4, 1.

☞ 4 To have a new Name put on him in Circumcision or Baptisme, thereby to be put in minde of our duties, as Esay 8, 3. Luke 1, 59, 60, 61, 62, & 2, 21.*

To come in the Name of Christ] Either Christ his agnomination, or his authoritie, Math. 24,5.

New Name] The Childe of God. Rev. 2,17. *I will give unto him a new name.* (See new) Some others expound it of the spirituall benefits of Christ, and the dignity that followes them.

Not to Name a thing] Not to speake or make mention with pleasure and liking, but with a loathing and detestation of the thing named. Ephes. 5,3. *As for Covetousnesse, let it not*

once be named. Pſal. 16. 4. Exod. 23, 13.

A Name better than of ſonnes and daughters] The title and name of the children of God, of ſonne or daughter of God, of members of Chriſt, of heire and fellow heire with Chriſt; which is more excellent by much, than to be called or named a father of children: this is ſpoken for the comfort of godly Eunuches which are childleſſe. Eſay 56. v. 4 and 5.

To deſpiſe his Name] To contemne and cauſe to be ſet at nought, the outward true worſhip of God, as the Prieſts and Iewes did, by offering corrupt Sacrifices, contrary to the Law. Malac. 1, 6. *Ye deſpiſe my Name.* See ver. 7, 8.

For his Names ſake] The voluntary forſaking of Country and goods, for this end and cauſe, that they might preach the Goſpell to the Gentiles, 3 Iohn 7.

Through thy Name] Thorough the true knowledge of himſelfe: a Metonimie of the ſubject. Iohn 17, 11. *Keepe them through thy Name.* Others expound it of the power of God, whereby men are preſerved: both expoſitions may ſtand; for God by his might keepes ſuch as ſoundly know and feare him, and none other.

To have a deſire to his Name] Inwardly to meditate of the truth, juſtice, and power of God, as alſo of his word and worke, thereby to proppe and ſtay their ſoules in patience and truſt, till their deliverance promiſed, came. Eſay 26. 8. *The deſire of our ſoule is to thy Name.* This their meditation in the ninth verſe is ſet forth two wayes; firſt, by the earneſtneſſe of it, expreſſed in two termes, (ſoule and ſpirit) Secondly, by the continuance of it, (night and morning) that is, all the day long.

Nature] Our eſtate by birth, being borne into the world corrupt and ſinfull, Epheſ. 2, 3. *We are by Nature children of Wrath*; that is, ſuch to whom the wrath and judgement of God is due, even for our birth, through the guilt of that corruption, which by ſinne fell into our nature. Rom. 11, 24. *Wilde by Nature*; that is, by impurity and uncleanneſſe of Nature.

2 Senſuality. 2 Pet. 2, 12. *As Naturall bruite beaſts.*

3 A prerogative gotten by Birth, or Naturall deſcent and generation. Gal. 2, 15. *We which are Iewes by Nature.*

4 Naturall reaſon or judgement, ſhewing men what is honeſt, what unhoneſt. Rom. 2, 14. *Gentiles doe by Nature things con-*

contained in the Law.

5 A long continued, and commonly received cuſtome, 1 Cor. 11, 14. *Doth not Nature teach you, &c.* Some interpret Nature here to be the common inſtinct of nature.

6 In truth, or in very deed. Gal. 4, 8. *Ye did ſervice to them, which by Nature were no Gods*; that is, not Gods indeede and truely, but by opinion and eſtimation of men.

7 Godly qualities and good diſpoſitions put into our Nature by divine power, 2 Pet. 1. 4. *Partaker of the Divine Nature*; that is, of righteouſneſſe and true holineſſe, wherein we reſemble God, as children their Father: bearing the Image of his wiſedome and purity.

8 Eſſence or ſubſtance, Heb. 2, 16. *Hee tooke not the Angels Nature.* Iames 3, 7. *The whole Nature of Birds and of Beaſts, hath beene tamed by the Nature of man.*

☞ 9 Kind or kinred, Iam. 3, 7.

10 Diſpoſition or inclination of any creature to ſomething agreeable to his being and conſervation. Iames chapter 3, verſe 7. Nature of Birds.

11 Vertue, power, or Wiſedome, or all theſe. Iames chapter 3, verſe 7. Nature of man.*

Naturall bruite Beaſts.] Perſons carried unto bruitiſh luſts, being led not by any reaſon or counſell, nor by the Spirit of God, but by a blind violence of Nature voyde of Iudgement, 2 Pet. 2, 12. *As Naturall bruite Beaſts.* Theſe are ſayd heere, verſe 12. to be made to be taken, by a ſpeech borrowed from beaſts framed to that end, to become a prey to others which conſume them: ſo theſe divelliſh creatures willingly put themſelves into the ſnares of ſinne, being veſſels of wrath prepared to deſtruction, Rom. 9, verſe 22.

Naturall ſonne] One truly and indeed begotten by the Goſpell, Titus chapter 1, verſe 3. *Titus my Naturall ſonne*, or my owne ſonne, 1 Tim. 1, 2.

Naturall body] A body quickned by the ſoule, and maintained in life by Naturall and ordinary meanes, as meat, drinke, ſleepe, &c. and is ſubject to naturall affections and operations, as generation, nutrition, augmentation, motion, &c. Contrary to this is a ſpirituall body; which being endowed with the condition of immortality, is preſerved alive without ſuch meanes, by the immediate worke of the Spirit, 1 Corinthians 15, 44. *There is a Naturall body, and there is a ſpirituall*

mall body. The body when it is sowne and buried, is not now a Naturall body, but was while it lived.

As mens bodies in this earthly estate are sayd to be animall (or naturall) because they are quickned by the soule, which doth vivifie or give them life. 2. Because this animall life being weake, needeth many naturall helpes, as meate, ayre, rest, Physicke, &c. And thirdly, are subject to naturall or animall affections or operations, as generation, augmentation, nutrition, motion, mutation, corruption, &c. So after the resurrection, the same bodies of the Saints are called spirituall, not for that they bee turned into spirits, (because they remaine still bodies without any change of substance) but in regard they shall bee endowed perfectly with the condition, qualities, and gifts of the Spirit, as our Saviour saith, Math. 22. *They shall be like the Angels in Heaven*, which neither marry, nor give in marriage. The bodies once raised, shall bee wholly moved and ruled by the Spirit of Christ their Head. 2. Be altogether subject to the Spirit, and shall intend none but spirituall actions. 3 Enfreed from all actions of naturall life: and fourthly, the Spirit shall immediately sustaine them by his exceeding vertue, without any such helps as now our fraile and animal life doeth stand in neede of. They therefore erred grosly which taught, our bodies should bee changed into spirits, and become unsensible, invisible, untouchable, &c. as one *Ioannes Hierosolimitanus*, and after him M. *Stapleton* affirmeth, and as the Anabaptists do hold: for the resurrection shall adde glorie unto, but shall not destroy the natures of bodyes, else could it not affoord matter and cause either of comfort in the godly, or of terrour in the wicked, if the same bodies did not rise againe.

Naturall care] True and faithfull care, voyde of counterfeiting and negligence. Phil. 2, 20. *Which hath a naturall care of your matters.*

Naturall use] A custome agreeable to the Law of nature. Rom. 1. 26. *Did change the naturall use, into that which is unnaturall.*

Naturall man] The unregenerate man, who still sticketh in the old corruption of Nature, his ignorance and obstinacy which hee brought with him into the world. 1 Cor. 2, 14. *The Naturall man perceiveth not the things which be of God.*

Naturalnesse of love] Truth and

and ſincerity of love. 2 Cor. 8. 8. *I prove the naturalneſſe of your love.*

Naturally] By light and inſtinct of Nature. Iude 8. *What things they know naturally.*

Two Nations] Father of two people, Gen. 25,23.

Nation] Either the Country or the people which inhabite it, Pſal. 117,1. *Prayſe him all yee Nations.* Reve. 7,9. *Of all Nations, kindreds, and people.* Exod. 19. 6. *Ye ſhall be an holy Nation.*

2 The author and head of a Nation or people. Geneſ. 25. *Two Nations are in thy wombe.* This is meant (by a **Metonimie**) of *Iacob* and *Eſau*, the two rootes of the *Iſraelites* and *Edomites.*

To encreaſe a Nation] To heape upon the Iewes being brought low, life and all good things more and more, Eſay 26,15.

A great Nation] A large poſterity both for quantity and qualitie, for number and name; ſo was *Abrahams*, for of him came the Iſmaelites by *Agar*, the Midianites by *Kethura*, and the Iſraelites, which were great in multitude. Secondly, in renowne. Thirdly, in Lawes. Fourthly, by the covenant with God. Fiftly, becauſe great Kings, Prophets, and holy men came from him. Gen. 12,2.

Navill] That member and part of the body which is in the middle of the belly, &c.

2 The extreme impurity and deformity of our corrupt Nature, Ezek. 16,4. *Thy Navill was not cut*; that is, thy impure and ſinfull nature, was not corrected and healed.

3 The middle part of any thing. Iudg. 9,37. *I ſee folke come downe by the Navill (or middle) of the Land.* **Metaphor.**

4 The whole body. **Iob 40,** 11. *His force is in the Navill of his belly.* **Synecdoche.**

5 Both body and minde, and whatſoever is within or without a man. Prov. 3,8. *So health ſhal be to thy Navil.* **An Allegory.** As Infants in their mothers wombe, by the Navill take in nouriſhment from the mother to ſtrengthen the moſt inward parts; ſo the godly in the Church are fed, ſtrengthened, and put in good plight every way, through the true knowledge and reverence of God.

Nazarite] Hee was a perſon which had made a vow of ſeparating himſelfe to the Lord in a ſpeciall manner: the Law and order whereof is written, Numb. 6. 2,3,4,5,6,7,8. &c. untill verſe 21. It ſignified ſundry things. 1. the purity of Chriſt, that was ſo perfectly ſeparate from ſinners, Heb. 7,26.

2 That

2 That we ſhould ſeparate our ſelves from all evill things, and whatſoever hath a ſhew of evill 2 Theſ. 5, 22.

3 Whereas the Nazarite was holy in a ſpeciall manner, this ſignified the perfection of holineſſe in Chriſt above other; and that at length hee ſhould give the like holineſſe to his Church, Epheſ. 5, 26, 27, 28.

☞ 4 A dweller in the Citty Nazareth.

5 A profeſſor or follower of the vowes or ceremonies of a ſect called Nazarites.

6 Chriſt as in the 1. & 3. ſenſe.

N. E.

Neceſſity] 1 Want of good things temporall, Rom. 12. 13.

2 Any conſtraint or forcing cauſe, by authority &c. 1 Cor. 9, 16. 2 Cor. 9. 7 and 6, 10.

3 The meanes or uſe of a thing, both in procuring good, and preventing evill, Heb. 7, 12.

4 Every one that doth us good, and is neere us in mercy, and charity, though far diſtant in dwelling, Luk. 10, 36, 37.

Neceſſity is twofold:

1 Abſolute, a force which wee cannot reſiſt or avoyde it.

2 Conditionall, where we may doe good as we are commanded, or muſt ſuffer evill and puniſhment as wee are threatned: for if we chuſe to doe good, there is no neceſſity that we ſhall be puniſhed; and if wee out of infidelity will try the danger of puniſhment, there is no neceſſity of doing our duty, Rom. 13, verſe 5.*

Necke] The higheſt part of a naturall body, and the chiefe City in a politicke body, as *Ieruſalem*, Eſay 8, 8.

Neere to curſing] That the curſe and wrath of God is not by and by executed after the ſinne againſt the Holy Ghoſt is committed, but is often reſpited, Heb. 6. verſe 8. See the like phraſe, Heb. 8, 13. *Neere to be done away*; to *ſigni.* that it was not farre off to bee done away.

Neighbour] One that dwelleth nye or neere to us, in the ſame burrow or ſtreet.

2 One that is neere unto us in kinde or blood: even every man and woman that come of *Adam*, Math. 22. 39. *Love thy Neighbour as thy ſelfe*: whoſoever is of our nature and kinde, and doth or may ſtand in neede of us, is our Neighbour.

To have God nære us, and to be nære God] God to be joyned to his people by a Covenant with them in Chriſt. Ephe. 2, 13. and by readineſſe to ſuc-

ſuccour and ſave them, according to that Covenant when they ſeeke him. Pſal. 145,18. and 248. 14. On the other ſide, Gods people are ſayd to be neere God by their ſervice of him, Levit. 10, 3. and by ſpirituall alliance in Chriſt. Iohn 20, 17. 1 Iohn 3, 1. For this word neere or nigh, is put for kindred, Lev. 21, 3. Chriſt draweth neere to God for his people, Ier. 30, 21. and they by him.

Net] An Inſtrument which Fiſher-men uſe to catch fiſh in.

2 The viſible Church, which is like a net that brings to land both fiſh and other things. Math. 13. 47. *The kingdome of God is like unto a net caſt into the Sea.*

3 Meanes and helpes to live by. Hab. 1, 16. *Hee ſacrificed to his Net.*

Never] Not for a long time. Levit. 6, 12, 13. *The fire ſhall never goe out.*

2 Not at all. Mar. 3, 29. *Shall never have forgiveneſſe.*

New] That which is not old, and comes in the ſtead of the old. 2 Cor, 5, 17. *All things New.*

2 Vnwonted, never ſeene or heard before. Eccle. 1, 9. *No new thing under the Sunne.*

A thing in phraſe of Scripture is ſometime ſayd to bee new, which is alwayes renewed upon new occaſions, and ſo permanent; as *Iob* ſaith, *My glory was New with me.* So love is both an old and a new Commandement. 1 Iohn 2. 7. 8. alſo New Songs, Pſalme 33, 3. and 40, 3. and 96, 1. and 98, 1, 144, 8. Eſay 42, 10. unleſſe wee may ſay that theſe have reference to the ſtate of things under the Goſpel, where there is a New Covenant, Heb. 8, verſe 8. *New Heavens and New Earth,* Revel. 21, 1. *A New man.* Epheſ. 2, 15. and 4, 24. *A New Ieruſalem.* Reve. 21, 2. *And all things New,* 2 Cor. 5, 17. Revel. 21, 5, and 8. 9. and 14, 3.

New Creature] One regenerate by the Spirit, or endewed with New qualities of righteouſneſſe and holines. 2 Cor. 5. 17. *He that is in Chriſt, let him be a New Creature.*

New-birth] The begetting of thoſe New qualities by the worke of the Spirit. Iohn 3, 3. *Exeept ye be borne anew.*

New Covenant] The agreement which GOD hath made with his people for ſalvation by Chriſt. See Covenant.

New Doctrine] Every doctrine not heard of before. Act 17, 19. *Wee will know what this New doctrine meaneth.* Alſo every doctrine, how ancient ſoever it be, if it be contrary to that which

which is taught in the word, it may be called New.

New heart] A ſoule renewed and changed, not in the ſubſtance and faculties of it, but in qualities, being framed anew after God, in knowledge, righteouſneſſe, and true holineſſe. Exek, 11,19. *I will put a New heart in thee.* He who ſayd, I will give you a new heart and a New Spirit, hath elſewhere ſayd, *Make your ſelves a New heart*; how is it then that he who ſaith, *Make*, ſaith, *I will give it*; why doeth he command us to make, if he be the giver? Why doth he give, if man himſelfe be the maker and worker? The cauſe is, hee giveth the thing which he commandeth us to make, and helpeth us whom he hath commanded, that wee may doe the thing commanded. For thorough his grace it commeth to paſſe that man is endowed with a good will, who before naturally had an evill will. *Auguſt, lib. de Grat. & libero arbitrio, cap* 16.

☞ Or hee commandeth us to aske of him.

1 That wee may know him to bee the giver of goodneſſe.

2 That we may acknowledge our want.

3 That wee may ſhew our duty to him.

4 That hee by our prayer may bee mooved to give what we doe aske, Pſalme 10. 17.*

New Lumpe] The whole body and maſſe of the Church, renewed and purged from the old Leaven of ſinne and corruption. 1 Cor. 5,7. *Purge out the old Leaven, that ye may be a new Lumpe.*

New Jeruſalem] The Citty of God, or the heavenly City. Reve. 3,12. *I will write upon him the Name of the City of my God*; that is, the new *Hieruſalem*. New name, See name.

* All beleevers of the Goſpell from the firſt preaching of it, are called new Ieruſalem, which is ſayd to be the mother of us all by a familiar ſpeech of the Prophets, who as they liken particular Churches to the daughters, ſo they compare the whole Church with the mother. Revel. 21, 2. and Galath. 4, 25.

New Song] A Song which doth not wax old & vaniſh, but is continually revived by the godly, by reaſon of Gods continuall freſh Mercies and benefits toward them, Pſal. 33, 3. *Sing unto him a new Song.* Pſal. 96,1 Pſal. 40,3.

New Heavens, and New Earth] The eſtate and condition of the world after the laſt judgement, when it ſhall bee pur-

purged from vanity and corruption, and restored to such glorious perfection and proportion, as if heaven and earth were created anew. 2 Pet. 3, 13. Revel. 21.1. *I saw a new Heaven, and a new Earth*, Rom. 8,20,21.

2 The blessed estate of the elect under the new Testament, being quite altered and framed (as it were anew) by the Spirit and Gospel of Christ. Esay 66. 22. *The new heavens and the new Earth which I shall make, shal remaine before me.*

New tongues] Strange Languages, which they had not knowne nor used before, being suddenly taught them by the singular gift of the Spirit, Mar. 16,17. *And shall speake with new tongues.* These are called other tongues, Acts 2,4.

New wine, and new cloth] Wine newly presled out of the Grape, and raw cloth before it be fulled.

2 Strict and severe Lawes, about ceremonies and things indifferent, Marke 2, 22. *No man puts new wine into old Vessels, &c.*

Newnesse of life] A conversation pure and unblameable, such as Gods Children live after their New birth. Rom. 6.4. *That we should walke in newnesse of life.*

A Nest] A place where Birds lay their Egges, and bring forth their yong.

2 The Birds in the Nest: Esay 10,14 *My hands hath found the Nest.* Thus the proud *Assyrians* esteemed their enemies as silly contemptible Birds.

3 A very high habitation, and free from assailing, as the Eagles nest. Obad. 4. *Thy Nest among the Starres.*

N. I.

Niggard] A Churle who spareth more than is fit.

2 A wicked man, by a **Synecdoche**. Esay 32, 5. *A Niggard shall be called no more liberall.*

Nigh and far off] Not bodily alwayes and locall, but sometime spirituall neerenesse or distance. Eph. 2. 3. *Ye which sometime were farre off, are made nigh by the blood of Christ.* Neerenesse and farnesse respect not place here, but condition or estate: the Gentiles in estate of unbeliefe, were far off, even enemies and ungodly; but the selfe same being converted, and by faith set in the estate of grace, were so neere, as to become friends, members of Christ, children of God, and heires of heaven.

Night] That space of time wherein darknes covereth the face of the earth, the Sun being absent from us. 1 Cor. 11.23.

The

The ſame Night when he was betrayed. Alſo ſuddenly, when it is leaſt lookt for, Eſay 15,1.

2 The time of ignorance and unbeliefe. Rom. 13,12. *The Night is paſſed.* 1 Theſ. 5,7. *Sleepe, & be drunke in the Night.*

3 Time after death, or death it ſelfe. Ioh. 9,4. *Night will come when none can worke.*

Night is the time of the Sunnes abſence from our Hemiſphere; as the day is the time of the Sunnes preſence therein: both they containe one whole revolution of the Sunnes motion to the ſame point of the Meridian in the twenty foure houres.

☞ 4 A time of adverſity, Eſay 21,12.

5 A time wherein the oportunity of doing good, or receiving, is paſt, Iohn 9,4.

6 The Old Teſtament which in compariſon of the New was darke as the night, as clouded with ceremonies. So ſome expound, Rom. 13,12.

7 Death.

8 The ſecret manner or carriage of a buſineſſe, or

9 The ſodaineſſe or unexpectedneſſe of a thing, Eſay 15, 1.*

Night commeth] As the *Idumæans* had their morning of proſperity and liberty, when they ſhooke off the yoake of King *Ioram*, ſo their calamity and miſery by *Sanherib* King of *Aſſyria* was comming and approaching (as a black Night) upon them. Eſay 21,12. Night is figuratively, the time of trouble and dangers. Iob 30. 20. and 38, and 5, 2. Pſalme 31, 25.

Of the Night] Blinde and ignorant perſons, overwhelmd with the darknes of ignorance and infidelity, having the Sun of the Goſpell hid from them, 1 Theſ. 5, 8. *Ye are not of the Night.*

N. O.

Noble.] A perſon advanced to honour by deſcent or merit. Dan. 3,2. *He ſent forth to gather together the Nobles.*

2 One of excellent piety and vertue, renowned and ennobled for ſpeciall Graces. Acts 17,11. *Theſe were more Noble than they of Theſſalonica.*

Renowned, famous, and glorious. Pſal. 44 *Our Fathers have declared thy Noble workes.*

4 Men picked and ſingled out from others, choſen men to accompany *Moſes*. Exo. 24,11. *Upon the Nobles of the children of Iſrael he layd not his hand.*

Sonnes of Nobles] One well and duely educated, fitted for the government of a people, Eccleſ. 10, 17.

None] All and every one univerſally, Pſal. 14,3. *None doth*

doth good, no not one.

2 A few, or a little number by a **Synecdoche**. Iohn 3.32. *And none receiveth his Testimony.*

☞ 3 The deniall of some person, action or matter, not absolutely, but in some respect. Ioh. 1.18. and 5.45.*

Noahs Arke] Did figure Christ his Church, whereinto they that enter by faith are saved from the flood of Gods wrath; of which grace, Baptisme (the answerable type) is the signe and seale. See 1 Pet. 3. 20. 21.

Not] An absolute deniall, Exod. 20. *Thou shalt not kill.* As in all prohibitions.

2 A conditionall deniall. 1 Cor. 6. 10. *Covetous, theeves shall not inherite.* As in many threatnings and comminations. (Not) is a particle of denying, or forbidding.

3 A respective and comparative deniall. 1 Cor. 1. 17. *Sent not to baptize, but to Preach.* Psalme. 51. 16. *Sacrifices thou wouldest not.* Psal. 40. 6. Ier. 31. 34. *Everyman shall not teach his neighbour.* Hosh. 6. 6. *Desired mercy, and not Sacrifice.* Likewise in sundry other speeches of comparison, where a thing is not simply denied, but in some respect; also in Eph. 6. 6. Here by this particle (Not) other enemies, as wicked men and our owne lusts are not excluded; but the chiefe above all is noted and named; to wit, the divels.

Nothing] 1 No good worke at all pleasing to God, not so much as a good thought. Iohn 15. 5 *Ye can doe nothing without me,* 2 Cor. 3. 5.

2 No doctrine pertaining to salvation, or any authority to preach it, Gal. 2. 6 *They did adde nothing to me.* 1 Cor. 2. 2.

3 No reward or wages for their labour. 3. Ioh. 7. *Taking nothing of the Gentiles.*

4 No one word, speech, or sentence, Matthew 27. 12. 14. *He answered nothing.*

5 Of no worth, value, use, or account for true godlinesse, 1 Cor. 13. 2. *I am nothing;* that is, it profiteth me nothing, as verse 3.

6 No meate, nor no kind of eatable things; for of such hee speaketh, Rom. 14. 14. *There is nothing uncleane.* These two words (*nothing*) & (*all things*) are to be expounded according to the subject or matter which is presently entreated of.

7 No divinity, no godly power, 1 Cor. 8. 4.

☞ **Nothing**] This word is not to be taken affirmatively, materially, or instrumentally, but negatively and privatively of the absence of all such matter or meanes, Iob 26. 7.

2 Absolutely, as Iob 26. 7. Psal. 49. 17. and 76. 5.

3 Comparatively, as Esay 40.17. Psal. 39.5. as much to say, as little. Ioh. 18. 20.

4 Nothing in mine owne estimation of my selfe. 2 Cor. 12.11.

5 Nothing not in matter, but in the maner (as truly and rightly) or use, as profitable, 1 Tim. 6. 4. 1. Cor. 7. 19.

6 Nothing in comparison of that which a man ought to be, Gal. 6. 3.

7 Nothing in comparison of a greater or better thing, especially of God, Esay 40. 17. Psal. 39. 5.

8 Nothing in matter, or existence and being, Psal. 49. 17. and 76. 5.*

Nothing in me] No power over me, no matter nor cause against me, being the innocent Lambe of God, and the eternall Sonne of God, Iohn 14. 30. *And hath nothing in me.*

To Note a man] To excommunicate him. 2 Thess. 5. 14. *Note that man, and have no company with him.* These words shew what is meant by noting; as also the like in 1 Cor. 5. 9. 11. The end of excommunication, is to bring the party so noted, unto shame, which may leade to repentance. To make lucre and money the end of excommunication is most filthy merchandise of holy things, yet too too common in the Court of Rome, where all things bee vendible. Such as thinke the word Note to be no more but to signifie, neither observe the greek word which is not *Seemainete*, nor the Article put before (Epistle) to point out a certaine Epistle even this written to the *Thessalonians*.

Novice] A young Scholler, one newly or lately planted into Christianity. 1 Tim. 3. ver. 6. *He may not be a Novice or yong Scholler*; that is, a child in understanding.

Nurse] A godly Queene, Esay 49. 23. See Nursing mother.

2 A Minister of the Word, loving and tender as a Nurse, 1 Thess. 2. verse 7. *We were gentle among you, as a Nurse cherisheth her children.*

3 One that helpeth mothers in the bringing up of their children, Gen. 24. verse 59.

☞ **To Number**] Referred to God. 1 To know, and be able to set downe the number, and place; and difference of things. Psal. 147. 4.

2 To determine or appoint what shall befall any man hereafter; as length or shortnesse of life and yeares, Iob 14. 5. *He hath numbred my dayes.* This must not bee taken absolutely without respect to the meanes of life or death, but conditionally as including the meanes of the

the one which he giveth to bee uſed, and of the other which he permitteth: for *Ezechias* life upon prayer and repentance was prolonged, and the Ninivites continued after the fortie daies, upon the condition which God required, and they performed. See Eccl. 26. 1.

3 To finiſh, to bring to nought, or overthrow a ſtate, Daniel 5. 26. Eſay 65. 12.

To number referred to man, 1 To reckon the tale or number of things. 2 To conſider the ſtate of things, as the ſhortneſſe and ſmall number of our dayes, Pſal. 90. 13. which is done two wayes, 1 Arithmetically or artificially, three wayes. 1 By addition of one day to another, dayes to weekes, the weekes, to moneths, moneths to yeares. So wee ſhall know how long we have lived, or the greateſt quantity of our naturall times, and ſo it is not much.

2 By deduction or abſtraction; for reckoning how many dayes, and how much time wee have ſpent. 1 *Nihil agendo*, in idleneſſe and ſleepe. 2 *Fruſtra agendo*, in doing that which yeeldeth no fruit nor furtherance to eternall life, as in eating, drinking, playing, and in all the cares and labours wee uſed for the world. 3. *Male agendo*, in doing that which directly hindereth our paſſage to heaven, and prepareth us for hell, as all ſinners doe. The remainder is very little, that is ſpent in goodneſſe: this is the numbring of our good time, which is but ſhort.

3 By proportion or by the rule of proportion and compariſon of this preſent life or time, not onely with Gods eternity *a parte ante, & parte poſt*; or *a priori & poſteriori*; but with our owne time to come, either in heaven or in hell, and ſo it is but a moment.*

O. B.

O] THe voice of one Lamenting. Luk. 13. 34. *O Ieruſalem, Ieruſalem*, 2 Sam. 18. 33.

2 The voyce ofone praying, and calling upon another, Mat. 6. 9. *O our Father.*

3 The voice of one wondering, and exclaiming with admiration, as at ſome ſtrange thing, Rom. 11. 33. *O the depth of his Wiſdome.*

4 The voice of one chiding or ſpeaking to another in way of reprehenſion. Gal. 3. 1. *O ye fooliſh Galathians.* Luke 24. verſe 24. *O yee fooliſh and ſlow of heart.*

5 The voice of one exhorting and encouraging to duty. Pſal 95. 1. *O come let us ſing unto the Lord.*

☞ One word and ſyllable leſſe than a word, a letter leſſe than a common ſyllable, a ſhort expreſſion of a long and longing affection. An interection fit to caſt into the middeſt of our inward thoughts, and outward affaires. *

O. B.

TO Obtaine mercy] To receive and get the gift of Faith by the mercy of God. A Metonimy of the cauſe for the effect. Ro. 11. 31. *Through your Mercy, they ſhall obtaine mercy.* The meaning is more fully thus, that the mercy ſhewed to the Gentiles in calling them to Chriſt after the Iewes were caſt out, ſhould bee an occaſion that the Iewes by the mercies of God (being now in unbeleefe) ſhould hereafter beleeve and be ſaved, for ſo much as the unbeleefe of the Iewes was occaſion of ſalvation to the Gentile, verſe 30. Me thinks the generall calling of the Iewes toward the ſecond comming of Chriſt, is plainely by *Paul* in this 11. to the Romans proved to be poſſible and probable in verſe 24. by an argument from the leſſe to the more: alſo from the power of God, verſ. 23. and then that it is infallible and certainely ſhall be, as agreeable to the Will of God revealed to *Paul* ver. 25. confirmed by propheticall authority, foretelling it in two places out of Eſa. ver. 26. 27. By the dignity of the Iewes, being Gods elect people,

ple, verſe 28. alſo by the nature and condition of Gods calling and gifts, which are immutable, verſe 29. by the compariſon of Iewes and Gentiles, and the common end of their miſeries, verſe 30. 31. 32. Laſtly, from the Covenant made to *Abraham*, and the Fathers of the Iewes, ver. 16. To all which may be added the Teſtimony as of the Lord, in Ezek. 37. 1. 2. 3. 4. and Rev. 7. 4. 5. and Chap. 21. verſe 2. 3. 6. 7. Alſo of his Servants. M. *Calvin, Beza, Iunius, Piſcator, Paraus, Peter Martyr, D. Willet*, Fathers and Schoolemen, *Hillary, Chryſoſtome, Tho. Aquinas.*

Obedience] A readineſſe to doe the Will of God in things commanded or forbid by him, be they never ſo troubleſome, and never ſo much againſt our reaſon and liking. Rom. 5. 19. *As by the Obedience of one man.* 1 Sam. 15. 22. *To Obey is better, &c.* Exod. 24. 7. *We will doe it and be Obedient.*

2 Submiſſion by the Goſpell, when it is beleeved of us. Rom. 1. 5. and Rom. 10. 17.

3 Rumor and fame of Obedience, Rom. 16. 19. So Rom. 1. 8.

To obey Miniſters] To ſubmit with readineſſe to their authority, ſuffring their words of exhortation and rebukes to take place with us, for our reformation, Hebrewes 13. 17. *Obey them who have the overſight of you, and ſubmit your ſelfe.*

To Obey the Doctrine] To beleeve it, and live after it, when our reaſon, minde, conſcience, will, affections, and members, are brought under it, to ſtoope to it, and be governed by it, Ro. 6. 16. *Ye have Obeyed from the heart, the doctrine, &c.*

To Obey Parents, Magiſtrates, and Maſters] Willingly to performe their juſt commandements, and patiently to beare even their unjuſt corrections. Eph. 6. 1. *Ye children, Obey your Parents.*

To Obey the luſts of ſinne] In will to conſent unto, and in workes to practiſe the evill and ſinfull deſires of our hearts. Ro. 6. 12. *That ye ſhould Obey the luſts of ſinne.*

Oblation] Some externall thing, offered and given unto God, to pacifie and appeaſe his anger againſt ſinne, or to witneſſe thankfulneſſe for ſome benefit, Pſa. 51. 19. *Burnt Offering and Oblation.*

The word in the Hebrew ſig. generally a gift or preſent carried to any. Gen. 32. 13. Pſalm. 54. 12. and 72. 10. and in ſpeciall, a gift or oblation preſented to God. Geneſis 4. 3. 4. 5. Pſalme 96. 8. moſt ſpecially the oblation of Corne or flower,

called the meate-offering, Lev. Chapter 2. Numbe. 29. There is then a civill offering, called a present or gift to men, for love and honour sake; and a sacred offering to God for gratulation or propitiation.

Note further, that it was provided by the Law, that things offered to God, were to bee without blemish, neither blind, broken, or maimed, or which had a Wem, or was scurvy, or scabbed, by all which was signified, the perfect Sacrifice of Christ, holy, harmelesse, &c. Heb 7. 27. 1 Peter 1. 19. Secondly, our obedience, though unperfect, it as yet proceedeth from the holy Spirit, to bee pure before God, being without al hypocrisie. as 1 Tim. 2. 8. 1 Ioha 3. 3. Malachi 3. 11. Thirdly, that in heaven no uncleane person shall come. Cant. 4. 7 8. and Ephe. 5. 5.

Note further, that the salting of Oblations or Sacrifices with salt according to the Law, Levit. 2. 13. which is repeated, Marke 9. 49. signifies that the Covenant of God made with us in Christ, should dwell in us, and be rooted in our heart. Mar. 9. 50. Secondly, the mortification of our Lusts, as salt taketh and drieth up fresh and unholsome humors; to which purpose Christ applieth it, Marke 9. 42. Thirdly, that zeale and fervency ought to season all our actions joyned with care of mutuall peace, Marke Chap. 9. verse 50.

Offering burnt] The expiation of sinnes by Christ, whose whole manhood was burnt up in the fire of his Fathers wrath: The Sacrifice called Sinne-offering, figured and sealed the same: as in Hebrewes 10. ver. 6. and 10.

Observation] Outward pompe and shew of majesty to be knowne by, Luk. 17. 20. *The Kingdome of God commeth not with Observation.*

To Observe dayes] To attribute holinesse and vertue, to dayes, which belongs not to them, or to put Religion in difference of dayes. Gal 4. 10. *Ye Observe dayes and Moneths, &c.*

To Observe the Tradition of men] To keepe and hold superstitiously the rules and precepts delivered unto us by men Marke 7. 8. *Ye Observe the traditions of men.*

Obeysance] Civill reverence, by bowing the body, in token of the regard which wee owe to some person of dignity and worship, for his yeares, gifts, or place. Exodus 18. 7. *And did Obeysance.*

Odour] The efficacie of Christs death, appeasing the wrath of God, for the sinnes of the

the elect, causing themselves, and their prayers to be acceptable to God, Revel. 3. 8. *Much Odours was given unto him*, Eph. 5. 2. *A Sacrifice of sweet smelling Odour.*

2 The workes of Charity, which being done in Faith, are unto God (through Christ) as a pleasant Odour. Phil. 4. 18. *That which came from you, was an Odour that smelleth sweete.*

Of] Efficient cause, or author and chiefe worker of a thing. Matthew 1. 18. *And she was found to be with child Of the holy Ghost.* Rom. 11. 36. *Of him are all things.* Ioh. 1. 3. *But are borne Of God.*

In carnall generation, this particle (Of) so noteth the materiall cause of which wee doe come and be borne, as it implieth the efficient too, for parents be both first workers, and also the matter of generation. It is not so in our spirituall begetting, where God is onely efficient, the immortall seed of the word hath the place and force of the matter.

2 The instrumentall cause, Act. 19. 11. *God wrought Myracles by the hand of Paul.*

3 The materiall cause or matter, whereof any thing is made, Rom. 1. 4. *Borne of the seede of David.*

4 In Gal. 2. 16. *By the Faith Of Iesus Christ.*

Of him, by him, and for him] That all persons, Angels, and men, also all other Creatures and workes doe take their beginning of God, as their first cause, to be by him sustained in regard of preservation; and for him in respect of their end and perfection, Rom. 11. ve. 36. *For Of him, by him, and for him, are all things*: that is, saith M. *Calvin*, of God himselfe alone, none other moving him; by him, none other helping him; and for his owne glory, and not for any other cause.

Offence A stone, blocke, or some other thing, whereat men may stumble.

2 Every occasion of sinning given to others, Matthew 18. *Whosoever shall Offend one of these little ones.* verse 7. *Woe be to them by whom Offences come.* Rom. 14. 21. 1 Cor 8. 13. *Give no Offence to the Church of God.* Every hinderance in the course of godlinesse, offered unto us by another, is an Offence; and (as it were) a stone cast in our way to make us stumble. This is an Offence given.

3 Every hinderance and let in our course, not offered by others, but laid hold on by our selves, without just cause; as when the Iewes were offended with Christs Doctrine, Mat. 15. 12. *The Pharisees are Offended in hearing this saying.* Ioh. 6. 61.

Doth this offend you? This is an Offence taken.

4 Every ſinne or fault againſt God, or our neighbour, how ſecretly or privately ſoever done; Rom. 5. 15. *The gift is not ſo as is the Offence.*

5 Knowledge of an Offence, Rom. 5. 20. *The Law entred, that the Offence might abound.* Rom. 2. *For by the Law comes the Knowledge of ſinne.*

Without Offence] Not one free from ſinne, but free from giving occaſion of ſinne to others, in actions before men, as well as ſincere before God in their minds. Phil. 1. 10. *without Offence.*

To Offend] To do any ſinne in thought, word, or deed. Iam. 3. 2. *He that Offends not with his tongue is a perfect man.* Pſa. 19. 12. *Who can tell how oft he Offendeth?* Mat. 23. 13.

2 To miniſter or give occaſion of ſinne, either by word or example, 1 Cor. 8. 13. *That I may not Offend my brother.*

3 To take occaſion of ſinning, when none is given, as the Phariſies at the diſciples plucking the eares of Corne on the Sabbath, Mar. 2. 23. As before, Mat. 15. 12. *They were Offended at that ſaying.*

☞ 4 To provoke God or any good man to anger (by ſome evill act or word of ours) whereby evill may come on us from them; this is the effect of ſinne on the good. 2. Paſſive, or to bee offended.

5 To provoke or move any evill perſon to anger or diſcontent by ſome good word or deed. Ioh. 6. 51. *

Office] Some function or calling, which bindes to dutie.

2 Some duty which is to be done in regard of ſome charge or function which we beare in Church, Common-wealth, or family, Rom. 12. 7. *He that hath an Office let him waite on his Office.*

Officers] Servants and Miniſters, which attend upon Magiſtrates, to execute their Commandements. Matthew 26. *The Officers of the High Prieſt.* Act. 5. 22.

☞ **Off-ſcowring**] 1 Cor. 4. 13. See *Alciatus in Parergon Iuris, lib. 9. Cap. 22. tom. 2.* who ſheweth that this was the refuſe perſon of the citie, whom the people firſt beating and diſgracing him, afterwards killed and burned, and caſt his aſhes into the ſea, to make a luſtration or expiation for all the multitude in time of plague, famine, or any other calamity. *

O K.

Oakes and Gardens] Properly

perly a kinde of Tree (or Trees in generall) and ſome encloſed ground for Hearbes, Plants, Flowers, Walkes, and other pleaſures: improperly by a figure **Metonimie**, ſuch Chappels, and Altars as Idolatrous Iewes erected under Oakes, and in Greene Gardens contrary to the preſcript of God, who had ſanctified the Temple and Altar at *Ieruſalem*, for his ſacrifices and oblations, as Pſal. 132. 8, 13. and Deut. 12. 4. 5. 6. 1 Kin. 8. 19. and 2. Chr. 7. 12. Deut. 16. 21. And by a **Synecdoche** of the part, theſe Altars thus erected ſignifies all voluntary ſervice of God. Col. 3. 23. and every invention of man in the publike worſhip of God. Eſay 1. 29. *For ye ſhall be aſhamed of the Oakes and Gardens which yee have deſired and choſen.* Where note from (*ye have deſired and choſen*) that Idolatry hath originall from men themſelves, fervently coveting and chooſing it freely: whence it is, that Idoll ſervers are ſuch hot perſecutours of ſuch as miſlike their ſuperſtition, and be at ſuch coſt to uphold it.

As an Oake without leafe] That Idolaters in the day of the Lords wrath, ſhould bee ſtript and ſpoiled of all their good and pleaſant things. Revel. 18 14. 16. 17. 22. 23. Even as an Oake in midſt of Winter, lacking greennes of leafe, and all viriditie and vigour, or as a Garden in middeſt of Summer withered by drought and lacke of water. Eſay 1, 29. *Thou ſhalt be as an Oake without Leafe.*

O. *L.*

Wilde Olives] Gentiles, which were ſtrangers from Gods Covenant.

Right Olives] The Iewes which were the people of his Covenant, Rom. 11, 17, 24.

Olive branches, or Plants] Children, Which (as Olive branches) are an Ornament and delight to our Parents, Pſal. 128, 3, *As Olive branches round about his Table.*

Old man] Our naturall diſpoſition to evill. See Man.

☞ 2 In prioritie or in compariſon of another thing or perſon ſucceeding it.

3 By weakeneſſe or decaie.

Old man, 1 one old in yeares. 2 The corruption of mans nature called old in the three former reſpect. 1 as old as our owne conception, or as *Adams* fall. 2 It muſt give place to the new man and ſo be out of office. 3 In the godly it doth daily decay like an old or ſicke perſon, Rom. 6. 6. *

Old veſſels] A minde nouriſhed in blind ſuperſtition, and idle

idle ceremonies, Matth. 9. 17. *Neither doe men put new wine into Old vessels.*

Old things] Naturall corruption, and the fruites of it. 2 Cor. 5. 17. The same is meant by Old Leaven, 1 Corinthians 5. 7.

O. N.

Once and twice] often, or many times, Psal. 62. 11. *God spake once or twice.*

Once] A thing which (being done) is not iterated or gone over againe. Thus Christ is said to be Once offered, to have died Once, to have suffered Once, Rom. 6. 20. Hebr. 9. two last vertes Hebr. 10. 10. *Once and no more.* Therefore the sacrifice of the Masse is abhominable, charging Christs death with insufficiency, and the word with untruth. Their distinction of bloudy and unbloudy Sacrifice, is also directly against the Scripture, which teacheth that there is no remission, without shedding of bloud, Heb. 9. 22.

One] One onely, so as there is no more of that kind: as One God, One Mediatour, One oblation, &c. 1 Tim. 2. 5. 1 Cor. 8. 4. Heb. 10. 14.

2 Vnited to Christ, and among themselves by faith and loue, Iohn 17. 21.

3 It signifieth fire, as Gen. 5. Dan. 9. 1. Marke 16. 2.

One accord] Common agreement and vnity of minde in Religion, Acts 2. 46. *And they continued daily with One accord.*

Both One] Iewes and Gentiles to be gathered and joyned into one people and Church of Christ, Ephe. 2. 14.

One Body] First, all the faithfull so compact and knit together like a body, consisting of many members well joyned; therefore stand bound so to love and helpe one another, as members of a naturall body, doe affoord mutuall succour. Ephe. 4. 4. Col. 3. 15. *Ye are called to peace in One body.* See 1. Cor. 12. 26. 27.

2 The corporation or society of Church Officers, who have the resemblance of a naturall body with their gifts, modestly to serve and further the whole, not one lifted up above others through pride and contempt, or despising others by disdaine, Rom. 12. 5. *So wee being many, are one body in Christ.* See ver. 6. 7. 8.

One heart] Consent in Religion and affection, Ezek. 11. 19. *I will give them One heart.*

☞ **One Church**] See Vnitie

nitie of the Church.
One husband of one wife, 1 Timo. 3. 2. wife of One husband, 1 Tim. 5 9. viz. at one time, for successively each might have more.*

To be perfect in One] To be firmely and for ever united and knit unto God the Father, thorough Christ our head and mediator, by the Spirit and Faith, and among themselves by consent of minds and wills, Ioh. 17. 23. *That they may bee perfect in One.* This sentence leades our mindes to the consideration of a threefold most blessed Vnion. The first is consubstantiall of the Father and the Son (*Thou in Mee*) This is an Vnion co-essentiall of persons in one essence; and it is the soveraigne cause of the two vnions following. 2. Vnion is the conjunction of Christ the head with the Church his true and mysticall body. This is an Vnion of two natures in one Will. (*In them.*) The third Vnion is the Communion of the faithfull One with another, as fellow-members (made perfect in one) This with the former Vnion, is not by mixture and transfusion of substances, but by the spirituall bands of faith and love. Whence it commeth on the one side, that Christ with all his merits and gifts, are in common distributed to beleevers his members: and on the other side, the faithfull do mutually impart and bestow all their good things inward and outward, unto the use and benefite of one another. And this is that Communion of Saints, whereof we make profession in our Creede to beleeve it.

☞ 1 Of the eternall Sonne with the eternall Father, this is Vnion in Essence, which is but one in number. See Number.

2 Of the two Natures in Christ, Divine, and Humaine; this is Vnion in person.

3 Of Christ with his Church, this is Vnion in Nature as he is man, in affection as hee is holy, in spirituall graces as he is God. 1 Cor. 6. 17.

4 Of Christians among themselves, 1 By Nature as men, Esay 58. 7. 2. In and by the spirit, and spirituall graces, as good men. Ephe. 2. 22. and 4. 3. 4. 5. 1 Ioh. 1. 7. and 4. 15. 16. 3 In and by Christ as happy men, Eph. 2. 20. and 4 4. 5. 6.*

One shæpefold] One Catholique Church, consisting of beleeving Iewes and Gentiles in all ages and places, Iohn Chap. 10. ve, 16. *And one sheepefold.*

One shæpheard] Christ himselfe alone the spring of Pastours, Ecclesiast. 12. verse 11. 12.

One

One ſpirit] Spirituall union, being knit to God by one Spirit, 1 Corinth. 6. 7. *Is One Spirit.*

One in Chriſt] To bee as it were but one man, Galat. 3. 28. *Yee are all One in Chriſt Ieſus*, that is, moſt ſtraightly conjoyned under Chriſt your head, as if yee were all but One quickned by one Spirit to God, as they are to the World by one ſoule.

One thing is needfull] The ſound and ſaving knowledge of Chriſt by the Word Preached, Luke Chap. 10. verſe 42. *There is One thing needefull.* Pſal. 27. verſe 4. *One thing have I deſired.*

One way] The doctrine of godlineſſe, which is but One, as there is but One God, Iere. 32. verſe 39. *I will give them One way.*

One day] The firſt day, Gen. 1. ver. 5. by an Hebraiſme uſuall in the Scripture, a cardinall number put for an ordinall, Geneſis 8. 5. Matth. 28. 1. Gene. 2. 10. *The name of the One* (i. firſt) *is Piſon*, 1 Corin. 16. 1.

One Faith] One doctrine not one giſt of Faith, Epheſ 4. 5. Faith is one, in reſpect of the object, but ſundry in reſpect of the ſubject.

O. *P.*

To Open] To unlocke ſomething, ſhut up and lockt faſt from us.

2 To give unto us what we deſire in prayer. Thus God openeth to us, Mat. 7. 7. *Knocke, and it ſhall be Opened.*

3 To let in and receive Chriſt, to dweil in our hearts by Faith. Thus wee open unto Chriſt, Revel. 3. 20. *I ſtand at the doore and knocke, if any man open, &c.* Pſal. 24. 9.

To Open the eare] To give power unto our ſoule, to underſtand and obey what wee heare of Gods will out of his Word, Pſal. 40. 6.

To Open the eyes] To give light of Divine knowledge to ſuch as were wholly blinde before, through ignorance, Act. 26. verſe 18. *To open the eyes of the blinde.*

2 To helpe and encreaſe their knowledge which doe already ſee, that they may know the truth more fully than before, Pſal. 119. 18. *Open my eyes that I may ſee the wonders of thy Law*, Luke 24. 45. *He Opened their underſtanding, &c.* **See further for this phraſe in (Eyes)** There is a double opening of the eyes, one proper, when the fleſhly eye of the body is made to ſee that which before was not ſeene. The other improper or Metaphoricall, which is the opening of the mind, by which it underſtandeth things which before

before lay hid. And this commeth two wayes: eyther of Grace, when the holy Ghost enlightneth the minde to see that which is good, pertaining to happinesse and perfection, by an illumination immediate and extraordinary, as Luke 24, 45. and mediate and ordinary, to wit, by Doctrine, as Acts 26. 18. Or it commeth of Divine judgement, when one hath given him a sense and conscience of his owne sinne, being presented to his minde before by Satan blinded, as it hapned to *Adam*, Genes. 3. and *Iudas*, Math. 27,5. This is sometime done, as by the inward worke of the Spirit in the soule (as in the two former) so by affliction men are made to understand their fault, as *Iosephs* brethren. Gen. 42,21. and in the prodigall sonne, Luke 15,17.

Opening the hand.] The large bounty and rich liberality of God, distributing good things to all living creatures, Psal. 104,28. *Thou Openest thy hand, and fillest all things with thy blessing.*

To open the heart] To enable and give power unto the soule to behold, and thorough faith, to embrace Christ as our Saviour, with good feeling of his saving mercies, Act. 16,14. *God Opened the heart of Lydia.* Our hearts are lockt up by unbeleefe, and opened by faith.

Opening of Heaven] The parting of the firmament, Acts 7. verse 56. *Hee saw the Heavens Open.*

To Open the lips] To give sufficient matter by blessings from God, and abilitie by the spirit of God to utter the praises of God, Psalm. 51. 17. *Our wickednesse lockes our Lips, which are set Open by grace.* This is one Key. The second Key is Gods benefits.

To Open the mouth] To begin to speake after some deliberation, Math. 5. 2. Acts 10. 34. *Then Peter opened his mouth.* And by a Metaphor, when life, and sense, and motion is attributed unto things senseless and liveless: as the earth in Gen. 4. 10. to exaggerate and encrease the inhumanity of *Caine* more ungentle and fierce than the brutish and unreasonable earth, which kindely received in *Abels* bloud, to hide that from the eye of men, which he had cruelly shed and spilled: *The earth opened her mouth.*

☞ 1 To speake aloud.

2 To preach boldly, openly and plainely the word and will of God, Psal. 77. 2. Math. 13. 35. and 5. 2. Act. 10. 34.

3 To pray to God with a loud voice or cry, shewing the necessitie of the wants, and the faith and fervour of the person,

ſon, Pſalme 81.10.

4 To receive ſome thing into the mouth, or into that which ſupplieth the place of a mouth, Gen. 4.10.*

To Open the Scriptures] To interpret and make plaine the true meaning of the Scripture, Luk. 24. *He Opened unto them the Scriptures.*

Opportunity] The fitteſt and moſt meete time for the doing of any thing, Rom. 13.11. *Conſidering the Opportunity or ſeaſon.* The time of preaching the Goſpell, is our Opportunity or ſeaſon, wherein to ſeeke our owne ſalvation.

Oppreſſion] The wringing and cruſhing of others, when great ones of the world deale extreamly and cruelly with the poore and needy; or when one over-reacheth another in bargaines, Eſay 5.7. *Behold Oppreſſion* 1 Theſ. 4.3. The word in *Eſay*, is a Scab in the Originall Text. Oppreſſors bee like ſcabs which doe moleſt men.

2 Any violence offered, either to mens bodies, eſtates, or conſciences, 1 Timot. Chap. 1. 15. *Before I was an Oppreſſor of them.*

☞ 3 The ſinne of adutery or fornication, whereby the innocent is robbed of his right in his wife, daughter, &c. 1 Theſ. 4.6.

4 The ſinne of robbery, extortion, unjuſt warre, &c.

It is properly the ſpoiling or taking away of mens goods or eſtates by conſtraining, terror, ſtrength, &c. without any right thereto; working on the ignorance, weakeneſſe, wit, wealth, friends, &c. fearefulneſſe of them whom they oppreſſe; which is as if one ſhould make one drunken and then cozen him, or rob him being aſleepe, or ſicke, &c. or as Ravens fall on young Lambes, or weake ſheepe.*

O. *R.*

Oracle] The anſwers of the heatheniſh Gods, delivered in proſe or verſe.

2 The anſwers of God, declared to his people, by the mouth of *Moſes*, or by his own mouth; even the whole covenant of the Law, Act. 7.28. *Who received the lively Oracles to give us.*

3 The whole word of the law delivered to *Moſes* from Gods mouth, together with the promiſes concerning Chriſt, and ſalvation by him. Rom. 3.2. *To them of credit, were committed the Oracles of God.*

Lively Oracle] Making alive, or giving life. Such the words of the Law are in their owne nature; and alſo to ſuch as perfectly keepe them. Act. 7.

38. Rom. 7. 10. *The commandement was Ordained to Life.* If it be occasion of death to any, it is their owne fault.

Order] A meane of peace and of avoiding confusion, 1 Cor. 14. verse last: *Let all things be done in Order.* It is order for one to pray, and the rest to say Amen. For one to speake, and the rest to heare. For many to sing together.

2 Time, some being raised before, as Christ; some after, as Christians, 1 Corinth. 15. 23.

Ordinance] Appointment, decree and determination, touching things to bee, or to bee done, or not to be done. Psal. 119. 91. *They continue to this day by thine Ordinance,* Exod. 18. 16. *And declare his Ordinances.* Thus Gods decrees are his Ordinances, though unwritten.

2 Some function and estate of life, appointed for the good of mankinde. Thus Magistracie, Ministry, and Marriage, be Gods Ordinances. Rom. 13. 1. 2. *The powers that be are Ordained of God; whosoever resisteth power, resisteth Gods Ordinance.* Note, that the distribution and degrees of Magistrates bee of God as author, aswell as the generall dignity.

3 Any Commandement of God, appointed as a path, for us to walke in. Deut. 6. 2. *That that shouldest keepe all his Ordinances and Commandements.* Gen. 26. 5. Thus Gods written precepts are his Ordinances.

Ordinances everlasting] The Ceremonies and Types of Christ which are called everlasting, because in Christ (the truth of such Types) they have a perpetuall continuance, Exo. 12. verse 14. *By an everlasting Ordinance.*

To change the Ordinances] To alter or turne rites and Ceremonies instituted of God, from the right use for which they were ordained, whilest they see not Christ in them, the substance of these shadowes: and disanulling the Covenant founded in the Messiah. Esay 24. 5. *They have changed the ordinances, and broken the everlasting Covenant,* and Act. 6. 14.

To Ordaine] To appoint and decree something to some speciall end. Rom. 7. 10. *The Commandement was ordained to life.* Act. 16. 4. *Decrees ordained of the Apostles, &c.*

Originall sinne] That transgression which hath in it, First, *Adams* disobedience imputed to us. 2 Want of his perfect righteousnesse. 3. Corruption of Nature. 4. Desert of punishment. Psal. 51. 5. Rom. 5. 12.

Oath] A calling of the Name of God (the searcher of the

the heart) to witneſſe a needfull truth, for the ending of ſtrife and controverſies. Heb. 6. 16. *An Oath for confirmation, is the end of all ſtrife.* Deu. 6. 13. The end and uſe of an Oath, is either for the ending of controverſies, or for the performing of promiſes. An Oath may bee taken, either publikely, or privately, if cauſe be, Ioſh. 2. 20.

2 A wicked or falſe taking God to witneſſe, for ſome evill end; as either to doe ſome wickedneſſe, or to hinder ſome good thing. Math. 14 9. *For his Oathes ſake. Herods* Oath.

Oath of God] An Oath which God exacteth of his people, and they willingly give unto God, for performance of obedience to them. Eccle. 8. 2. *Take heed to the word of the Oath of God.* They erre, which deny unto Chriſtians the lawfull uſe of an Oath.

Otherwiſe] Contrariwiſe. Gal. 1. 8. *If I or an Angel preach to you otherwiſe.* Note, that there is nothing more contrary to free juſtification by faith, than to hold that we be juſtified by merit of workes, yea ſuch workes as bee done by grace. See Rom. 11. 6. Where grace and merit of workes are oppoſed as contradictories, which cannot conſiſt, but the putting and affirming the one, is the deniall of the other. Therefore both falſe Apoſtles in S. *Pauls* times, and hereticall Popiſh teachers now, doe directly (in joyning workes with grace, in the juſtification of a ſinner before God) croſſe and fight againſt the doctrine of the Goſpell. It is worthy to be remembred and regarded what *Chryſoſtome* that golden mouthed Doctor writ on theſe words of Galat. 1. 8. The Apoſtle (ſaith hee) hath not thus written, if they preach contrary, or overthrow the whole Goſpell, but if they preach never ſo little as may be, otherwiſe than ye have received, yea if they corrupt or impaire, let him bee accurſed. Seeing all points of Chriſtian doctrine, which is neceſſary to ſalvation, be moſt fully and perfectly contained in the writings of Prophets and Apoſtles, it ſtrongly followes hereupon, that whatſoever is added thereunto, be it never ſo little, and under never ſo faire a pretence, that ſame is taught not onely beſide, but againſt them.

☞ **Out of**] Signifieth, 1 the matter or ſubſtance borrowed or taken from another, Gen. 2. 23. or borrowing of matter.

2 Separation or motion from ſome place, Mat. 2. 14. Ioh. 13. 1. and 17. 15.

3 Separation or motion from ſome

ſome perſons, conditions, quality, or ſtate. Ioh. 17.6.

Oven] 1 A place made to bake bread in, or to keepe heate in.

2 A place made to torment men in. Dan. 3.15.17.

3 A perſon filled with unnaturall luſt as an Oven is with fire. Hoſ. 7.4.6.

4 A perſon filled with fire of Gods wrath, as an Oven with naturall fire, Pſal. 21.9.

5 The day of Iudgement (which is to be with fire. 2 Pet. 3.10.12) Malach. 4.1.*

(*Oven*) The burning luſts of Adulterers. Hoſea 7.4. *The Adulterers are as an Oven heated.* And verſe 6. *Their heart is ready as an Oven.*

2 The earneſt hot deſire of Innovation.

Fiery Oven] Gods burning wrath, conſuming his enemies. Pſal. 21.9.

Overtaken] One out-reached or prevented by the deceit and ſleight of ſinne and Satan, Gal. 6.1.

O. *W.*

Owne] Gods choſen in Chriſt, which *Paul* calls a peculiar people. Tit. 2.14. Iohn 17.10. *All things are mine*, Ioh. 13.1. *Foraſmuch as hee Loved his Owne.*

2 Such as beare the name of his people, to wit, the Iſraelites, with whom God had made a covenant, and to whom he gave his word and Sacrifices, Iohn 1.11. *Hee came unto his Owne, and his Owne received him not.*

Owne] in this one ſentence, is referred in the firſt place unto things; for *Iudea, Ieruſalem*, and the Temple were his Own: and unto the perſons in the ſecond place, where his owne, ſignifieth the Iewes, by a ſingular priviledge called and adopted to be his houſhould, and as it were his Sacred ſheepefold, to whom the Oracles of God were committed, Rom. 3.2. See Rom. 9.4. hereupon termed his peculiar, his treaſure, an holy Nation, &c. The whole world, and all which dwell in it be his Owne.

Owne Sonne] Referred to God the Father, ſignifieth that peculiar perſon onely that is called Ieſus Chriſt, Rom. 8.32. who is ſo called, and is indeede ſo. 1 in reſpect of his eternall Deity or Divine Nature, viz. concerning his eternall perſonality therein, Ioh. 3.16. and 8.38.41.

2 In reſpect alſo of his humane Nature. 1 For the miraculous conception of it without all meanes and immediatly by the power of God; Luke 1.35. 2 Becauſe of the miraculous and moſt perfect and per-

petuall union of it with the Divine nature, Iohn 1.14. and 3. 13. for this maketh the sacrifice of his humane Nature so precious and powerfull to redeeme us, Act.20.28.1 Pet.1. 19.and it selfe so glorious, Phil. 2.9.10.11.Eph.1.21.22.1 Pet. 3.22.*

O. X.

Ore] The Minister of the Word, which laboureth in the Word and Doctrine, 1 Cor.9. 9.*Thou shalt not muzzle the mouth of the Oxe.* Hath God care of Oxen?

O. Y.

Oyle] The juyce of the Olive,which is naturall Oyle,Ps. 104. 15. *And Oyle to make the face of men to shine.*

2 That Oyle confected and made (by Gods appointment) to annoint the Priests, their garments, and holy things about the Tabernacle, Exod.30. 25.26. *So thou shalt make of it the Oyle of holy Oyntment.* This was artificiall and typicall Oyle: A figure of those gifts with which Christ beyond measure, and by him, his members in measure were furnished.

3 The holy Ghost, with his spirituall gifts, whereby the soule is refreshed and cheered Psal.45.7. *Thou hast annointed him with Oyle of gladnesse, above his fellowes.* This is spirituall Oyle. As Matthew 25. verse 4. *Oyle in their Lampes.*

4 That Oyle, wherewith the sicke were annointed in the Primitive Church, for healths sake, Iames 5.12. *Annoint them with holy Oyle in the Name of the Lord.* This was miraculous Oyle, given for a signe of health, not as a Medicine; and it lasted but for a time, till the gift of myracles ceased. Therefore, the imitation hereof by the Papists, is absurd and impious. For the gift being ceased, there is no sence to use the signe; especially, at point of death, when there is no more hope of health.

5 A person annointed with Oyle, to wit, Christ; upon whom the Spirit of the Lord resteth, because hee hath annointed him, Esay 10. 27. *The yoake shall bee destroyed because of the Oyle, or annointing.*

6 Sweete alluring words, Prov.5.3. *Her mouth is softer than Oyle.*

Oyle of Gladnesse] The Spirit of God, enabling us to comfort the weake-hearted, making our selves and othres glad with his grace, Psalme 45.7.

To annoint with Oyle] To furnish

furniſh and beautifie one with the gifts of the Spirit, Pſal. 45. 7. Acts 10. 38. *God Annointed Ieſus*, that is, beſtowed gifts upon him in all fulneſſe.

Whereas by the Law, Exodus 30. 31. 32. none might annoint any fleſh with the holy Oyle, upon excommunication: this did figure, that the reprobate, though they might be adorned with moſt excellent graces, yet ſhould never be annointed with the holy oyntment of the Sonnes and Prieſts of God. See 1 Iohn 2. 19. 20. Note further, that the uſe of oyle and annoyting both before and after *Moſes* Law, was for ſanctifying and conſecrating to holy uſes the perſons and things ſo anointed, as Gen. 28. 18. and 35. 14. Exod. 40. 9. 10. 11. And alſo for repreſenting the gifts of the holy Ghoſt upon Chriſt and his people, Pſa. 45. 8. 1 Ioh. 2. 20. 27.

Rivers of Oyle] Earthly things of all ſorts, in great abundance. Iob 29. 6. *The rocke powred me out Rivers of Oyle*: In Michah, Chapt. 6. 7. it ſignifieth plentifull ſtore of Oyle onely.

Oyntment] The Spirit of illumination and diſcretion, enabling us to ſee and diſcerne the truth of the Goſpell from all errors and lyes. 1 Iohn Chapter 2. verſe 20. *Yee have an Oyntment &c.*

2 Chriſt, who is more ſweet to the ſoule, than any Oyntment can be to the ſences. Can. 1. 3. *He is an Oyntment powred out.*

Annoynted of God] Called and ordained of God to doe his will, Eſay 45. 1. *Cyrus my annointed.*

2 One, furniſhed unmeaſurably from heaven with the holy Ghoſt, and with power, to doe the whole worke of a Mediator, betweene God and man, ſo is Ieſus onely, therefore called Chriſt, that is, Annointed, Pſal. 45. 7. *God hath annointed thee with Oyle of gladneſſe, &c*, Act. 10. 38. Eſay 10. verſe 27.

The firſt that ever wee reade of, to have conſecrated his offering with Oyle, was *Iacob*, Geneſis 28. 18. It was afterward appointed by Law to be ſo done: See Exod. 29. 23. 4. Which Ceremony ſignified theſe two things: One, that Chriſt was annointed and conſecrated to his Office of Mediatour, with fulneſſe of the Holy Ghoſt, See Pſ. 45. 8. Eſa. 61. 1. 2. Heb. 1. 9. Secondly, that the annointing of the Spirit, is that which makes us and all our ſervice acceptable to God, 2 Cor. 1. 21.

Note. The effuſion and ſhedding abroad of Spirituall gifts

in all fulneſſe and moſt admirable plenty, upon Chriſt our head, who had the graces of the Spirit above meaſure, Ioh 3.34. and by meaſure according to the free gift of Chriſt upon his members, Eph.4.7. 15. is tearmed in Scripture annointing, Eſay 61. 1. Pſalme 47. 5. Acts 10.38. 1 Iohn 2. 20.27. Alſo called the reſting of the Spirit upon Chriſt, Eſay 11. 2. and upon the Prophet *Elias*, 2.Kin. 2.15. and and upon *Eldad* and *Medad*, Num. 26. and upon all the Saints, 1 Pet.4.14 of which reſting, i. the abiding and dwelling of the Spirit on Chriſt the chiefe ſeate of the Spirits reſidence, was ſomewhat ſhadowed and ſignified in the Dove reſting upon him at his baptiſme by *Iohn*, Matth. 3.16. And note further that hee reſteth upon the faithfull as is convenient for the members, but on Chriſt as the head of the Church in a far more excellency, which ſtandeth in theſe three things; for it reſteth on our Saviour, 1 Originally, as touching his ſubſtance, proceeding and ſent both from him and the Father, Ioh.14. 2 Repletively and effectively working in him all graces in all perfection. 3 Communicatively diſtributing his gifts to others, Ioh. 1.16. Eph.4. 8. which his members cannot doe.

P. A.

P. A.

Painted Wall] AN Hypocrite, who ſeemes to be that which he is not; a Wall which is rough and rotten, yet the painting, makes a faire ſhew, Acts 25.5. *God will ſmite thee thou painted wall.*

Palace] *Cæſars* Court, that is, the Perſons which dwelt therein, Phil. 1.13.

Paleſtina] The land of the Philiſtims, bordering upon *Iudæa*, and great adverſaries to *Iſrael*, Eſay 14.29. *Rejoyce not Paleſtina.*

Parable] A ſimilitude or compariſon fetched from earthly things which be in common uſe, to helpe our underſtanding in ſpirituall things. Mat. 22.21. Luk. 16.3. *Then ſpake he this Parable, &c.* And elſewhere often. It ſignifies a ſong which is in the mouth of every one, Eſa. 14.4. Numb. 21.17.

A darke ſpeech, and (as it were) a riddle, when the truth is wrapt up in obſcure and hard words, or uttered in wiſe and Princely ſentences, Mat. 13.13. *He ſpake to them in Parables*, Pſ. 49.4. *I will incline my eare to a parable, and utter my darke ſaying upon the Harp.* Iohn 16.29. *Now ſpeakeſt thou plainely, and not in a Parable.* In good part.

☞ A ſpeech may be a Parable or darke, either in the matter or in the manner thereof. And againe, either by the ſpeakers purpoſe, or by the hearers fault; and this, either his former ill deſert, as Matth. 13.11. 12. or by his preſent defect and averſneſſe, Matth. 13.13. 14.15.*

3 Grave and ſhort ſentences and words, ſerving to direct our life and actions, Prov. 1.1. *The Parables of Salomon the ſonne of David.*

4 Alſo for a by-word, reproach and fable, Pſal. 44.14. and 69.11. Iob 17.6. In evil part.

Paradiſe] That moſt pleaſant and fruitfull garden wherein *Adam* and *Eve* were placed in the Creation, Gen. 2. This is earthly Paradiſe.

2 The third heaven, which for the fulneſſe of pleaſure and joy, is called Paradiſe. 2 Cor. 12.2.4. *He was taken up into paradiſe*, Lu. 23.43. *This day thou ſhalt be with me in paradiſe.* This

is celestiall Paradise, Rev. 2. 7. Some, to avoid the passage of Christs soule with the Theeves immediately upon their death, going to heaven, have expounded (grossely) Paradise to be hell; others have thought that Christ in his Soule went first to heaven, and after to hell, to triumph.

Parents] Father and mother which beget and bring forth children, Eph. 6. 1. *Children, obey your Parents.*

2 Forefathers, or Ancestors, which were aliv e and are dead, Psalme 45. 16. *In stead of Parents* (So *Tremellius* reades it) *thou shalt have children*, that is, when Forefathers are dead, their Posterity shall come in their stead, and thus thou shalt alway continue.

Lower parts of the earth] The earth which is the lowest part of the world, being seated under the water as the heaviest and most massie Element, Eph. 4. 9. *He descended first into the lowest parts of the earth.* Some expound this of the Virgins wombe, and of Christs incarnation therein, not amisse, for Christ is here commended for humbling himselfe in our flesh. Others do referre this to Christ his locall descention into hell, which they determine to bee in the middle, or belly of the earth, but the first exposition is soundest and fittest, as appeareth by the antithesis, or opposition betweene his ascending on high, far above all heavens, and his descending into the lower parts of the earth; which plainely prooveth that heere is meant not the descention of his soule from the higher parts of the earth in hell, (as some would have it) but the debasing of his God-head for a time from the higher parts of heaven into the earth, which is the neathermost part of the world, where hee walked and lived amongst men, being seene, felt, and heard, 1 Iohn 1. 1. 2. Iohn 1. 14.

In Part] Not wholly, nor perpetually, but partly for a certaine time, Rom. 11. 25.

Part] An inheritance parted, shared out, and dealt unto one, Psalm. 16. 5. The word is generally used for lands, cities, goods, spoiles, that are shared out: it hath reference to the Law of the Priests which had no Part among the people, for the Lord was their part and inheritance, Numb. 18. 20. *The Lord is his priests part and share.* Ier. 10. 16. and 51. 19.

2 And againe, his people are called his Part, Deu. 32. 6. it signifies also fellowship, Acts 8. 21.

☞ 3 It signifieth Sect, Division or taking of parts.

4 Any

4 Any thing in generall, good, or bad, which may be devided or distinguished from another thing. Luke 20.42.

Partiall] One which rashly preferreth one before another, as in Iames 2.4.

In Particular] Every one for himselfe, according to the duty of his function, 1 Cor. 12. 27. *Yee are members in particular.*

Partaker of other mens sins] Either to make their sins, to be the sinnes of *Timothy*, which should by him bee unworthily admitted into the function of Ministers, whose faults in Doctrine and life, in not teaching at all, or not teaching well and diligently, shall be communicated with such as ordaine them: or else it may be meant of such Elders sinnes as were rash in choosing unworthy men. 1 Tim. 5.22.

Passeover] The Lambe slaine and eaten, which is called the Passeover, because it was a signe of God his passing over the houses of the *Israelites*, when hee slew the first borne of Egypt, Exod. 12. 11. *For it is the Lords Passeover*, 2 Chro. 5 1. Exod. 12. 25. 26. 27. Deut. 16.3. Matth. 26. 17. 18. *Christ eat the Passeover, &c.* This is the Typicall and Sacramentall Passeover.

2 Christ, by whose death we escape the wrath to come, 1 Cor. 5.7. *Christ our Passeover is slaine for us.* This is our spirituall paschall Lambe, who was the substance of the Iewish Passeover, and of all other Legall Sacraments and types.

In the first Passeover, three things were extraordinary, first the sprinckling of bloud on the dore-posts signified the sprinkling of Christs bloud, 1 Pet. 1. Secondly, the eating with loynes girt, staves in their hand, signified the leaving of all uncleanesse, 1 Pet. 1, 13. 14. Thirdly, their tarrying in the house till the morning, whereunto *Esay* alludes Chapter. 27. Note further touching the Passeover, that the first and last day was an holy Convocation, to signifie that all our life from the beginning to the end ought to be holy 1 Corin. 5. 7.

What the Iewish Passeover was.

Their Passeover was an holy action ordained of God, in the killing and eating of a Lamb, partly to the end the Iewish Church might keepe in memory the benefit which God did for them in the Land of Egypt, when he passed over their houses, and slew the first born both of man and beast, of the *Egyp-*

tians. Also to be a Testimony of Gods good will towardes them, and to be a Type of Christ the true Paschall Lamb. Moreover to gather all the partakers thereof into the fellowship of one body: and finally, to put them in minde to be thankefull and innocent in their conversation.

Passion or suffering] A suffering, or any thing that is painefull and grievous unto us.

2 The whole suffering and affliction of Christ in his body and soule, but especially that which hee suffered about the time of his death, 2 Peter 1. 11. *Should declare the sufferings, or (Passions) should come to him. Pathemata* in the Greeke.

3 The sufferings which Christs members endure for his sake, Col. 1. 24. *To fulfill the rest of the Passions of Christ*, 1 Pet. 4 13. *Yee are partakers of Christs Passions or sufferings.*

4 Every motion of the mind being out of his due course, and every sinfull affection; which are called Passions, because they paine the minde and make it suffer griefe, Rom. 7. 5. *The affections (or Passions) of sinne, &c.* for the word in the Origigtnall is *Pathemata.*

Passions] Both naturall and sinfull infirmities, Iam. 5. 17. *Elias was a man subject to like Passions as we be*, Act. 14. 15.

Pastour or Sheepheard] A Sheepheard, which keepeth watch over a flocke of Sheepe, to see them fed with good Pasture, and kept safe from wilde beasts and all other evils, Luke 2. 8. Gen. 47. 3. *Thy servants are Sheepheards.*

2 Christ, the chiefe Sheepheard of our soules, who having fed and taught his flocke, in his owne person, did afterward give his life for his sheep; and now being in heaven, doth continually feede them by his Ministers, and protect them by his power, Iohn 10. 11. *That good Pastour* (or Sheepheard) *gives his life for his sheepe*, 1 Pet. 2. 25. *And returned to the Pastour and Bishop of our soules, Iesus Christ.*

There bee two workes of worldly Sheepheards to their flockes. 1. is feeding. 2. causing them to lie downe, or to rest. Gen. 29. 2. both these Christ performeth to his people, Cant. 1. 6. Psalme 23. 1. 2. Ezekiel 34. 15.

Every true Minister of Christ set over a particular flocke, to rule and feede it with the healthfull word of God, as with the greene Pastures, Eph. 4. 11. *Some Pastours and Teachers*, Act. 20. 20.

4 A King, that hath the over-sight and government of a Kingdome, as a Sheepheard of his

his flocke, Esay 44. 28. *I said to Cyrus, thou art my Shepheard.*

5 God himselfe caring for his people, and watching over them, as a Sheepheard over his flocke, Psal. 23. 1. *The Lord is my Sheepheard.*

Greene Pasture] All things belonging to spirituall and bodily rest, and refreshing, Psal. 23, 2. *Hee makes me to rest in greene Pastures.* Spirituall good things, and æternall.

Patterne] The forme or fashion shewed of God to *Moses* in the Mount, after which hee must make all things, as well the Tabernacle as the Instruments, Exod. 25, 9. *After the Patterne of the Tabernacle, so yee shall make all things.* The perpetuall equity of this Law was that there be no part of Gods worship and service taken up in the Church, but by Gods appointment. All will-worship and mens inventions are hereby condemned.

Good Paths] Either his Doctrine and Precepts wherein we walke and come to him; or his providence and workes of mercy and justice, wherein he comes to us, Marke 1, 3. *Make, his Pathes straight.* Our Paths signifies our thoughts, words, and deeds, Psal. 119, 105. *A light to my Pathes.*

To shew the Path of life. To raise or stirre up one out of the darkenesse of death, that Christ by faith may live in them, who before were dead in trespasses and sins, Psal. 16, ver. last, *Thou shewest* (or makest knowne) *to me the Paths of life.*

To weigh the Pathes of the Just.] To temper all things which happen to the just, well or ill, in a most just and equall sort, more evenly than with any weight or ballance, Esay 26, 7. *Thou dost weigh the Paths of the Just.*

Patience or forbearance.] A suffering and bearing long with such as doe provoke us, waiting till they amend, Math. 18, 29. *Have patience with me, and I will pay thee all.*

2 The slownesse of God to anger, bearing with, and sparing sinners, that they may have space of repentance, Rom. 2, 4. *'Despisest thou the riches of his 'Patience?* Rom. 3, 26. *Through the Patience of God,* Psal. 103, 8, 9. 2 Peter 3. 9.

3 Quiet and constant suffering afflictions for godlinesse, Iames 1, 3. *Let patience have her worke,* Heb. 10, 36. *Ye have need of Patience,* 2 Peter 1, 6. Luke 8, 15.

4 Hope, expectation, or waiting, Rom. 8, 25. *We doe with Patience abide for it,* Heb. 6, 12. 15.

5 Perseverance in well doing

ing unto the end, Iam. 5.7.9 *Be patient unto the comming of our Lord.*

2. Patience hath these parts, 1 A receiving and sustaining of evils offered, deserved, or not deserved.

2 In bearing them, to forbeare to use any word or action, without any thought or affection within, tending to revenging or resisting of the evill or doer thereof: but all these are not necessary in all cases.

3 To continue this forbearing or cessation from revenge or punishment, till either the party offending doe relent and make amends for the wrong: or else secondly in want thereof, God shall by ordinary or extraordinary meanes punish our adversary, and remedy our wrong.

Either of which wayes ought to content us, when they happen, and the hope of them to keepe us in patience, untill they come: for one of them will surely be.

Patience or forbearance is not forgiving or acquittance: it is deferring of our right of redresse to another time, or referring of our revenge to another person, or place. It is not so strict, as Iustice, nor so mild as mercy; but a middle estate betweene both.

Patience in God and in the godly is towards sinners, but pardon and forgiving toward repenters, who as sinners neede it, but as as repenters desire it, and sue for it.

Patience is but a suspending of anger least it should hurt us our selves, not a releasing of the offence where there is no repentance thereof.*

What Patience is.

Patience is that gift of God, which enableth the Christian soule to endure crosses quietly, and with ready submission to the Will of God, because it is his pleasure to have it so, for our triall or chastisement; and for the manifestation of his owne power and goodnesse, to the praise of his glory; and finally, for a testimony against those that doe trouble and vexe his children.

Patient minde, or moderation] Quiet and setled minde, waiting for helpe from God, in due time, Phil. 4. 5. *Let your Patient minde be knowne to all men.*

P. E.

Peace] Attonement with God by Christ, through whom God and the elect are of enemies made friends. Hence is Christ

Christ called Prince of Peace, Esay 9.6. *And our Peace-maker* Ephes. 2.14. *And to have made Peace by his blood.* Col. 1. 20. Romanes 5. 1. Esay 27.5.

☞ There is a diverse peace in respect of the object or persons with which, the matters in which, and the meanes by which peace is made and kept.

1 There is peace with God, 1 By satisfaction for sinnes done against him; this is done by the suffering and merits of Christ, Ephes. 2. 14. 2 By sanctification. 1 Ioh. 3.19.20. this is done by his holy Spirit.

2 Peace with our selves or our consciences. This is wrought by the former meanes.

3 Peace with men. 1 agreement with the good. 2 Deliverance or safety from the evill.*

4 That sweete and comfortable quietnesse and tranquillity of Conscience, which is the immediate fruit of our attonement with God, Rom. 14.17. *The Kingdome of God is Peace, ioy,* Phil. 4.7. *Peace of God that passeth all understanding, &c.*

5 The mutuall concord and agreement of Christian brethren, Galathians 5. 22. *The fruit of the Spirit is Peace,* Psal. 34. 14. *Seeke Peace, and pursue it.*

6 Prosperous and happy successe of things, when they fall out well and blessedly, for the best to us. In this sence, *Paul* in his Apostolicall salutations, wisheth peace unto the Churches: and the Iewes one to another in their ordinarie greetings, Mat. 10 13. *And let your peace come upon it,* 1 Cor. 1.3. *Grace and Peace,* Eph. 6. verse 23. And often elsewhere, it is used in the same signification.

Note. When the Hebrewes saluted one another, wishing prosperity, or asking of the welfare of others, their manner was to say, is there Peace? or Peace be to you, Gene. 29.6. and 43.27.28. 1 Sam. 25.5.6. 2 Sam. 20.9

7 Perfect rest and joy, which elect soules shall have in heaven, this life being ended, Esay 57. 2. *Peace shall come.* Rom. 8.6.

8 The publique tranquility and quiet state of the Church, when it is not troubled within by Schismes and Heresies; or without, by persecuting Tyrants, filling all with tumults, slaughters, and bloudy warres, Rev. 6.4. Psal. 122. 6. *Pray for the Peace of Ierusalem,* Acts 9. 31. *The Churches had rest, throughout*

roughout all Iudea and Galile.

9 The tranquility of the publique weale, or politicke State, when it is free from forren and civill warres, 2 Kings 20.19. *Is it not good there shall be Peace in my dayes?* Ier. 29. 7. *In the Peace thereof shall you have peace.*

10 The private agreement with all sorts of men, good, and bad; Christians, and Infidels, Rom. 12. 18. *Have peace with all men, as much as in you is.*

11 Security, when the heart free from the feare of dangers, doth falsely promise safety to it selfe, 1 Thes. 5. verse 3. *When they shall say, Peace, &c.*

12 True safety, wealth, prosperity, and earthly felicity. 1. Sam. 25. 6. *Bee in Peace, wealth, and prosperity,* 1 Sam. 29. verse 7. *Goe in Peace*, Genesis 26. 29. 31.

13 A solemne covenant and society, betweene Prince and Prince, person & person, Iudg. 4. 17. *For Peace was betweene Iabin the King of Hazor, and betweene the house of Heber.* Psal. 41. 9. *Yea, the man of my Peace*; that is, my familiar friend which had made a covenant of society with me.

14 Silence, by meanes whereof, many times quietnesse and peace is procured, Proverb. 17. 28. *A foole when hee holds his Peace, is thought wise*, Genesis 34. 5.

15 Mutuall agreement of wicked men in evill things. 2. Kings 9. 22. *Is all Peace Iehu? What peace?* Peace commeth of a word which betokeneth perfection, and is opposed unto warre and sword, Psal. 120. 7. Math. 10. 34. Also unto division, confusion, and tumultuous disorder, Luke 12. 51. 1 Cor. 14. 33. and it denoteth generally, all prosperity, safety, and welfare of soule and body: and namely, that spoken of, Ephe. 2. 14. 15.

Peace, peace] All manner of good things, so farre as is for the good of his people, both abundantly and constantly laid up, and surely kept for them, Esay 26. 3.

To answer Peace] To accept the conditions of peace offered, and to promise the keeping of them. Deut. 20. 11. *Offer it Peace, and if it answer thee peace againe, &c.*

Chastisement of Peace] The sufferings of Christ, procuring and meriting attonement and friendship with God his father for elect sinners, Esay 53. 5. *The chastisement of our Peace was upon him.*

Peace offerings] Sacrifices of retribution or of thanksgiving, 1 Chron. 16. 1. 2. *They offered*

fered Peace offerings. These resemble that part of our spirituall service under the Gospell, which is called Thankesgiving or praise. See Hebrewes 13, 15.

God of Peace] God, to be the author and giver of peace, and the rewarder of such as live in peace, Phil. 4. 7. *The God of Peace shall be with you.* He is called the God of Peace, both passively, that they may finde peace with God, and have God at peace with them; and actively, that God would preserve them at peace and vnitie among themselves. And hee simply wisheth not unto them peace, but the peace of God, even true peace. Lastly, were it in mans power to attaine unto peace, joy, faith, &c. then were it superfluous to beg them of God by dayly prayer.

To hold Peace] To rest in the will of God, Luke 10. 3. *And he held his Peace.* It is used for concealing of griefe and assuaging it with consideration of Gods chasticement, Gen. 34. 5. Psal. 39. 16.

To ordaine Peace] To bee author of peace, and of all the meanes whereby it is to bee procured, Esay 26. 12. *Lord Thou wilt ordaine Peace for us.*

Gospell of Peace] The word of reconciliation and attonement, Ephes. 6. 15. *Your Feete shod with the preparation of the Gospell of Peace.* Thus it is called, because it worketh (as an instrument) attonement with God, peace with our brethren, and our owne Consciences.

To be found in Peace] Either to their good, finding God most gentle and pacified towards them; or else with a peaceable and quiet conscience looking for his appearing, 2 Pet. 3. 14.

To go or returne in Peace] With good safetie to passe too and fro: also to bee quiet and well, 1 Samuel 1. 17. 1 Samu. 29. 7.

Peace to you] Bee of good comfort. Gen. 43. 23. Iob 21. 9. in these two places Peace is opposed to feare.

Multitude of Peace] Great good successe, and abundance of prosperitie, Psal. 37. 11. *They shall delight in the multitude of Peace.*

Sowne in Peace] That such as being godly wise, doe love and live in peace, they shall have fruit, or profite suitable to their just life, which they shall at last in the end of the world (as it were in harvest) reape, being ever blessed, Iam. 3. 18. *Fruite of righteousnesse is sowne in Peace of them which make Peace.*

Prince

Prince of Peace] The worker and author of peace, or reconcilement betweene God and us, Esa. 9. 6. *Prince of peace.* Thus is Christ alone.

Sonne of Peace] One that favoureth and embraceth the Gospell of peace, and the reconciliation by Christ, loving and living in peace with others, Luk. 10 6. *If the sonne of Peace be there.*

To speake Peace] To promise tranquility, rest, and happinesse to soule and body, and to performe it, Psal. 85. 8. *Hee shall speake peace to his people, and to his Saints.*

2 To speake and talke with one lovingly and kindly. Gen. 37. 4. *They could not speake peace unto him.*

Way of Peace] The doctrine that leads to eternall salvation, also faith it selfe, remission of sinnes and repentance: by the which we are at length brought unto heaven. Luke 1. 29. *And to guide our feete in the way of Peace.*

2 A quiet and peaceable life, free from quarrels and contention, full of unity and good agreement. Roma. 3. 17. *The way of Peace they have not knowne.*

To Peepe and mutter] To speake with a slender voyce in a whispering sort, as they can scarse bee heard: not plainely aloud, and roundly, as the Lords Prophets denounced Gods minde, Esay 8. 19. *Vnto Wizards which Peepe and mutter.* It is a Metaphor on speech borrowed from Chickens now beginning to come out of the shell, and to chirpe weakely: so the Soothsayers, as it were with an hollow voyce out of the belly, and from within their jawes, uttered, or muttered rather, their Divinations.

Pearle] A thing of great value and price, and called a Pearle, for the orient brightnesse of it.

2 The precious Doctrine of salvation, or any godly admonition, Matthew 7. 6. *Cast not your Pearles before Swine.*

3 The glorious and most happie estate of the Saints in heaven, Revelation 21. 21. *The twelve gates were twelve Pearles.*

People] The Elect given to Christ, Matthew 1. verse 21. *He shall save his people from their sinnes.*

2 Pillers, which resembled the people, Metonimie of the signe. Levit. 24. 8. *Sprinkled on the people.*

3 Holy fathers, Genesis 49. verse 29.

Unmercifull people] The servants and officers of *Saul*, men

men void of humanity, mercy, and kindeneſſe, yea filled with cruelty againſt *David*, as *Saul* the King and their Maſter was (like maſter like men) ſeeking maliciouſly, unjuſtly, and violently to oppoſe righteous and innocent *David*. Pſalm. 43. 1. *Defend my cauſe againſt the unmercifull People.*

Mighty People] The Iewes a valiant Nation deſtroyed by *Antiochus Epiphanes*, Daniel 2.24.

Peculiar] The choiſeſt of, and moſt precious part of a mans ſubſtance, ſevered from the reſt, and laid vp for a mans ſelfe.

2 Gods choſen and faithfull People, ſingled from all other Nations, precious in his ſight. Titus Chap. 2. verſ. 14. *And purge us to be a peculiar people.*

It is one thing to be a people (as *Turkes, Indians, Perſians, and Iewes be*) another thing to be Gods people, or his people, Math. 1.21. *A peculiar people.* Tit. 2.14. *An holy people.* 1 Pet. 2.9. Some be ſuch by profeſſion onely, and in regard of a generall vocation, whereby they are ſanctified to God, and ſeparate from heathens which doe not ſo profeſſe. Thus in the Prophets the Iſraelites are often cald Gods people, amongſt whom there were many hypocrits, Eſay 1.3.4.5. But others be his people in truth, by eſpeciall calling, according to Gods purpoſe, giving them to his Sonne, and giving his Son for them and to them. Iohn 6,3. and 17,12. Wee are by the judgement of charity to judge all members of the viſible Church, which yeelde externall obedience to that which they profeſſe, to bee truely his children and people of his love. 2 Theſ. 2,13. leaving the judgement of certainty to GOD alone, who knoweth his owne; to whom it belongs to ſeparate the Goates from the Sheepe in the end of the world.

Gathering of the people] Obedience of both Iewes and Gentiles, which ſhould bee gathered to Chriſt, Geneſis 49. 10.

People of heavineſſe] Signif. A People laden with ſin, which they heaped up by multiplying faults of all ſorts, till as an horſe under the burden, ſo they ſunke under the weight of ſinne, and Gods anger procured thereby, Eſa. 1, 4. *People of heavineſſe.* Pſalm. 38.4. Sinne is like an heavy burthen which preſſeth ſore, and ſuch as bee covered with ſinnes be a people of heavineſſe.

No People] Either to bee ſtrangers from God, without a calling by the Goſpell; or to want

want a kingdome and policy of their owne, being led captive. Esay 7.8.

Perdition] Destruction or eternall punishment in hell fire. Ioh.17.12. *Childe of Perdition.* Here Perdition is used passively, for one destroyed, suffering Perdition, to which he was appointed of God from everlasting, to declare his Iustice.

2 Destruction or downefall of other men, both in body and soule. 2 Thes.2.3. *Even the Son of perdition.* Heere the word is used actively, for a destroyer, who worketh Perdition to his followers, being also himselfe ordained to destruction.

Son of perdition, man of sin] A man that is a notorious sinner, and such an one as is markt out to perdition, as a bloudy man is in Scripture named A man of bloud; and they which be markt out for hell, are called the childreu of hell.

Perfection or perfect] An absolute fulnesse of grace, when there is not the least want, Phil. 3.12. *I am not already perfect*, 1 Cor.13 10. *When that which is perfect is come* Matth.19 21. *If thou wilt be perfect.* Such as have taught an absolute perfection of inherent grace in this life, as if men could be without sinnes, as Familists, or keepe the whole Law, as Papists avow, they rise up against the light both of Scriptures and their owne conscience which doth witnes the contrary to every man.

2 A good degree of perfection in grace, and a striving towards the absolute fulnesse of it, though still there be many wants, Phil.3.15. *Let us therfore as many as be perfect.* 1 Cor. 2.6. *We speake wisdome amongst those which be perfect*, Heb.5.5. 14. In these places, perfection is set against weaknes and rudenesse; and signifies no more but a good measure of present profiting in the knowledge of God, in Faith, Wisdome, Repentance and Obedience, and a tending or striving to further perfection, in these graces of Regeneration. Some men are perfect comparatively in respect of others, but not absolutely. There is a degree of humane perfection to be attained unto in this life, and there is an high point of celestiall perfection which none can reach. Phil.3.12.15.

3 Vprightnesse and sincerity, as when perfection is set against hypocrisie, 2 King.20. 3. *Ezekiah served God with a perfect heart.* 1 Chron. 28. 9. *My sonne serue God with a perfect heart*; that is, sincerely and in truth.

4 That good order which by the Word of God is setled in any Church, when all the members

members thereof keepe their due place and ſtanding, and performe their function duely. 2 Cor. 13,5. *This I wiſh, even your perfection.*

5 One well furniſhed with knowledge of the word, how to performe all parts of his function in the Miniſtery. 2 Tim. 3,17. *That the man of God* (that is, the Miniſter) *may be abſolute, being made perfect, &c.*

6 One which ſo governeth his words, as no fault may bee found with his ſpeech. Iam. 3, 2. *If any man ſinne not in word, he is a perfect man.*

7 The things of this world, which bee moſt glorious and excellent. Pſalme 119, 96. *I have ſeene an end of all perfection.*

All perfection] All things or Creatures viſible, which were Perfected and conſummated of God at the Creation; and which ſeeme to men to have cheefeſt excellency and uſe, yet they are of ſhort continuance. Pſal. 119,96. *I have ſeene an end of all perfections.*

The perfection which Scripture attributeth unto the Saints is to be underſtood 3 wayes: 1. Either of the Perfection of the parts of holines, the Saints being ſanctified, as in every part and power of ſoule and body, ſo to every duty concerning them in a meaſure. 2. Or elſe of ſincerity and uprightneſſe, as a Perfect heart noteth a ſingle and upright heart. 3. Or comparative with reference to ſuch as he weake.

Perfect charity] That love which is unfained, accompliſhed in the effects and fruits of love, being (not equall) but like to that love wherewith God loveth us; which he ſhewed indeed, by giving his Sonne for us. 1 Iohn 4,18. *Perfect charity caſts out feare.*

Faith perfect by workes] Not that any mans faith is ſo abſolute and full as hath no want, no not *Abrahams*. 1 Cor. 13,9. Or that the vigour and perfection of faith did hang upon works, which fetcheth all their force and praiſe from faith: but it noteth that the declaration of faith dependeth upon workes, which the more and the better they be, doe ſhew faith to be more perfect and effectuall, as a Tree is witneſſed to be the more perfect and good, when it beareth moſt excellent and ſtore of fruite, Iam. 2,22. *By workes was faith made Perfect.*

Perfect Law] Such a doctrine as teacheth not ſome things onely which may leave men without excuſe, as the workes of God doe, Rom. 1, 20. but all things neceſſary to

bee knowne of God or our selves, for faith or obedience to salvation, Psal. 19,7.

Perilous times] Such times wherein it shall bee very hard to perceive what counsell to take, and how to behave our selves among such monstrous men as shall arise out of the visible Church. 2 Tim. 3,1. *Shall be perilous times.*

Periury] Forswearing, or a false oath, when the party that sweareth, either knoweth the matter to be false, or thinketh it so to be. 1 Tim. 1,10. *To the Perjured.* Mat. 5,33. Though the matter be true, yet if hee that sweareth doe thinke it be false, or not know it certainely to be true, Perjury is committed in the Court of Conscience. He that sweareth by the name of God falsely, or doubtfully, he forsweareth.

To Permit] To suffer, and not to let a thing when one might hinder it. He. 6,3. *If God permit.* Permission in God, hath two things; first patience or suffering. Secondly, might or efficacy. God willeth whatsoever he permitteth; because nothing can bee, unlesse hee will have it to be. The dotage of an unwilling Permission is to bee avoided.

That the wicked acts of ungodly men and others are done rather by the power, than by the permission of God: *Augustine* prooveth both by Testimony of Scripture, Rom. 9,22. Also by innumerable examples, as by delivering up *Achab* to beleeve a lye. 1 Kings 22. By driving *Rehoboam* to hearken to bad counsell, it came of the Lord. 1 Kings 12.15. By stirring up *David* the King to number the people. 1 Chron. 24. 2 Sam. 24. By spoyling *Iob*, &c. Iob 1. verse last. To which may bee added example of *Amaziah*, 2 Chron, 25. Also Esay 63. and Ezekiel 14. All which, doe teach, that in evill and sinfull workes there is to be seene not onely Gods sufferance in withdrawing grace, but his power in working, directing, and ruling mens wils and actions: especially behold this in the death and passion of our Lord, who is sayd to be delivered to the death by his Father according to his decree and determinate counsell. Acts 2. and 4. Therefore hee did more than suffer and leave the Iewes to their owne freewill and Satans malice, for himselfe was soveraigne and principall cause: that thereby mans redemption might be wrought. *Iudas* delivered Iesus to the Iewes, the Iewes delivered him to *Pilate*, and God delivered him unto death; yet in this action God onely without sinne, because he

he had a good end.

Perſecution] An obſtinate purſuing others, to hurt or deſtroy them, without giving reſt or quietneſſe, Mat. 5, 10. *Bleſſed are they which ſuffer perſecution.* Gal. 4, 29. It is either by word, or ſword, by deceit or violence; open, or diſguiſed; for religion, or for righteouſneſſe; from falſe brethren, or profeſſed enemies.

The firſt Perſecution of the Chriſtian Church, was violent by the Princes of the world, under diverſe Emperours of *Rome*: the ſecond was fraudulent by Heretickes, as *Arius*, *Neſtorius*, &c. The third, both by force & fraud, to wit, when both temporall and ſpirituall power (as in the Pope) did meete together, againſt the Lord and againſt his Chriſt: *Auguſtine*. Such is the nature of the Church, as it encreaſeth by aduerſities, and decreaſeth by proſperity: and (as *Luther* writes) it multiplyes by being miniſhed, overcommeth when it is overcome; being like to Chriſt the Head, who being ſlaine, yet was Conqueror. Add this as a ſecond comfort to the faithfull under perſecution, that Chriſt is perſecuted in his members; who toucheth them, doth touch the apple of his eie. Chriſt makes the afflictions of the Church, to be his owne, as the head is ſenſible of the paines felt by the foot.

Perſeverance] The continuing in grace to the end. Perſeverance may ſtand with many deepe fals, but it keeps from falling away. Math. 10, 22. *He that perſevereth* (or endureth) *to the end, he ſhall be ſaved.* See **Confirmation**. It is an errour, to hold that true beleevers may fall from ſaving grace, either wholly for a time, or for ever.

Perſon] Some particular man or woman. Geneſ. 14, 21. *Give me the Perſons, &c.* Daniel 11, 2. *Antiochus Epiphanes* is called a vile perſon, for his baſe and furious behavior, *Epimanes* rather than *Ephiphanes*.

2 The divine eſſence, ſubſiſting by it ſelfe. Heb. 1, 3. *The ingraved forme of his Perſon.*

3 Outward qualities, of country, riches, friends, poverty, and ſuch like externall circumſtances. Rom. 2, 11. *God is no reſpecter of Perſons.* Acts 10, 34. Luke 20, 21. God doth not meaſure and accept men by their riches, worſhip, poverty, Nation, or ſuch things: inward or outward of body or goods.

Note. Theſe qualities are no further blamed, than they doe darken the truth, and hinder right.

To perſwade men] To ad-

vise the hearers in Sermons, by authority of men, to beleeve men and things which come from men, as false Apostles did abusing the names of the true Apostles to discredit *Paul*, as if he had taught contrary unto them, Gal. 1, 10. *Doe I perswade men?*

[**Perverse**] One whose heart is turned from the wisedome of the word, to follow crooked and evill counsels and wayes.

Perverse spirit] A Perverse and froward minde. Esay 19, 14.

To Pervert] To put out of order, to turne up-side-downe, to bring in that which should be kept out, Prov. 10, 9. *Hee that Perverteth his way shall bee knowne.*

Pestilence] An infection and deadly disease, sent of God upon men for their sinnes. Levit. 26, 25. *I will send the Pestilence among you.* Deut. 28, 21. See **Plague.**

To be Perswaded] To be infallibly assured of a thing, by demonstrative certainty. Rom. 8. 37. *I am Perswaded.* This is the perswasion and certainty of faith.

2 To be probably assured of a thing, by conjecturall certainty. Heb. 6, 9. *We have perswaded our selves better things of you.* This is perswasion of charity. Rom. 14, 14. There is an infallible perswasion which the faithfull have of themselves, and a probable perswasion which they have of others.

Note: the greeke word, which is englished, I am perswaded, or I am sure, is used of things which lye in conjecturall and no certaine knowledge, as well as of things whereof there is infallible and undoubted knowledge. See Rom. 15, 14. 2 Tim. 1, 5. &c. It is the argument wherewith the word is joyned, and which is added to declare the signification thereof, which restraineth the meaning to an assured knowledge, as Rom. 8, 30. for it is most true that the faithfull being justified of God cannot be condemned.

To be fully Perswaded] To doe nothing with a doubtfull Conscience and staggering mind, but to be certainly within his owne minde assured that his person doth please God, and that the thing which he doth, doth not displease God, being contrary to his word. Rom. 14. 5. *Let every one be fully perswaded in his owne minde.* This full perswasion of the minde, must be had even in actions indifferent and of a middle nature; of these one is surely to know, that whether he doth them, or omitteth them, yet his deed or omission doth not offend God. Much more

more ought there to bee this assurance in necessary actions commanded or forbidden: most of all it is required in the doctrines of faith. What then shal we thinke of that implicit faith of the Church of *Rome*, where it is held for good Christian beleefe to assent onely to that which the Church teacheth, though one bee utterly ignorant what it is which is taught of the Church. Is this to bee fully perswaded in our owne minde? Also how doe they sin, which for desire of victory will defend matters, whereof they are not resolved in their heart?

Pharaoh] A name common to all the Kings of Egypt, till the beginning of the Greeke Monarchie, as *Ptolemie* was afterward: it signifies free, and an avenger: the former in respect of himselfe; the latter in respect of his subjects, whom Kings ought to judge, and to take vengeance of evill doers. Rom. 13.4.

Physitian] One that by Art helpeth the decaies and defects of nature, curing bodily diseases, by bodily medicines.

2 Christ Iesus, the onely Soveraigne soule Physitian, who by his blood and Spirit, cureth all our spirituall sicknesses. Mat. 9, 12. *The whole need not the Physitian, but the sicke, I come not to call the righteous, &c.*

Phylacteries] A Thred, or band of blew Silke, in the fringes of a garment, by the beholding whereof, the memory of Gods precepts was kept and preserved; or frontlets of Parchment betweene the eyes, as signes of remembrance. Mat. 23.5. *Make their Phylacteries broad.* Deut. 6,8. *They shall be as frontlets betweene their eyes.*

Sitters downe in chaire of pestilence or scorning] Wicked men in the third degree, which out of a delight in sinne, doe mocke at the word, with despight of God, Psal. 1, v. 1.

P. *I.*

To Pierce] To offer violence to the body, by digging through or openning some part of it. Ioh 19. ver 34. *One of the Souldiees Pierced his side.* Zach. 12,10.

The Prophet Zachary in this speech doth note two things: first, the horrible impiety of the Iewes, which by their contumacy grieved GOD exceedingly a long time (as if they would pierce his soule with the arrowes of their rebellions) and at length in the person of his Sonne incarnate (or made flesh) spared not his side, but most cruelly pierced his very heart. Secondly, the true and

ſerious repentance of many Iewes, (all elect ones) whoſe eyes being opened by the gracious Spirit of God, they ſhould conceive, and hope well of the mercies of that GOD, whom they had ſo grievouſly offended; being much diſpleaſed with themſelves for ſuch execrable contempt of God himſelfe; with great and continuall ſorrow bewailing their ſinnes, and ſtriving to amendment: the accompliſhment: ſee in part, in Acts 2,38.

2 To cauſe or worke any extremity whatſoever. Pſal. 22, 16. *They pierced my hands and my feete*

Phariſie] An order or ſect of men, ſeparate and divided from other by opinion of ſingular holineſſe. Mat. 5,20. Luk. 18, 11.

Piety] A true worſhipping of God, ſoundnes of doctrine, and a pure life: which things doe follow faith and hope. 1 Tim. 4,8. *Piety* (or godlineſſe) *is profitable to all things.*

2 Naturall love towards parents and kinsfolkes. 1 Tim. 5,4. *Let them learne to ſhew Piety* (or godlineſſe) *towards their owne houſe, and to recompence their kindered.* See godlineſſe.

Pleaſant Pictures] Images framed with ſingular wit and skill, giving great delight and pleaſure to the beholders. Eſay 2,16. *And upon all pleaſant Picture.* Here by a Synecdoche, either Ships or houſhold furniture, adorned and ſet forth with Pictures, is underſtood.

Pilgrime] One that travelleth farre from home, in forreigne Countries, without any certaine or ſetled dwelling place. Gene. 47.9. *The whole time of my Pilgrimage, &c.*

The Patriarkes ſad dayes of their pilgrimages rather than of their life, becauſe of their many removings from place to place on earth, and for that we have no abiding Citty here. Heb. 11, 9,13. and chapter 13,14.

2 Every godly perſon, which dwelleth here on earth, as touching his body, hath his deſire, love, and hope fixed in heaven, as in his proper Country. Heb. 11. 13. *They confeſſed that they were ſtrangers and Pilgrimes in earth.* Pſal. 39,12. For Popiſh Pilgrimes and Pilgrimage there is no ground and footing in all the Scriptures.

Pillar] Some ſtrong poſt or frame of ſtones, made to ſupport and uphold ſome houſe or building; as the Pillars in the Temple, and in *Salomons* houſe. There bee Pillars ſet up for monuments and remembrances

brances, either of Gods judgements, or mens fame, as the Pillar of Salt, into which *Lots* wife was turned; and *Absolons* Pillar.

2 Teachers or Ministers of the word, of great authority, upon whom the Church leaneth and stayeth for their sound Doctrine, as an house upon Pillars. In this speech *Paul* had regard to the building of the Temple, the weight whereof stood upon Pillars. Gal. 2.

3 One person or Church, firmely and stedfastly setled in the estate of grace-Revel. 3, 12. See *Dict.* on Revel.

4 A good Prince, and righteous Magistrates, as the stayes and supporters of a Commonwealth. Psal. 75, 3.

5 The pole, end, or point of the axeltree, whereon heaven is moved (as Astronomers teach) there be two of them. 1 Sam. 2. 8. *The Pillars of the earth are the Lords.*

Note: Pillars of ancient were either for a religious signe as also Altars were, Gen. 28, 18. and 25, 14. Esay 19, 19. But when the Law was given by *Moses*, no Pillars might any more be set up, Levit. 26, 1. Hosea 10, 1. but all such as heathens had set up must bee broken downe, Deut. 7, 5, and 12, 3. Or sometime Pillars were for civill monuments, Gen. 35, 20. Sam. 18, 18.

Pillar of truth] The Church of Christ on earth. 1 Tim. 3. 15. *The Pillar and ground of truth, which is the Church of the living God.* In this Metapho, he borroweth his speech from an old custome of the Gentiles, who were wont to write their Lawes in Tables, and so to hang them upon Pillars (as we doe Proclamations on Posts) that they might be read: hereby to teach us, that the Church is but a witnesse and preserver, and no rule of truth, (as Papists say) as the Pillar was not the Law, but that whereon the Law hung: so the true Church (lesse the false Romish Church) is that which shewes the truth, and upholds it by her Ministry, but it selfe is not the rule of truth; for that is the holy Scriptures, which are faithfully kept by the Church, as a Pillar upholdeth a building.

☞ **A Pipe**] 1 A musicall instrument made to sound by helpe of winde. 2 Cor. 14, verse 7.

2 A Preacher of Gods Word blowne and inspired with the power and wisedome of God, to call men to repentance and salvation, So Saint *Basill* interprets Math. 11, 17. Conc. 7. in Psal. 25. ver. 30.*

Pit] Any mischiefe or affliction, either spirituall or bodily;

dily; temporall or eternall. Pſal. 7,15. *They digged a pit, and themſelves are fallen into it.* Mat. 15, 14. *If the blinde leade the blinde, they ſhall both fall into the pit*, or ditch.

☞ 1 Any hollowneſſe in the ground, either naturall, or artificiall.

2 The grave or place of buriall for all dead bodies.

3 Hell the bottomleſſe pit.*

To pitch a tenth] Reſiding or quiet ſitting. Gen. 26,17. It is a word uſed for pitching of a campe or Armie. Exod 1,9. and 18,27. it is oppoſed to removing or journying. Num. 1.50. 52.

P. L.

Place] A portion of joy in the kingdome of heaven, or a roome in that kingdome. John 14,3. *I goe to prepare a place for you.* An Office. Gen. 40,13, and 41,13.

2 A portion of torment in the kingdome of hell, or a roome there. Acts 1,25. *That he might goe into his owne place.*

3 A Tent, Houſe, Citie, or dwelling. Gen. 18,33. *Abraham returned to his place.* Gen. 19, 14.

☞ 4 Any part or portion of Land, wherein any perſon or other thing is reſident and abiding.*

High Places] The third heavens, the ſeate of the bleſſed, Luke 2,14.

2 Ayry Region which is next us, where birds flye, and divels walke and range till the judgement. Eph. 6, 12 and 2,2.

3 Places ſet up to worſhip God, contrary to th commandement. 1 Kings 15,14.

Theſe high places were high hils, or cloſe places ſhaded with trees. See Deut. 12,3.

The places of publike aſſemblies for the worſhippe of God under the Law, were at the firſt, onely thoſe wherſoever God by any ſimbole, or ſignification of his preſence did ſhew, that there he would bee worſhipped; whereupon, ſuch places were called, the face and preſence of God. Geneſis 4,14,16. *The houſe of God.* Geneſis 28, 17. and *The Gate of Heaven.* The firſt ſetled place after the comming out of *Egypt*, was the Cloud, where God ſhewed forth his glory viſible and ſenſibly. Exod. 33, 3.7,9. and 33, 8,10, 11. The fixed places which GOD did chuſe afterward, were, the Tabernacle, and *Salomons* Temple; the two viſible Teſtimonies of his preſence, as it is ſaid of the one, 1 Kings 9,3. and of the other, 1 Chron 8,6. Which holy places did all of them repreſent:

preſent: firſt, Chriſt, in whom bodily (that is, perſonally and ſubſtantially) the fulneſſe of the God-head dwelled, Coloſſ. 2. 9. By whom, ſitting in heaven we may goe to God to worſhip him. Secondly, the whole Catholike Church of God. Epheſians 2,21. Revel. 21,3. Thirdly, every particular Church, as Pſal. 15,1. Fourthly, every particular member; even every true Chriſtian, as 1 Pet. 2,5. 2 Cor. 6,16. 2 Cor. 12,9. Fiftly, even the temple of our body therby was figured.

Not to leave his place] To containe himſelfe in his duty and charge, ſtudying by all meanes to pacifie his offended Prince, eſpecially by yeelding and modeſt ſubmiſſion. Eccleſ. 10. 4. *Leave not thy place.*

Burying Place] A Sepulcher or grave which is in Hebrew called *Kabar*, in the Germaine tongue *Grab*, and our Engliſh *Graubar*, deri ed from it. Gen. 23, 4. A Sepulcher of ones owne was a ſigne of right and firme poſſeſſion, Eſay 22, 16. In that *Abraham* bought a place of buriall in the land promiſed him, it ſheweth his faith, not onely of the generall reſurrection, but of his ſpeciall poſſeſſion of that Land, for which cauſe *Iacob* and *Ioſeph* would be brought thither to bee buried. Gen. 47,28,30. Gen. 50,24,25.

Plague] Any great judgement of God, ſent for ſin; as Famine, War, Sword, Sickneſs, or any other Iudgement of God, Pſal, 38,11. *My friends ſtand aſide from my plague.* In this ſence the ten Iudgements of Egypt are called Plagues.

2 That infectious diſeaſe, commonly called the Peſtilence, 2 Sam. 24,15,25.

A Plant] The people of Iſrael, which were as Plants ſowne and ſet in the vineyard of the Church. Eſay 5,2. *And planted it with the beſt Plants.*

2 Any falſe calling, falſe doctrine or worſhip. Mat. 15,13. *Every plant that my heavenly Father hath not planted, ſhall be rooted out.*

3 Children. Pſal. 144,12. *Thy ſonnes ſhall be as plants.*

To Plant] To remove and tranſlate young Trees from one earth to another, that they may increaſe and fructifie. Alſo to create, and by an almighty commandement to cauſe that to be, which was not before, Gen. 2,8.

2 To bring a people from one Country into another Country, there to place and ſettile them, that they may increaſe and multiply. Pſal. 44,2. *Thou haſt planted them.* Pſalme 80.8. *Thou haſt planted it.* This is a terreſtriall and earthly planting.

3 To

3 To unite and joyne the elect (being taken out of the rotten ſtocke of old *Adam*) unto Chriſt and his Church by the Spirit. Pſal. 92, 13. *Such as be Planted in the houſe of the Lord.* Rom. 6, 5. *For if wee be planted with him into the ſimilitude of his death.* This is a ſpirituall inward planting of God himſelfe.

4 To preach the word plainly and eaſily, for the entrance of the ignorant into the knowledge of Chriſt. 1 Cor. 3, 6. *I have Planted, and Apolles hath watered.* This is an outward Planting, by the Miniſters of God.

5 To denounce and foretell the will of God for the continuance and proſperity of kingdomes and people. Ier. 1, 10. *I have ſet thee over Nations to build and to plant.*

Naturall and ſpirituall Planting or grafting agree in two things, and in other two they diſagree. Firſt they are alike in this, that as a Sience or branch can doe nothing at all toward the planting of it ſelfe: ſo the elect ſinner can bring nothing to the incorporating himſelfe into Chriſt & toward his owne Iuſtification. Secondly, as the branch becomes one with the ſtock into which it is planted, and liveth by the ſame juice or ſap: ſo a ſinner once graffed by the Spirit and faith into Chriſt, becomes one with him, and lives by his Grace. Therefore both Chriſt and his Church planted into him, are called by one name. 1 Cor. 12, 12. But on the other ſide, as we graft a good branch into a ſowre barraine ſtocke: ſo evill branches, wicked men (being as wilde Olives) are planted into the body of Chriſt his Church, which is like a good tree. Againe, in the naturall planting, there the good branch or grift giveth ſap unto the tree, which is turned into the nature of the ſweet plant: but in the ſpirituall, the branch receiveth from the roote Chriſt, whoſe grace altereth them, and makes them like himſelfe, partakers of his godly nature.

Planted by the Rivers of Waters] One rooted into Chriſt by the grace of regeneration, that drawing from him lively juyce, and continuall moyſture of the Spirit, he may bee aboundantly fruitfull in good workes. Pſal. 2, 3. *Hee ſhall be like a Tree Planted by the River of Waters.*

To Plead ones cauſe] To undertake the defence of ones cauſe againſt his enemy. Pſal. 35, 1. *Pleade thou my cauſe, O Lord, &c.*

To Plead] To expoſtulate, or quarrell, or contend and ſtand

ſtand in ſtrife againſt one. Rom. 9, verſe 21. *O Man, who art thou that Pleadeſt with God?* Mich. 6,2. *He will Plead with Iſrael.* To debate a matter in many words. This is properly Pleading. God pleadeth againſt man, but this is oftentime in action, as when hee pleaded *Davids* cauſe againſt *Nabal* by ſlaying him. 1 Sam. 25,39. Eſay 49,25. Pſal. 35. 1. *Man pleadeth againſt God*; and this is alwayes a contending in words.

To Pleaſe] To frame (as much as we may) our thoughts words, and deedes, to Gods will. Coloſ. 1,9. *That you may Pleaſe God in all things.* When wee allow that which God allowes, and hate that which God hateth. This is to pleaſe God.

2 To purpoſe and will, to doe ſome things, or not to doe other things. Pſal. 115, 3. *Our God is in heaven, he doth whatſoever hee pleaſeth.* Pſalme 135, 6. *Whatſoever pleaſeth the Lord, &c.*

3 To ſeeke to ſatisfie, and profit our ſelves with a neglect of our neighbour, Rom. 15,1.

To be Pleaſed] To accept and approve in mercy, ſuch duties as are done to God. Heb. 13,16. *With ſuch ſacrifices God is pleaſed.*

To be well Pleaſed] To be throughly ſatisfied, and fully pacified, in reſpect of a price payed unto juſtice for ſinne. Mat. 3, 17. *This is my beloved Son in whom I am well pleaſed.* God looking upon Chriſt crucified, and us in him, layeth aſide his whole diſpleaſure and wrath, conceived againſt us for ſinne.

To Pleaſe men] To ſtudie and ſeeke to flatter men in publique doctrine, and private actions, making this the marke and end thereof, how to claw and content men, as *Paul* did toward the Phariſees before his converſion: but after his calling to Chriſt, would not doe it, ſtudying thence-forward, how to pleaſe God principally, or men for Gods ſake. Gal. 1. 10. *Or doe I ſeeke to pleaſe men?*

☞ 2 To accõmodate ones ſelfe in things indifferent to the deſire of men, obſerving perſons, time and place: this is charitable in the doer, and profitable to the receiver, to win him to true godlineſſe. 1 Cor. 9, 19, 20, 21, 22.

3 To pleaſe truely and lawfully by the way of godlineſſe, Rom. 14, 18. 1 Theſ. 4,4. Act. 6,5. Rom. 15,2.*

To Pleaſe our neighbour] To doe him a pleaſure, ſeeking his commodity, ſo farre as may further

further his ſalvation. Romans 15,2.

Pleaſure] **referred to Men.** Any manner of ſinfull delight agreeable to our corrupt Nature. 2 Timothy 3,14. *Lovers of pleaſure, more than of godlineſſe.*

2 Honeſt delights, ſerving for the ſolace and comforts of mans life. Geneſis 49, 20 *Hee ſhall give pleaſures for a King.*

☞ Pleaſure is taken diverſly.

1 For a delightſome quality, in ſome outward Object, as the cauſe active and conferring it, and ſo is without us.

2 For an inward faculty in man or other creature, apprehending or delighting in that outward object or pleaſure thereof, and this is within us, yet but in the will above, ſenſuall appetite beneath, &c.*

Referred to God] 3. The moſt free and juſt decree and determination of God, touching all things. Matthew chapter 11, verſe 26. *Even ſo Father, becauſe it was thy pleaſure*; and not becauſe men were worthy. All merits of workes is ſhut out by the Doctrine of grace, rightly underſtood.

God Pleaſure]. The free and loving purpoſe of GOD for the ſalvation of the elect. Eph. 1,5 *According to the good pleaſure of his will.* The high and firſt mooving cauſe of election, to wit, his Free-love, concerning which God doth much pleaſe himſelfe.

2 The delight and contentment which God taketh in the worke of his purpoſe, regenerating and creating faith in his elect. 2 Theſ. 1, 11. *Our God fulfill all the pleaſure of his goodneſſe, and the worke of Faith, with power.*

Pleaſures of Gods houſe.] Every ſpirituall bleſſing. Pſal. 65,4. *Satisfied with the pleaſures of thine houſe.*

Pleaſures of ſinne] Such delights, benefits, and commodities of this life, as be gotten and held with ſinfull conditions. Heb. 11,25. *To enjoy the pleaſures of ſinne.*

Plenty of the Gentiles] The full multitude and number of them. Rom. 11,25. So a plenty of Shephards, Eſay 31,4. for a multitude.

Plough] The preaching of Chriſt, and the profeſſion of Chriſtianity. Luk. 9,26. *He that puts his hand to the Plough*, that is, either to preach or profeſſe Chriſt.

To Plucke up] To deſtroy and overthrow. Math. 15, 13. *Shall be plucked up.*

2 To denounce and foretell

tell destruction. Ieremy 1,10. *I have set thee over Nations, to plucke up.*

Policy] Counsell or advice, either good or evill. Pro. 21,30. *There is no policy or counsell against the Lord.*

To Pollute or defile] To make onely morally uncleane and sinfull. Mat. 15,18.

2 To make one Ceremonially uncleane, by touching the dead carkas of a man or beast. Levit. 21. Hag. 2,14.

3 To pronounce any thing to be uncleane, and to forbid some creatures as uncleane by signification, as God did under the Law. Levit. 6,3,4. or by nature, as the *Manichees* and *Marcionites* did of old: or by precept, as the Pope now doth pronounce some meates uncleane, and so forbids them to some men at all times, and to all men at sometimes, as Lent, &c. for religion and greater holinesse, Act. 10,15. *What God hath cleansed, doe not thou pollute.*

To Ponder] To weigh and consider a thing in our minde, before wee doe agree and consent to it. Luke 2,19. *Mary pondered these sayings in her heart.*

Poore] Such as are needy, though they be not utterly destitute, Psal. 82,2. *Doe Justice unto the poore and needy.*

2 Such as have extreame want of earthly things, even unto beggery. Mat. 26,11. *The Poore ye shall have always with you.* Luke 16. 29. *There was a certaine begger.*

3 The godly, being afflicted, who put their trust in no worldly thing, but cleave to God in all their trouble and calamity. Psalme 9,12. *He forgets not the complaint of the poore.* and 10. 14. *The poore commits himselfe unto thee.* Verse 18. *Judge the poore, O Lord;* that is, such as feele their afflictions, and flye to thee onely for succour, being forsaken of the world, as godly persons commonly bee for their well-doing, hated, despised, and cast off. Such as are spiritually poore, dejected for their sinnes, and the just condemnation of them, perceiving also a want of true Iustice, which is in Christ; and of all heavenly and saving graces. Esay 11,4. Math. 5,3. and Math. 11,5. Esay 61,1. Psal. 22,26.

4 All men both rich and poore but especially the needy. Exod. 22,25. *If thou lend money to the poore with thee.*

☞ 5 Such as want the gifts of grace, as true wisedome, the feare of God, repentance, and faith &c. in this life, and salvation in the next. Proverb. 29. verse 13. Revel. chap. 3, verse 17.

6 Such

6 Such as are humble or low in the opinion of themselves, and their estates or gifts, whether great or little, many or few, Luke chapter 6, verse 20. Matthew chapter 5, verse 3. Psalme 86, 1.*

To remember the Poore To take care for the releefe of the needy Saints, and to that end to make collections thorough the Churches for them; which because it is a fruite and consequently of remembrance; therefore such care for the poore is called remembring them, As Gal. 2, 9. *That we should Remember the poore.*

Spoyle of the Poore Goods, whereof the poore were spoyled by Oppressors, or Goods taken away by spoyle. Esay 3, verse 14 *The spoyle of the poore &c.*

To grinde the face of the Poore To make them sad, either by cruell exacting of their labours, as the taske-masters in Egypt, or by forsaking their just cause in judgement, and pronouncing sentence against them, as the wicked Iudges did in Ierusalem, is Esay his time. Esay chap. 3, 15. *What meane ye to grinde the Faces of the Poore?* See Esay 1, 23. This also is the meaning of that other phrase, in the same Verse, of beating the Poore in pieces (as a stone is beaten into small powder) by exaction and Oppression, in publique judgement especially.

Poore of this World Such as lacke worldly goods, being needie, and in the Worlds judgement of all men most vile and abject, Iames 1, 5. *God hath chosen the poore of this world.* See **GOD iudgeth not as the World doth.**

Poore in Spirit Such as being tamed by their worldly poverty, or other miseries, and having a lively feeling of their spirituall poverty and wants, are humbled and made lowly thereby. Mathew chapter 5, verse 2. *Blessed are the poore in spirit*, that is, the humble hearted.

Thy Poore Such godly poore, as religiously worship God, committing themselves wholly to his protection. Psal. 72, 2. *Hee shall judge thy poore with equity.*

Pope of Rome A monstrous person, neither man nor woman; God nor Divell; but partaking in a divellish and brutish Nature; being a man of sinne, wholly compounded of impiety and iniquity; the Son of perdition, himselfe appointed to destruction, and thirsting after the ruine and destruction of others, whom hee desires to leade (with himselfe) unto

unto the pit of perdition; being the head of that universall Apostacy and falling from the Faith and religion of Christ, which he impugneth and resisteth (in a most disguised sort) under the Title of the Vicar of Christ, and by pretence of defending the holy Catholike Faith and Church; yet being (indeed) the maine adversary of Christ, sitting in the Temple of God, as God: exercising tyranny over mens Consciences, usurping to bee Iudge of the Scriptures, and Lord of the Princes of the earth, to depose them at his will, 2 Thess. 2,3,4,7.8. Revel. 17,1,2,3,4.5. 6,7. Revel. 18,2.3.

Porter] A doore-keeper, which hath authority to admit and let in and out of the house where his charge is. 2. The Holy Ghost, by whom the doctrine of Christ (that dore) doth finde entrance into the faithfull, to the lightening of the sound knowledge of God and his word, Iohn 20, v. 3.

Portion] A share or part in Lands or goods, Luke 15,12. *Give me the portion of the goods that fall to me.*

2 God himselfe, who is the life and portion of his people, Psal. 16,5. *The Lord is the Portion of my inheritance.* See Lot.

Possession] Lands, which men holde and keepe by some proper right which they have in them, Acts 4,32,34.37. and 5,1.

2 The Sacrifices offered up unto God, which were the Levites possession, Ezek. 44,28. *For I am their possession.*

To possesse.] To holde something as our owne, 1 Cor. 7,30. *And they that buy, as if they Possessed not*, Mat. 10. *Possesse no Gold in your Girdles.*

2 To bee constant, Luke 21, 19. *Possesse your soules in patience*: that is, be constant in patience, 1 Thes. 4,4 *Possesse your Vessels in holinesse*, that is, keepe so constantly, and with continuance.

3 To bee content with that which one hath, as if he had all things, and lacked nothing, 1 Cor. 6,10. *Having nothing, and yet possessing all things.*

4 Fully to enjoy or inherit by desert, Marke 10,17. *What shall I doe to possesse eternall life?* The man which put this question, dreamed of deserving heaven by workes; therefore Christ fitting his answere accordingly, sendeth him to *Moses* Law, not to himselfe.

To Possesse the Mount of Esau] To have the borders and bounds of the Church of God enlarged in receiving into the bosome thereof the Gentiles, when they and the Iewes shall be made one people through the

the Gospell, Obad. 19, 20.

Only Potentate] God the Father being compared with Christ, as he is incarnate, so as the God-head of Christ, and Spirit is not excluded by this word (Onely) neither here nor elsewhere, 1 Tim. 6, 15, 16. Ioh. 17, 3.

Possessour of heaven and earth] The most just owner, Lord, and disposer of heaven and earth, and all things in them, by right of creation and preservation, Gen. 14. 19, 22. *The great Possessour of Heaven and earth.*

To give a Possession] To make sale of it, or to give it for a just price, Gen. 23, 4. *Give me a Possession to bury my dead in.*

Possible] That which may bee done, though it never bee done, Math. 19, 26. *With God all things are Possible.*

Not Possible, or impossible] Some thing which cannot bee done, no not of God himselfe, in respect of his decree, and revealed will; though it might be done in respect of his absolute power, Heb. 6, 4. *It is not possible, that they which were once enlightened, if they fall. &c.*

2 That which can never be done by any humane strength, Math. 19, 26.

The Pots] A vessell of earth, for uses in a family.

2 A mortall man, fraile as an earthen Pot, Ier. 18, 6. Rom. 9, 21. The power of God over man his Creature, is greater than of a Potter over his Pot: for God made the matter whereof man was made, so did not the Potter; therefore great cause why man should not reason against God.

3 Calamities and great affliction. Psal. 68, 13. *Though you have lyen among the Pots.* It is a Metaphor from Kitchen and Scullion boyes, which in time of warre follow the Campe, where to defend themselves from winde and weather, (the injuries of the ayre) they lye downe betweene their Chimny-stuffe, on the hearth stones and smooking rusty Pots, which all to besmut and blacke them. To this sence is the place of Ezek. 40, 43. to be interpreted.

Power] Divine might, whereby God can doe, and doth all things whatsoever he hath purposed to doe, and hindereth whatsoever he will not have done, Math. 6. 13. *Thine is the Kingdome, Power, and glory.* See Almighty.

☞**Power**] There are 7. degrees of power to perfect any thing D. *Andrewes* in 2 Cor. 3, 5.

1 To thinke.
2 To understand.
3 To will or desire.
4 To speake of it or for it.

5 To

5. To begin worke or to attempt it.

6. To worke it.

7. To finiſh or accompliſh it. All theſe may be in us, but none of us.

1. Not finiſhing, Rom. 7, 8.

2. Not doing, Ioh. 15, 5. Rom. 7, 17. Iſa. 26, 12.

3. Not beginning to doe. Iſa. 37, 3. Phil. 1. 6.

4. Not to ſpeake, Pro. 16. 1.

5. Not to will. Phil. 2, 13.

6. Not to underſtand, Rom. 8, 7. 1 Cor. 2, 14.

7. Not to thinke, 2 Cor. 3, 5. Pſal. 94. 11.*

2 Abſolute right and authority to doe a thing, Math. 9, 6. *The Sonne of Man hath power on earth to forgive ſinnes*; that is, he which is the Sonne of man (beeing GOD) hath this power.

3 The effectuall force of the holy Spirit, working mightily in the hearts of the elect, both for their converſion from ſin to grace, and confirmation in grace, Eph. 1, 19. *According to the working of his mighty power.* 2 Theſſ. 1, 11.

4 Prerogative or dignity, 1 Cor. 9, 5. Ioh. 1, 12. *To ſo many as receiued him, he gave power to be the Sonnes of God*: that is, the right and priviledge of Sonnes: that it cannot be meant of free will, is plaine, by verſe 13.

5 A mighty Inſtrument of Gods power, Rom. 1, 16. *The Goſpell is the power of God to ſalvation*, 1 Cor. 1, 18. *To us that are ſaved, it is the power of God.* A meanes of the ſaving power of God. **Metalepſis.**

6 Inward ſtrength of a renewed ſoule, whereby it is able to reſiſt evill, and to doe good, 2 Tim. 1, 7. *God hath given to us the ſpirit of power.*

7 That moſt excellent ſtrength and agility, wherewith the bodies of the elect ſhall be endued after the reſurrection, 1 Cor. 15, 43. *They ſhall be raiſed againe in power.*

8 Signes and wondrous workes, done by the mighty hand and power of God. 1 Cor. 12, 10. *Effects of his power*, called (*Power*) by a **Metonimie.**

9 Such perſons, as have the gift and power to doe myracles and workes of wonder. 1 Cor. 12, 28. *Hee hath ordained Powers*; that is, ſome to do myracles.

10 A lawfull Magiſtrate, enabled of God with authority and might, to execute his judgements, Rom. 13, 1. *Let every ſoule be ſubject to the higher powers.* Alſo it ſignifies the authority it ſelfe, and publicke right of Governours, Iohn 19, 10, 11.

11 A veile or covering, which women did weare, as a

token of that power which their husbands had over them; and of their ſubjection thereunto, 1 Corinth. 11, 10. *For this cauſe, a woman ought to haue power upon her head*; that is, a ſigne of Power.

12 Extraordinary ſtrength, given of God to ſome perſons, therewith eythet to doe great good, or greater harme, Luke, chapt. 9, verſe 1. *He gave them power over all Divels*, Acts 1, verſe 8. Revela. 9, 3. *Vnto the Locuſts was given Power, as the Scorpions of the Earth have Power.*

13 Wicked or good Angels, which are of exceeding ſtrength and have leave & Commiſſion of God, to doe mighty things; and therefore are called Powers, Col. 1, ver. 16. *By him were created Powers, Principalities*, Ephe. 6, 12. *Wee wreſtle againſt Principalities and Powers.* Divels are called powers in the plurall number, to teach that they be mighty and many; and power, Epheſians 2. verſe 2 in the ſingular number, to ſhew theſe many to be but one corporation or army, readie with joynt force and one minde, to conſpire and fight againſt the faithfull to deſtroy them; yet ſo, as they do wholly and for ever prevaile againſt none, ſave ſuch as be addicted to diſobedience. Eph. 2, 2. See Coloſ. 2, 35. where evill ſpirits are called powers.

☞ This power is naturall to the Spirits good and bad, being Gods gift to them by creation, and their property by poſſeſſion, and is in it ſelfe and of it ſelfe good; but the abuſe of it to evill is not naturall to the Divills but accidentall, and is later than their creation.

The power of Angels good or bad is two-fold. 1. Within them or naturall, called δυναμις, *Potentia*. ſtrenght. 2. Without them or accidentall, called ἐξουσία, *Poteſtas*, (1) authority, leave, liberty or Commiſſion: without this (which God granteth or denieth as he pleaſeth) the former cannot worke. But the former God never taketh from them as being part of their created properties.*

14 Excellent and ſingular gifts of the Spirit, Acts chap. 6, 8. *Steven full of faith and power, did Signes and Myracles, &c.*

15 Kingdomes and Nations which have great power. Luke 4, 6. *All this Power will I give thee.*

All Power] Vniverſall power over every thing, in Heaven and earth, without exception of any, Math. 28, 18. *All Power is given vnto mee.* This Power, the Father (as God) gives; the Sonne (as Mediator)

tor) receives it. Also Power of sundry kinds or divers, 2 Thes. 2,9.

In Power, and in the holy Ghost] That strength and vertue which the holy Ghost hath ministred, and namely, the assurance and cheerefulnesse of heart. 1 Thessalon. 1. chap. 5. verse.

Power of God] The most mighty and powerfull GOD, Math. 26. verse 64. *Sitting at the right hand of the power of God.*

2 That notable vertue and might given to the Apostles; not onely to worke Myracles, but also to tame and bridle the wicked, 2 Cor. 6,7. *By the power of God.* Christ is called the power and wisedome of God, both by efficacie and essence, 1 Cor. 1,24.

Power of the holy People.] Not the strength wherewith the Iewes, Gods people, shall infest and hurt others, but passively, the power by which they shall be greevously hurt and wronged, Daniel 12, 7. *To scatter the Power of the holy people.* Such a passive construction is found, Genesis chap. 16. verse 15. *My wrong (not which I doe, but) which is done to me.*

Powers of Heaven] The Heavens or Cœlestiall Orbes and Spheares, being exceeding firme and strong creatures, and exercising great strength upon these inferiour earthly bodies; Math. 24,29. *And the Powers of Heaven shall be shaken.*

Power of his glory] Glorious power, so called, for the manner of strengthening and delivering the Saints by weake or no means: also for the event or end of their upholding and preservation, which is his praise and glory, Col. 1. ver. 11.

To poure out] To give and bestow very liberally & frankly. As in Esay, chap. 53. verse 12. *Hee poured out his soule to death,* Acts 2. 17. *I will poure out my Spirit upon all flesh.* Ioel 2,28 Zach. 12,10.

Poyson of Aspes] Malicious and bitter words, cast out against such as bee absent, to their great hurt, Romanes 3,13 *The Poyson of Asps is under their lips.*

Poyson of Dragons] The wicked ungracious workes of ungodly men, which are as unpleasant to God, as the poyson of Dragons to men, Deut. 32, 33. *Their Wine is the Poyson of Dragons.*

P. R.

Praise] A confession and due acknowledgement of the great and manifold excellencies and perfections that be in

God, Psalme 136,1. *Praise the Lord because hee is good, for his mercies endure for ever*, Psal.117. 1,2.103,1,2,3.

2 Commendation, & speaking forth the good things that be in other men, Pro.27,2. *Let another man praise thee.*

3 The matter, argument, and occasion of praise, Exod.15,2. *The Lord is my strength and praise*, Psal.118,14.

4 Protection and defence; as when it is set against revenge and punishment, Rom.13,3. 1 Pet.2,14.

Prayer] The whole service of God, and every part of it, Matthew 21,13. *An house of Prayer.*

2 That one part of his worship, called Prayer and Petition, Iam.5,15. *Prayer of Faith.* Prayer commeth of a word in the Hebrew, which signifieth appeale, interpellation, intercession, whereby we referre the cause of our selves or others, unto God as Iudge, calling upon him, appealing to him for right, presenting our selves and our cause unto him, as to one which hath power to determine causes, and to whom appeales may be made.

To Praise their Gods] To yeelde and give unto their Idols the honour of their victory, and to offer some part of their feast to their honour, as their manner was, Dan.5.ver.4 This was one cause that *Daniel* Chap.1,8. refused to feede on the meate of the Kings Table, for that a part of it had beene consecrated to their Gods, and some of their meates were forbidden by *Moses*, as uncleane.

To Pray] To desire some lawfull and needfull thing of God alone, with trust to have it, for the merit of Christ only, Acts10,9. *Peter went up on the house to Pray*, Math.6,ver.9. *After this manner Pray ye.* Acts12 12.Mark.11,24.

2 To crave something with the voyce onely, without faith in Christ, Luk.18,10. *They went up into the Temple to pray*, Verse 11. This is vocall prayer only; and the former, is both Vocall and Mentall. This distinction is grounded on Rom.10,1.

3 To worship God. A Synecdoche or part for the whole, Luke 19.verse 46. *A house of Prayer.*

4 To conceive a forme of Prayer wherein to goe before the people, as the Teacher doth in the publike assembly.

5 Also to partake in the publike prayer, 1 Cor.11.ver.4,5.

☞ To crave some thing with the minde onely. Exod. 14.15.

4. To Pray for the confusion of the wicked, in respect of their persõs, & not in respect of their

of their ſins, policies and power (which it is lawfull to doe) ſeemeth to be rather a propheſie of the godly, what ſtate of the wicked (their enemies) ſhould be in time (God ſo revealing it to his ſervants) than any prayer that their enemies might be ſo. See Pſa. 107 9. & compare it with Act. 1,26. ſee S. *Auguſt.* upon the Pſal. 35.*

Inſtant in Prayer] One earneſt and conſtant (though he be not heard at firſt) in calling upon God on all occaſions, continuing till he be heard, Rom. 12, 12. Luk. 18,1. 2 Theſ. 5,17.

Prayer, what it is.

Prayer, is a worke of the beleeving ſoule, deſiring of God alone, things lawfull and needfull: with confidence to obtaine them, through the alone mediation of Chriſt, to the praiſe of the mercy, truth, and power of God. Prayer is eyther private, or publique; for our ſelves, or others; for the having of good things, or removing things evill. Whence ariſeth the difference, and divers kinds of Prayers mentioned 1. Tim. 2,2. *Let ſupplications and Prayers, Interceſſions, and giving of thankes, be made for all men.*

To Preach] To declare the will of God by voice, for the inſtruction of the Church, Mark. 1,49. *He Preached in their Synagogues.* The Greeke word (*kerux*) ſignifieth an Ambaſſadour, which publiſheth and ſpreads abroad the minde and meſſage of GOD, touching mans duty and ſalvation, Rom. 10,14.

What Preaching is.

Preaching is an action of the Miniſter of the word, ſoundly interpreting and opening the ſence of the Scriptures, by the Scriptures; with application of them unto the uſe of the Church, by Doctrine, exhortation, reproofe, convincing, and comfort, Mark. 2,2. *He preached the Word to them,* Luke 4,18. 19,20,21. *He tooke up the booke and read, and ſaid; This day is this ſcripture fulfilled in your ears.* Alſo 1 Cor. 14,3. *He that propheſieth,* that is, Preacheth, *ſpeaketh to men, to edifying, to exhortation, to comfort.* See Nehem. 8,8. *And hee read in the Booke of the Law, and gave the ſence according to Scripture,* (Thus *Tremellius* tranſlates it out of the Hebrew.) Acts 9,20, 22, *He Preached Chriſt, confirming that Jeſus was this Chriſt,* that is to ſay, he compared Scripture with Scripture, coferring them together, as cunning craftſmen

which joyne all parts together, to make them agree one with another. This is preaching in the ordinary phrase of the Scripture. Indeed every declaration of Gods will, eyther by afflictions, blessings, readings, and creatures; or otherwise, may generally and improperly be called Preaching.

Precepts] Commissions, charges, because they are committed unto men with charge carefully to keepe them, according to that in Psal. 119.4. Also they come of another word, which signifieth to visit, because God threatned to visite or punish the transgressors of them. As Exo. 20,5. and 32.34.

☞ 1 Good precepts of Gods appointment & sending, Ezek. 18.9.17, &c. and 20,16.

2 Evill precepts of evill mens devising and sending, and of Gods suffering, Ezek. 28. 25. Matth. 15.9.*

Precious] Sometime bright and glorious, Iob 31, 26 Zach. 14,6, also that which is honourable, and of great esteeme, Psalm. 36,7. also that which is deare or hardly to be attained and effected, as Psalm. 49, 8. and 139,16. Heere it signifieth also that which is rare and incomprehensible: also that which is sparingly, and not easily to be had, 1 Sam. 3,1.

Predestination] The foreappointment of every thing, to certaine ends, Act. 4 ver. 28.

2 The fore-ordaining of some persons, to obtaine eternall life by Christ, Rom. 8,30. *Whom he Predestinated, them he called.*

☞ 1 An act of God immanent and from eternall; also called his purpose, decree, determination, will, counsell.

And this both of persons to things, & of things to persons, viz.

1, The meanes leading to the end, and one meanes leading to another.

2 The end it selfe.

3 An execution of the former Act, or an Act transient and emanant, as *Wisd.* 19,4.

Predestination is a generall word, and twofold. 1 Positive or Affirmative, which is called election. See Election. 2 Privative or Negative, which is called Reprobation or Rejection. See Reprobation, &c,

This latter is so called in respect not of the latter part and Act therof (which seemes to be positive to paine) but of the former part thereof, viz. of the meanes thereof, and this *per Synecdochen partis pro Toto.*

Predestination, what it is.

Predestination, is a most righteous decree of God, freely, ac-

according to his owne good pleasure (without any respect of foreseene faith or works, as moving causes) ordaining from all eternity out of the whole lumpe of lost mankinde, a certaine number, to obtaine eternall life in heaven, by Christ (having first called, justified, and sanctified them) unto the praise of his glorious grace, Rom. 8, 28, 29, 30. Ephes. 1. verse 5, 6, 7.

Predestination what it is, according to Peter Martyr.

Predestination, is the most wise purpose of God, whereby he hath before all eternity, constantly decreed, to call those whom he hath loved in Christ, to the adoptiō of his children, to Iustification by Faith, and at the length to glory through good workes, that they may be made like unto the image of the Sonne of God, and that in them should be declared, the glory and mercy of the Creator.

Whereas election lookes onely to the purpose of Gods chusing, and to the opposite member, to wit, Reprobation; betweene which and election, there is a mutuall and necessary reference, the one alwaies including or implying the other: for where there is an election of some, there is a refusing of others, & on the contrary; yet Predestination respecteth both the execution of Gods purpose, with the whole progresse of middle causes leading unto the end, as Ephes. 1, 5, 10. Rom. 8, 29. Acts 22, 14. & also the ends themselves, both life eternall of the elect, as the neareſt end, and the glory of Gods mercy as the utmost end, Rom. 9, 23. Ephes. 1, 6, 11, 14. So as Predestination is of larger extent than election, though in Scripture it is not found to concerne any other save the elect. But scholasticall writers make it the generall both to election and reprobation, as a decree of God which is touching the ends of both, which be without end. So as Predestination is largely taken, contayning both the Decrees, and strictly, being subordinate to the purpose of election.

To Predestinate] To determine and appoint before, most firmely, some persons to be saved by Christ, Roman. 8. 29.

Prepare] To make a thing ready before hand, Mat. 26, 17. *Where wilt thou that we prepare for thee?* 1 Chro. 29. 19. *To build the house which I have prepared*, Matth. 20, 23.

☞ To prepare is. 1. To apply or fit the right causes to their effect. Romans 9, 22, 23. *What if God willing to shew his wrath, and to make his power knowen, indured with much suffering the vessels of wrath fitted to destruction?*

2. To observe the right properties or Circumstances belonging to any Act, Subject, Object, place or time. 2 Tim. 4, 6. *For I am now ready to be offered, and the time of my departure is at hand.* Luke 3, 4. *As it is writen in the booke of the words of* Esaias *the Prophet, saying, The voyce of one crying in the wilderneſſe, prepare yee the way of the Lord make his paths ſtraight.* Matth. 22, 4. *Againe hee ſent forth other ſervants ſaying, Tell them which are bidden, Behold I have prepared my dinner; my Oxen and my Fatlings are killed, and all things are ready: come unto the Marriage.* Luke 22, 9, 12, 13. Iohn 14, 2, 3.

What preparation of men to Gods ſervice, and by what meanes: See Malachie, 3, 1, 2, 3.

Preparation of men to remiſſion of ſinnes and to Salvation, what and whereby it is. See Luke 1, 16, 17. and 3, 3, 4, 5, 6. Matthew 11, 10. Act. 2, 38. and 3. 19. Romanes, 8. 30.*

2 To fit effectually and mightily, the elect of GOD unto that bleſſedneſſe which they were appointed unto, from everlaſting, Romans 9, 23. *Veſſels of mercy which he hath prepared to glory*: and to make meete the Reprobates, unto that wretchedneſſe before, Romanes 9. 22. *Veſſels of wrath prepared to deſtruction.* Or thus more briefly: to purpoſe and make meete heaven for the elect, and the elect for it. Matthew, chap. 25, ver. 34, 41. *Prepared for you, &c.*

☞ Both indeed are prepared and fitted one for the other: yet as Hell is prepared for the wicked by God himſelfe, Iſay 30, 33. and not by the wicked themſelves; ſo the wicked are prepared for Hell, by the wicked themſelves and not by God. Tit. 3. 11. *Knowing that he that is ſuch, is ſubuerted, and ſinneth, being condemned of himſelfe.**

Alſo Hell for the Reprobate, and them for it. *Prepared for the Divell and his Angels.* Rom. 9, 22, 23.

3 To make us meete or fit, either for doing good dueties, or ſuffering afflictions, 1 Chr. 26, 18. *Prepare their hearts unto thee.*

4 To make ready ſome things which belongs eyther to Gods ſervice, or to the ſervice of Saints, 2 Cor. 9, 2.

Achaia

Achaia was Prepared a yeere agoe. Iohn chap.19, Verſe 42. *Becauſe of the Iewes Preparation day.*

Preheminence] Chiefe power and Dominion lawfully conferred by God the Father, upon Chriſt the Mediator, that he as King may rule his church outwardly, by his owne lawes and Officers, and inwardly by his Spirit and Grace, Coloſſians 1 verſe 18. *That hee might have the Preheminence.* Heere it is uſed in good part.

2 Primacy and Soveraignty over others ambitiouſly affected, and unlawfully held and exerciſed. 3. Iohn, 9. *Which loveth to have the Preheminence.* It is heere put in the worſe part for uſurped power and tyrannie.

Preſence] There is a double preſence, one ſpirituall, another locall; one in reſpect of place, another in reſpect of agreement in will and purpoſe. 1 Cor.5,3. As *Paul* being abſent from the Church of *Corinth*, as touching place, yet did concurre with them in purpoſe, touching the excommunicating that inceſtuous perſon: ſo Chriſt who is not preſent in the ſacred Supper Locally, is yet ſpiritually preſent to Faith.

☞ See Face, God, Dwell in God, One, Vnion, To walke &c.

1. The being of ſome perſon or ſome thing, in ſome place, or with ſome perſon; this is twofold.

1. Spirituall, which we call Common.

2. Corporall, which wee call Conjunctive. See Neere, Nigh.

2. The place or tokens of ones preſence as Pſalme 95, 2. *Let us come before his preſence with thankſgiving: and make a joyfull noiſe unto him with Pſalmes.*

To Preſerve] To keepe one free and ſafe, from taking hurt by any enemies, or dangers, Pſalme, 16, 16. *Preſerve mee O Lord, for I truſt in thee.*

2 To ſuſtaine and upholde all things in their being, Iob 7, 20. *O thou preſerver of Men*, Pſalme 36, 6. *Hee Perſerveth both Man and Beaſt.* Nehe.9,6. *Thou preſerveſt them all.* This is general preſervation.

3 To keepe conſtantly the faithfull, unto the poſſeſſion of eternall life, 1 Peter 1,8. *Preſerved, or kept through the Power of God by Faith, unto eternall Life.* This is ſpeciall preſervation.

To Preſume] Either to take too much upon us, out of a vaine confidence in our ſelves; or to take too much heart and boldneſſe to us, Pſal.73.8. *They talke Preſumptuouſly*, 1 Cor.4,6.

Let

Let none presume above that is written.

What Presumption is.

It is a vice, wherby many men in regard of Gods blessings and patience towards them, have their hearts too much lifted up in vaine confidence of their owne sufficiency, and Gods goodnesse, waxing secure, haughty, and careless in the course of their lives, without any feare of sin, or Gods judgements for them.

Presumptuous sinne] Sinnes of contumacy, which come from a stubborne and malicious heart, Psalme 19,13. *Keepe mee from presumptuous sins.*

Of Pretence] Vpon a faire shew and colour, or colourable cause, without sincerity, cloaking the ambition & envy which boyled inwardly, with pretext of Christ, & preaching him, Phil.1,18.

Price of Redemption] Satisfaction or paiment made to the justice of God for the hurt don to it by the sinnes of the elect; that so they may be redeemed and set free, 1 Tim.2,6. *He gave himselfe a price of Redemption.* Note, that hee gave not his body or bloud onely, but himselfe, even the whole manhood to be the price, the onely all-sufficient price to God, for sin: adieu then to all Popish satisfactions and to the opinion of his sole-bodily sufferings.

Price of high calling] Eternall life, which is freely given, as a rewarde or price propounded of God, who calleth his to glory, Phil.3,14. 1 Cor. 6,24.

Pricke] A sharpe peece of wood, a pole, stake, or sharpe thing, which pricketh one as hee goeth through bushes or thicke places.

☞ The sharpe and peircing wrath and power of God, which shall strike the wicked quite through their body and soules Act.9.5. Yea, the very word or speech thereof, is as the poynt of a sharpe sword going to the heart of men. Hebrewes. 4,12. Acts 2.37. Math.25.41.*

Pricke in the flesh] Inbred corruption, or naturall Concupiscence, which sticketh fast in us, as it were, a pricke molesting and vexing us by evill motions, as the flesh is galled and pained with a pricke or sharpe stub-sticking in it, 2 Corinthians chap.12. *There was given unto mee a pricke in the flesh.* A Metaphor. *Beza* exends the sence to outward contumelies and injuries of all sorts, which vext the Apostle as prickes or thornes. See the like phrase, Numbers 33, 55.

55. Ioſh.23,13. Iudges 2,3.

Pricked in heart] Perſons ſtricken with great griefe, and ſoule-ſorrow, in the ſence of Gods diſpleaſure for ſinne, as if their hearts had beene pricked through with a ſword, Acts 2. 37. *and being pricked in heart they ſaid, &c.*

Pride] Haughtineſſe or loftineſſe of minde, being puft up and ſwoln with a high conceit of our owne excellency, to the contempt of God, and the diſdaine of men. Pro.16,18. *Pride goeth before a fall, &c.* 1 Cor.4,6. *Swell not one againſt another* Luk, 18,9.

Pride of life] Vaine boaſting and arrogancy, wherein they pleaſe and delight themſelves, which do abound in the things of this life, 1 Ioh.2,16. *And the Pride of life.*

Pride, as a Chaine] The arrogancy of wicked men, glorying in their pride as one would glory in a Chaine of gold, Pſal. 73,6.

Prieſt] A ſacrificing perſon, ordained of God, not onely to teach the people, and pray for them; but alſo to offer up outward and bodily Sacrifices for his owne ſinnes, and the ſinnes of the people, Levit. 5, 2,4,5. Such were the Prieſts of the Law, and olde Teſtament; Legall and Leviticall Prieſts. The offering up of the prayers for the people (aſwel as Sacrifices) ſig. 1 Chriſts interceſſion and prayers for his Church, Ioh.17 Heb.5,7. 2 Our right of praying to God in his name. Heb. 13,15. And whereas ſacrifices offered by prayer of the Prieſts under the law and before, were acceptable to God, as Gen.4,4. it ſig.1. that Chriſt his offering himſelfe to his Father, was a ſweet ſmelling oblation, Epheſ. 5,2. 2 that we through Chriſts oblation are accepted of God, Heb. 10,10. 3 That our obedience or reaſonable ſervice is pleaſing to him, Mal.3,4. Rom. 12,1. 1 Pet.2,5. 4 That the Miniſters Oblation of thoſe which are called to the Faith by the worke of the holy Ghoſt thorough their Miniſtry, was pleaſing to God, as *Paul* witneſſeth Rom.15,16. The firſt Prieſts which taught the people, & offered Sacrifices, were al the firſt borne, as it was commanded, Exod.24,5. of them underſtand Exo.19,22. They figured Chriſt the firſt borne among many brethren. Rom.8,29. & ſecondly, the Church, the firſt borne of them which are written in heaven. Afterward upon the giving of the Law, the Tribe of *Levi* ſucceeded in their place, Num.3,8,& 8,19. Whereas the Prieſts were forbid to marry an harlot, one polluted or divorced, & to drink ſtrong wine for the

the time they entred into the Tabernacle, Lev. 21,7. and 10,9. This signif. that both Ministers wives and children must bee sober, See 1 Timoth. 3; 4. and 5, 23.

2 A sacrificing person, especially ordained of God, that by the sacrifice of himself once offered by himselfe; and also, by his intercession, he might reconcile unto, and keepe in favour with God, for ever, all beleeving sinners. Such a Priest is Christ onely, being the alone Priest of the New Testament, properly so called, Heb. 7,17. *Thou art a Priest for ever, after the order of Melchisedecke.* Also verse 23, 24, 25, &c. See chap. 10. from verse 5. unto the 15. These two significations of Priest, be proper.

3 Every faithfull Christian man or woman of what calling soever, enabled by the authority and Commandement of God, to offer up themselves & their good workes, as spirituall sacrifices acceptable to God through Christ, 1 Pet. 2,5. Rev. 1,6. *He made us Kings & Priests to God.* Rom. 12. verse 1. Heb. 13, verse 15, 16. This is an improper figurative sence of the word, by resemblance and likenesse.

4 A man of great dignity, a cheefe Ruler or Officer, Exod. 2,15. *And the Priest of Midian had seven Daughters,* Gen. 41, 45. *The Daughter of Potipherah the Priest, or Prince of On.* Exod. 18, 1. *Iethro the Priest of Midian.*

Note. The manner of those times and places were, that one man was both Priest & Prince, as *Melchisedech.*

The Hebrew (*Cohen*) which we english a Priest or Sacrificer is the name of the Kings cheefe Officer, as in 2 Sam. 8,28. *Davids sonnes were Cohens,* that is, Chiefe Rulers, which is expounded in 1 Chron. 18, 17. to bee the first or the chiefe at the Kings hand. It hath the name of ministration, Esay 61, 6,10. and was a title specially given to *Aaron* and his sonnes that ministred to GOD in the Sanctuary, Exodus 28. verse 3. 4,41.

5 The first borne of the male children, whom God did consecrate and set apart to doe the Office of Priests, in administring holy thing, untill *Aaron* and his sonnes were sanctified to that end, Exod. 19, 22. *And the Priests also hee sanctified,* Exod. 13,2. *Sanctifie to mee the first borne, &c.*

In every Legall and Legitimate Sacrifice, there must bee (beside the Sacrifice) a Priest, an Altar, and fire: as the Sacrifice was a figure both of Christ our eternall sacrifice, Ephe. 5,2

Heb.

Heb. 10,5,6,7,10. and of our ſelves, whom the Apoſtle calleth living Sacrifices through him, Romanes 12,1. So the Prieſt ſig. and figured Chriſt to be that onely Prieſt which can draw neere unto God, Heb. 5 6, 10. Ier. 30,21. Alſo that by Chriſt alone we draw neere to God, and are Prieſts in and thorough Chriſt, Exod. 19,6. 1 Pet. 2,5, 9. Revel. 1, 8. Laſtly, it figured the Miniſtery in time of the Goſpel, Eſa. 66, 21. Now the Altar, whoſe property it was to ſanctifie the gift, it figured firſt Chriſt who was his owne Altar, and ſanctified himſelfe, Iohn 17, 19. Hebrewes 9, 14. Secondly, that we have Chriſt for our Altar, Hebrewes 13,10. Revel. 8, 3. The Fire ſignif. the conſecrating of our Saviour by ſuffering, and the burning him up with the ſenſe of his Fathers wrath, Hebrewes 13,11, 12. Alſo the conſuming of our luſts, and an holy zea'e and fervency. To which purpoſe it is enforced, Mark. 9,49. And laſtly fiery afflictions of Gods children, 1 Pet 4,12. Whereas this fire came down from heaven, and was ever to be cheriſhed, it ſig. Chriſt to be appointed of God our ſacrifice, and that our zeale ought never to goe out.

Note. Chiefe Prieſts ſometime ſig. ſuch as were chiefe in every order & ranke of Prieſts who were many, and ſerved by courſes and turnes in the Temple. See Math. 27, 3. Marke 14, 53. Luke 1. verſe 5, 8, 9. Of the diviſion of the Prieſts into their orders, ſee 1 Chron. chap. 24. whole.

High Prieſt] The chiefe amongſt and over the Prieſts of the Law, who was ever but one onely, and in a ſpecial! manner was a figure of Chriſt, both in his garments, publike workes and actions: and alſo in his eminent place, Chriſt being cheefe among the Paſtors, as *Aaron* was among the Prieſts, Heb. 5,1,2,3: unto the verſe 10. *For every High Prieſt is taken from among men,* 1 Pet. 2, 25. Heb. 9,11.

The difference betweene a Prieſt properly and improperly taken, is this. The former hath an externall and bodilye Sacrifice, to give and offer unto God, as Chriſt did give his owne body, and the Prieſts of the Law, the bodies of beaſts. The latter offereth ſpirituall ſacrifices onely; as their prayers, praiſe, obedience, almes, and all others good workes and duties of their calling, which every Chriſtian (as well as a Miniſter) is bound to offer. The Popiſh Prieſt-hood is an imaginary and blaſphemous fiction,

fiction, having no groun d, either any colour and shew of ground & proofe, in the whole booke of God.

Privily to bring in] To bring them in under hand by goodly pretences, and colourable shews, by fained and faire glosing words, hiding so much as may be, the iniquity and impiety contained in them, 2 Pet. 2. *They shall Privily bring in damnable heresies.* In the same sence it is written of such as broach doctrines of divels, that they speake lies in hypocrisie, that is, coloured with the faire pretence of piety and Religion. Thus doe popish hereticks, doing all by the name, authority, and power of Christ, and the Apostolike Catholike Church, carrying all in a mystery, Rev. 17,5. *In a mystery of Iniquity*, 2 Thes. 2,7.

Princes] The true beleevers the children of the Church, a Queene, and Christs spouse, Psalme 45,16. *Whom thou mayest make Princes in all Lands.*

Prince of God.] A mighty Prince, an holy ruler, preferd and advanced of God, Gen. 23, 6. in that sense *Abimelech* confesseth that God was with *Abraham*, Gen. 21,22. things that excell are said to be of God, Psal. 36,7.

Cheefe of Princes] An Angel so called, in comparison with earthly Princes, Dan. 10,13.

2 Men of principall gifts, cheefe and choyse persons, Eccles. 10,7. *Princes walking, &c.*

3 Captaines, Esay 10,8.

4 Counsellors, Esay 19,11. Eph. 2,16.

Prince of the Host] God, in a speciall manner ruling over his people, Dan. 8,11,25. His people the Iewes, are called the hoast of heaven, Dan. 8,10.

Prince of God] A man singularly loved, and exceedingly blessed of God, Genes. 23, 6. *Thou art a Prince of God.* Or a mighty Prince, an holy Ruler; as things that excell are said to be of God, Psal. 36,7,8,11. Gen. 30,2. or one whose counsell was an oracle.

Prince of Peace.] Procurer, ground, and cause of Peace, which also causeth his subjects to continue in peace and quietnesse. Such a one is Christ, and he onely, Esay 9,6. *Prince of Peace.*

Prison] A place of restraint to keepe and punish malefactors, in Gen. 40,3.

2 Hell, a place where the damned are punished with eternall bondage and torment, 1 Pet. 3,19. Also the grave, Esa. 53,8.

Prisoner] Commeth of an Hebrew word, which is, bound or restrained of liberty.

His Prisoner] One imprisoned for Christ, or for the Testimony of Iesus, 2 Tim. 1, 8.

To Proceed] To issue or flow out, after an admirable and unconceiveable manner, Iohn 16, 26. *The Spirit which proceedeth from the Father.*

2 To come forth, Ioh. 8. ver. 43. This is meant of Christs incarnation: the former of the emanation of the Spirit.

3 To come into the flesh, or to assume the nature of man by the appointment of God, Iohn 8, 42. *I proceeded forth, &c.*

Profession] An action of a Christian, plainely and openly (when fit occasion serveth) declaring and uttering with his mouth, that which hee beleeveth & hopeth for in his heart, concerning Christ and salvation by him, 1 Tim. 6, 12. *And hast professed a good Profession before many witnesses.* There may bee a profession made before men with the mouth, when the truth of it is not to bee found in the heart, before God, Titus 1, 16. *They professe to know God, when in their workes they denied him,*

2 The doctring of the Gospel, which we do professe, Heb. 3, 1. *Consider the High-Priest of our Profession, Christ Iesus.*

3 Away, or Sect, Math. 23, 15. *To make one of your Profession.*

Profitable.] Something which is beneficiall, commodious and helpefull, Heb. 13, 17. Or else that which is of necessity needfull, which we cannot be without, and be well, 2 Tim. 3. ver. 16. The revealed will of God is as needfull unto mens soules, as milke to babes, as meate to strong men, as the light of the Sunne to the men of this world, as physicke unto the sicke, &c.

☞ A thing may be profitable or helpfull. two wayes.

1. To the essence of a thing. So are faith and godlinesse to a Christian.

2. To the efficacy of an other. So Charity to Faith.

3. To the effecting of another thing in our selves. So godlines to glory. 1 Tim. 4 8.

4. To the honor or outward good of another. In the 3. former sences Man cannot be profitable to his maker. as Iob. 22. 2, 3. and 35, 6, 7. Psal. 16, 2. But in this latter sense it may. Psal. 50, 23. Math 5, 16. or wee may safely say, that though it be Scripture and go trut that Iobs friends said so to him, yet it is not true & according to Scripture which they sayd, as may appeare by Gods owne words to them. Iob. 42, 7, 8.*

Promise] A word, passed from man to man, for performance of some lawfull things; as in contracts, bargains

gains

games, Marriages, and other affaires of common life. This is a civill promise: Such *Laban* made to *Iacob*, for giving his Daughter: *Saul* to *David*: *David* to *Ionathan*.

2 Our word passed and given unto God, for some duty which we will doe unto his honour, Psalme 66,13,14. *I will pay thee my vowes which my lips have promised*, Numb. 30,3. *Hee shall not breake his promise*. This is a religious or holy Promise, called a vow in Scripture. See. Vow.

3 The word of God, given or plighted unto men, for the performance of some good, or for removing some evill, spiritually or bodily, Psal. 119. 130. *How sweet are thy promises unto my mouth?* And verse 38, 49, 50. This is a divine promise, which is two-fold; Legall and Evangelicall.

4 The thing promised, to wit, the inheritance of heaven, or life everlasting, Galat. 3,22. *That the promise by the faith of Christ*. A Metonimie.

☞ The Promise of God to men is taken two wayes.

1. Generally for the prediction of any matter good or evill, as 2 Pet. 3,4,9.

2. Specially for the foretelling and offer of some good thing.

Good things were purposed by God toward men before all time, Promised in time, and shall be Performed in the end, and after and beyond all times. So Gods promise putteth us in mind of Gods love of old in electing us; his truth now in assuring us; his Power hereafter in doing that which hee hath both purposed and promised.*

Howsoever the Law, by the reason of the condition annexed of perfect fulfilling it, bee contrary to the free promise of life, yet the Law doth not abolish and quite take away the promise of grace, but serveth as an helper and servant thereunto; for by discovering the danger and damnation thorough sinne, it driveth afflicted sinners to Christ, who is their onely remedy, and in whom alone *Abraham* and his spirituall posterity finde righteousnesse and life eternall, which is the thing promised.

Both Legall and Evangelicall promises, are eyither generall or indefinite, propounded to all: Exodus 20,6. Iohn 3, 16. 17, 18. Or particular, directed to some kinde of persons, few or one. Exod. 20,12. Math. 9.2. Beside innumerable other promises on both sorts.

Gods

Gods Promiſe is two-fold: firſt Legall, when hee paſſeth his word for the giving of eternall life, and other temporall good things, vpon condition of fulfilling the Law, Levit. 18, 5. Eph. 6, 1. *This is the firſt commandement with Promiſe*, Galat. 3, 12. *Do this and live.* Secondly, Evangelicall; when hee paſſeth his word for the giving of Chriſt, and together with him, remiſſion of ſinnes, righteouſneſſe, and eternall life, as alſo the bleſſings of this life upon condition of beleeving the Goſpell, Rom. 1, 2. *Which hee promiſed before by his Prophets.* And Rom. 4, 16. *That the Promiſe might be ſure to all the ſeede*; That is, to ſuch as walke in the ſteps of *Abrahams* faith, Gal. 3, 14. *That we might receive the Promiſe of the Spirit through faith.* This latter promiſe, is called the Promiſe of Grace, becauſe it is freely given, & freely performed. Alſo Gal. 3, 14. it is called the Promiſe of the Spirit, becauſe the Spirit is both the Authour and applier of it.

Moreover, the things promiſed, come from the Spirit. This Promiſe is alſo called the word of faith, Rom. 10, 8. Becauſe the word of this promiſe is made with condition of faith, which is the onely inſtrument to apprehend and receive it. Laſtly, it is tearmed the promiſe of Chriſt, becauſe he is the terme and end of it.

And finally better promiſes, not for kinde or number, but for largenes or extent, Hebrews 8, 6.

By Promiſe] By vertue of Gods word given to *Abraham* touching a ſonne to bee borne by *Sarah* his wife, Galat. 4, 23. Gen. 17, 19. Hence *Canaan* is called the Land of promiſe, becauſe it was enjoyed by vertue of Gods free promiſe, and not by deſert of the Iewes.

Proper.] 1 That which is a mans owne. (See owne) ſo as the right of that particular thing belongeth to him alone, and is oppoſed to that which is common. 1 Cor. 7. 2, 4. 7. 2 Pet. 1. 20.

2. That which is true and reall; and is oppoſed, to figurative æquivocall.

3. It is ſometime taken for elegant or fine. So ſome tranſlate the word. Heb. 11. 23.*

To Promote] To reſtore to former honour and dignity, Dan. 3. 30.

Prophane] An unholy perſon which refuſeth heavenly things, for enjoying of earthly. As *Eſau* caſt away his birthright for a meſſe of pottage, and therefore in Heb. 12, 6. hee is called a prophane perſon for his labour.

2 Common, or ſomething

appointed to common use, as prophane hands, prophane authors, prophane meates, put for common, or serving to common use, Marke 7, 2. Act. 10. verse 14, 15.

Propitiation.] An agreement or attonement betweene God & man, by the man Christ, represented by the Propitiatory or Mercy-lid, 1 Ioh. 2, 2. and 1 Iohn 4, 10. Rom. 3, 25.

Prophet] One which telleth or speaketh before, what things shall afterward come to passe. This is the generall signification of the word (Prophet.)

2 An extraordinary Minister of the Old Testament, ordained for the instruction of the Church, by interpreting & applying the Law, and foreshewing the sufferings and glory of Christ. Act. 3. 24. *All the Prophets have foretold of these dayes.* And 10, 43. *To him give all the Prophets witnesse.* 1 Pet. 1, 10, 11. Such Prophets were *Esay, Ieremy, &c.* 1 Iohn, 4. Deut. 18, 1. Here it is meant of Christ himselfe.

A Prophet is one that from the inward counsell of GOD, uttereth Oracles: such an one was wont to be called a Seer, 1 Sam. 9, 9. Amos 7, 12.

A Prophet in Hebrew and Greeke, is named of speaking, uttering, interpreting words and oracles which come from God. Exod. 7, 1. 1 Cor. 14, 29. also of seeing & receiving them by vision, such were named Seers, as 1 Sam. 9 9.

3 A person under the new Testament, endued with a speciall gift to foretell things to come, for the behoefe, eyther of the whole Church, or some members of it. In this sence, *Agabus* is called a Prophet, because he forwarned the Church of a famine, Acts 11, 27. And *Paul* of his bonds, Acts 21, 10. Also the daughters of *Philip* were such Prophets.

4 One that interpreteth the Scriptures of the Prophets, with a singular dexterity and readinesse, besides the prediction or foretelling future events. Ephe. 4. 11. *He gave some to be Prophets.* 1 Cor. 12. 28. *He ordained some Prophets.* These were men that not onely signified what things should come, but excelled also in expounding Propheſies concerning Christ. In this sense Christ is called a Prophet. Acts 3, 22. And not onely for declaring the will of God, touching things to come. Rom. 12, 6. 1 Cor. 14, 23.

5 All those holy men of God, who be the Pen-men of the holy Scriptures, for the common use of the Church to the worlds end. Luke 13. 28. *All the Prophets shall sit downe in the Kingdome of God.* 2 Pet. 1, 19. *We have*

have a moſt ſure word of the Prophets. Alſo one who arrogateth to himſelfe the gift and name of a Prophet, but is not, Deut. 13,1.

6 Every true Miniſter of the Goſpell, endued with wiſdome to interpret and apply the Scriptures. 1 Cor: 14, 32. *The Spirits of the Prophets, &c.* Any Teacher and Doctour, Luke 4, 14.

7 The writings, bookes, or ſayings of the Prophets. Rom. 3,21. *Having witneſſe from the Law, and the Prophets.* Luke 16,31.

8 A Soothſayer or teller of fortunes. Tit. 1, 12. *One of your owne Prophets.*

9 The Oracles and prediction of the Prophet, Matthew 11,13.

A Prophetesſe] A woman endowed with the gift of Propheſie, and which doth foretell things future, Acts 21,9. *Hee had foure daughters Propheteſſes,* or which did propheſie.

2 One which is the onely wife of a Prophet, as Eſay his wife. Eſay 8,3. *I went to the Propheteſſe*: as with us the Majors wife is uſually called Maireſſe: and in Germany, a Doctors or Rectors wife is termed Doctoreſſe, and Rectoreſſe.

More than a Prophet] None among the Prophets to bee greater than the Baptiſt, becauſe he came immediately before Chriſt, preparing his way, and pointing out as it were with the finger. Math. 11. ver. 8, 10, 11. Iohn 1, 15, 29, 39. In this ſenſe is *Ioſeph* ſaid to prevaile above his brethren. Gen. 49,26. becauſe the bleſſings promiſed him by *Iacob* were ſooner to bee fulfilled, and more largely communicated with his poſteritie, alſo *Ioſeph* was to have a double portion.

A Prophet like to me] Such a Prophet as I am, reſembling me in nature and office, being a man and a Mediator, as I *Moſes* am, though more excellent, and in a more ſingular ſort; I as a ſervant, hee as Sonne and Lord of his Church, as Hebrewes 3. Deuteronomie 18, 15, 18, 19. *Hee ſhall raiſe you a Prophet like me.* This Text is applyed to Chriſt. Acts 3, 22. and 7,37. The ſcope of all theſe Texts, is, that Chriſt may be ſhewne to the Church, to be the ſole Mediatour of men, promiſed by *Moſes*, exhibited when *Peter* ſpake. *Moſes* hereof as a Type, ſerving for his time, to be a mean betweene God and the people, which thorough infirmity could not endure the Majeſty of GOD ſpeaking; but Chriſt (as truth of this Type) ordained an everlaſting Mediator; whoſe 1. Di-

vine calling. 2. Fidelity in execution of it. 3. Authoritie in teaching, and 4. Event, moſt dreadfull to ſuch as obey him not, are briefely comprized in verſe 18,19, That all this belongs properly to Chriſt alone by application of *Peter* and *Stephens*, and by the common ſilence of the Iewes, is more than plaine.

Sonnes of the Prophets.] Such as be trained up in the Schooles or Colledges of the Prophets, to the knowledge and ſtudy of the Scripture: 2 Kings 2,7. *Fifte men of the Sonnes of the Prophets.* Amos 7, 14. *I was no Prophet, nor was I a Prophets Sonne.*

Children of the Prophets.] Such as were inſtructed and taught by the Prophets, their Scholiers; being begotten anew by their Doctrine. 2 King. chap. 2. ver. 3 5. *The Children of the Prophets that were at Iericho.*

2 The people of the Iewes, for whoſe inſtruction the Prophets were ſpecially appointed. Acts 3,25. *Ye are the Children of the Prophets.*

To Propheſie] To foreſhew ſomething that afterward ſhould be fulfilled. Acts 21,9. *He had foure daughters Virgins, which did Propheſie.* Here the Word (Propheſie) is taken in a ſtrict ſence, as alſo elſe-where very often.

2 To expound and apply the Scriptures to the edification of the Church. 1 Theſſ. 5, 20. *Deſpiſe not propheſying.* 1 Cor. 14 3. 24. Here the word is taken in a large ſence, for declaring the myſteries of God.

3 To be preſent at the publique Miniſtry, and partake in the doctrine thereof. 1 Cor. 11, 5. *She that prayeth or propheſieth with her head bare.* Here it is uſed in the largeſt ſignification.

Propheſie] Prediction, or fore-telling.

2 The word or doctrine written by the Prophets, 2 Pet. 1, 20,21. *No propheſie is of private interpretation, &c.*

3 Alſo expoſitions of Propheticall bookes comming from the holy Ghoſt. 1 Theſſ. 5,20.

To deceive a Prophet] To cauſe and make the event of his prediction and fore-telling to fall out otherwiſe than the evill Prophet had fore-ſpoken, that ſo he might be knowne, (howſoever he boaſted of the Spirit) to be a counterfeit and deceiver, by his fore-ſhewing things which never happened. Ezekiel 14, 9. *If the Prophet be deceived when he hath ſpoken a thing, I the Lord have deceived him.* Some doe expound theſe words in this ſence, that God ſhould uſe falſe Prophets, as

Inſtruments

Inſtruments to beguile ſuch as for their former wickedneſſe deſerve to be given up to errour; and thus God dealt with *Achab*, 1 Kings 22,22. and threatneth the like puniſhment to the followers of Antichriſt, 2 Theſſalonians 2, 11. This expoſition, though it be ſound and orthodox, yet the firſt is more plaine and fit, as better agreeing with the ſimplicitie of the words, which ſpeake of deceyving a Prophet, not others by the Prophet This interpretation both *Peter Martyr* liketh better, and *Iunius* in his note upon this place, doth incline thereunto.

Proteſting, proteſt] That he did very earneſtly and ſolemnely proteſt, even with oath, Gen. 43,3. 42,15.

Spirit of Prophesie] A gift proceeding from the holy Spirit, enabling men to fore-tell things to come. 1 Cor. 12, 10. *To another propheſie, by the ſame Spirit.* See ver. 8. 9.

Proſperity] Good ſucceſſe in the affaires of our ſoule and body. Pſal. 1,3. *Whatſoever hee doth ſhall proſper.* Pro. 28,13. *He that hideth his ſinnes ſhall not proſper.*

2 Wealth and abundance of earthly benefits, Pſalme 73, 3. *When I ſaw the proſperitie of the wicked.*

3 Reſt and peace. Pſal. 30,9. *I ſaid in my proſperitie.*

To Proſper] To have a commodious and good journey. Rom. 1,10.

2 To increaſe in wealth by Gods bleſſing, and to be more able to releeve the poore. 1 Cor. 16,2.

3 To have good ſucceſſe in all affaires of this worldly life, which is like unto a iourney. 3 Iohn verſe 2. *That thou proſpereſt.*

4 To enjoy peace and Reconciliation with God, and tranquillity of Conſcience thereby. 3 Iohn 2. *As thy ſoule proſpereth.*

Proſelite] One converted from the Heathenish Religion unto the Iewiſh religion, Acts 2,10. Acts 13,43. *Many of the Iewes and proſelites that feared God.*

Note. It is obſerved by the learned, that the Hebrew word which ſignifies Proſelite, is as much as, extracted or drawne forth, becauſe ſuch were eſteemed to be drawne out of hell as was made a convert to their religion: a Proſelite was made by obſervation of three ceremonies, if they were men, to wit, 1. Circumciſion. 2. Waſhing. 3. Oblation: but if women, then by two. 1. Waſhing. 2. Oblation. Sometime Proſelite ſignifies more largely any ſtranger, or more ſtrictly

any convert to the Iewish religion. It is written of the Pharisees in Matthew 23. that they make such the children of hell more than themselves, by burthening their consciences with their owne traditions, and not onely with *Moses* law.

To Prove] To examine, search and try himselfe, whether he be in Christ. 2 Cor. 13, 5. *Prove your selues.* This is our proving of our selves.

2 To sift us, by some affliction, that wee may know our owne hearts. Deuteronomie 8, 2. *To humble thee, and to prove thee.*

3 To looke neerely into ones cause, and to take knowledge and defence of it. Psalme 26. verse 2. *Proue me, O Lord, and try me.* This is Gods prooving us.

4 To discerne with judgement these things which are good, or according to a sound judgement, uprightly to think, and chearefully to follow what is good and pleasing unto Almighty God. Rom. chap. 12. verse 2. *Prove what the good will of God is.* This proving, containes more than a naked knowledge, and generall allowance, even in acknowledging, discerning, approoving with sincere love, and earnest desire, to conforme our selves unto the good will and pleasure of God.

Prouerbe] A word, speech, or sentence, gravely, pithily, & wisely uttered in few words, such as every man may remember, and ought to be in every mans mouth, as a Glasse of our life, and whole conversation. Proverbs chapter 1 verse, 1. Thus expounded in the sixt ver. These are also called *Ænigmata*, that is, darke sentences. Psalme 49, 5. and Parables.

2 A common by-word, or a word of reproach and infamy, a talking stocke. Deut. 28. *Thou shalt be a Proverbe and by-word to all Nations.*

To Prouide] To have a fore-cast in the affayres of this life, as how to maintaine our Charge. 1 Timothy 5. verse 8. *If there be any that provideth not for his owne.* Also see the 13. chapter of S. *Paul* to the Romans, 14. verse.

2 To fore-thinke, what things wee may lawfully and justly doe. Rom. 12. 17. *Provide* (or procure) *honest things before men.*

3 To fore-appoint and give a good issue, in perplexed and troublesome cases. Gen. 22, 8 *God will provide, &c.* and ver. 14. *In the Mount will the Lord provide or see.*

Providence, what?

Providence, is not onely Gods

Gods foreknowledge of things to come, and his wise appointment before hand, how every thing in the world shall be: but his powerfull and most just discerning and disposing of all things and persons, according to that his eternall & unchangeable knowledge and will; whereby all things that have beene, have beene; and all things that are, are; and all things that shall be, shall be; for such ends as himselfe hath purposed from everlasting. Math. 10,29. Acts 2,23. Acts 4,28.

To Provoke] To give God occasion of anger or punishment, by some sinne obstinately committed. Psalme 106,26. *They provoked him unto anger, with their inventions.* Deut. 32, verse 19.

2 To move or to stirre up one; care. Romans 11,18. *If by any meanes I might provoke them of my flesh*; that is make the Iewes my kinsmen, carefull to seeke after Christ in his word.

P. S

Psalme] A Song made of short verses and sentences, wherein many superfluous words are cut off. Psal. 3. In the title a Psalme of *David*: it commeth of an Hebrew word, which hath the signification of pruning, or cutting off superfluous twigs. There bee three kinde of songs mentioned in Gods booke, namely in the Psalterie, a Psalme. 2. An Hymne, or Praise. 3. A Song or Laie. The Apostle mentioneth all three together. Ephes. 5,19.

P.

Publican] One, who bought (in great) the Emperours tribute. Matthew 21,31. Matthew 9,9. 11. *Why eateth your Master with publicans and sinners?* These Publicans were held of the Iewes for the vilest men that lived, in two respects. First, because they were Servants to the Romans, whose yoke the Iewes could not abide. Secondly, because they exacted more than their due, for their owne advantage.

☞ **Publick.**] 1. That which is open or manifest to Many either for place or maner: so a person is for place, a matter for maner.

2. That is common or ordinary.*

To Punish] To chastise and correct, as a father doth his children, for their humbling and amendment. Psalme 73, 14. *Daily have I beene punished*

and chastised every Morning.

2 To take vengeance upon Sinners, as a Iudge upon Malefactors. Gen. 4,13. *My punishment is greater than that I can beare.* Thus *Tremellius* readeth it.

Punishment] The censure of excommunication, or delivering up to Satan. 2 Cor. 2,6.

To Purchase] To obtaine a thing, by laying downe the due price of it, Gen. 49,32.

2 To obtaine the inheritances of the Church, and of heaven, by merit. Acts 20,28. Eph. 1,14. This is proper unto Christ who alone hath power to merit with God, which neither Angels nor men can doe.

Pure] Vnmixed, cleere, or like it selfe, as wine without water, silver without drosse.

2 Without mixture or sin, either more or lesse; according to that whereof it is affirmed. Thus it is written of God, that he is pure. Psalme 51, 4. *Thou art pure when thou judgest.* Psal. 19,8. *The Commandement of the Lord is pure.* Psalme 18,30. and 119, verse 140. Proverbs 30,5. For God and his word, are without all mixture of sinne and iniquity. Also wee reade of a pure heart. 1 Tim. 1,4. Math 5, 8. *Blessed are the pure in heart.* Whereby is meant, a heart partly freed from the mixture of sinne, and endevoring still to be more free. Lastly, we reade of Pure Religion, and pure Doctrine, Iames 1, 27. when it is free from Errour, Idolatry, and Hypocrisie: Also of pure Prayers, and of pure hands lifted up, when our praiers are unmixed with wrath and doubting, Iob 16, 17. 1 Tim. 2,8. Iames 1,27. See 1 Tim. 4,12. Also without all desert or flattering. Psal. 12,7. 1 Pet. 2,2.

To Purge] To make cleane without guilt, by free forgivenesse of sinne, thorough the blood of Christ, Psalme 51,7. *Purge me with Hyssope.* The property of hyssope, is to purge, whereunto Christ his bloud is compared.

2 To make cleane & free our hearts from corruption of sin, (that it reigne not) by grace of sanctification, Tit. 2, 14. *And purge us to be a peculiar people.*

3 To cast out the filth of sin, by our owne best endevours, Iames 4,8. *Purge your hearts you sinners.*

4 To cast offensive sinners out of the Church, by excommunication, 1 Cor. 5,7. *Purge out the old Leaven.*

5 To make cleane from Ceremoniall pollution and uncleannesse, Levit. 12,7. *So shall shee be purged from the issue of her blood.*

To Purge Drosse and Tin]

To

To ſeparate and to caſt out by plagues, the Idolaters, hypocrites, and other wicked men, mixed with the elect and godly, as droſſe with ſilver, Eſay 1, 25. *I will Purge away thy Droſſe, and take away thy Tinne.*

To Purge iniquity] By affliction to bring unto repentance, as men are reſtored to health by medicines, Eſay 27.9 See Dan. 11,35.

Purgatory] A place under the earth, deviſed by Popery, for purging of ſinne, by torments equall to hell paines in meaſure, ſuffred of ſoules which dye in mortall ſinne, or in veniall without abſolution, to endure to the laſt Iudgement. This was dreamed of by *Plato* and *Virgill*, but defended for belly and lucres ſake by doting couſining Romaniſts.

To Purifie] To make cleane and pure, that which before was foule and defiled. This was done, either by the blood of Goats, Buls, and Beaſts. Heb. 9, 14. Or by faith in the blood of Chriſt; which makes us perfectly pure by imputation; and imperfectly pure by ſanctification, Acts 15,9 *After that by faith he had purified their hearts.*

To be like Purple or Scarlet] Properly to be of deepe dye, or reade and bloudy hue: but figuratively, it ſignifies the ſinnes of the Iewes to be not light and ſmall ones, but capitall and very hainous; ſuch as did inhere and ſticke hard to them, and had greatly infected them with horrible wickedneſſe. Eſay 1,18. *If your ſins be as Scarlet, or as Crimſin and purple.* It is thus named in Latine, of a kinde of ſhell-fiſh called *Purpura*, of whoſe blood or juice, this colour or dye is made: of the Greekes it is called *Dibaphon*, which is as much as a double tincture, or twice dyed, and by the Hebrewes it is tearmed uſually in Scripture, *Tolahhar*, of a little worme ſpringing out of a graine or kernell, by the blood whereof, this Purple colour in ſaid to be made.

Purity] Vnmixednes with ſin, as far as our frailty will ſuffer. 2 Cor. 6,6. *By purity.*

Purification] The uncleanneſſe wherein men are borne, and the remedy they have by Chriſt. Levit. 12,4. In conſcience of this naturall corruption (and not of any particular ſinne in the conception of Chriſt) *Mary* the Virgin ſubmitted her ſelfe to this Law, & to the Oblation appointed. Luk. 2,22.

Purpoſe] A firme thought or determination of our minde touching ſomething which we meane to doe Eccl. 3,1. *A time for every purpoſe under heaven.* Pro. 16.9.

2 The Decree of GOD, touching

touching the eternall estate of all reasonable Creatures. Rom. 9,11. *That the purpose of God might remaine, according to election.*

3 The Decree of God, touching the endlesse salvation of the elect. Romans 8,28. *To them that are called of his purpose.*

In Gods purpose of election, there bee two acts not to be separated, yet by our consideration to be distinguished; one whereby hee did eternally love them, and know them as his owne before others. The second act whereby hee setteth them apart, and foreordaineth them unto glory, by such meanes as hee hath appointed. The former hath no moving or impulsive cause, but his owne good pleasure and will. The other is with respect unto the Mediator, in whom hee chuseth them to grace, and directeth them to salvation, as being the foundation of the execution of Gods purpose, both touching the beginning, middle, and end of it. Romans 5, 1, 6, 8, 9, 10, 11. Romans 8,2,17,34. chap. 3,24,25. 2 Corinthians 5,14. Ephes. 1,4,5,9,10,11. 2 Tim. 2,10.

To purpose in himselfe] That God the Father decreed the salvation of a certaine number in his Sonne, who as he is Mediator, is a subordinate cause to the good pleasure of God; and further, that the fountaine and first ground of his eternall purpose is not to bee found out of God himselfe, eyther in the merites of men present or foresecne, or in ought elſe whatsoever. Ephes. 1,9. *Which hee hath purposed in himselfe.*

Puft up] One hoven and swolne by arrogancy and pride. 1 Corinthians 4, 6, 18. and 1 Corinthians 8, 1. and 1 Corinthians 5 2. 1 Corinthians 13,4. In these places, pride is likened eyther to smoke, to note their high vanishing thoughts like smoke; or to a bladder blowne full of winde, or to a tumor or swelling of a belly by the tympany, or dropsie; even such a thing is pride in the heart of an arrogant man.

To put off the old man, &c.] To repent soundly. Colossians 3,8. *Put off all these, &c.* This phrase or forme of speech, is borrowed from garments, which being old and ragged, are abhord and put off, with a meaning to use them no more. So when a sinner truely turneth to God, he leaveth his sinnes, with hatred of them, and griefe of heart for the offence of God by them. This

phrase

phrase is all one with casting off, Rom. 13, 14. and laying aside, Iames 1, 21. with departing from sinne, 2 Timothy 2, 19. with mortifying and destroying our earthly members, the olde man. Romans 6, 6. Colossians 3, 5.

To Put on Christ.

To put off the body of sin, To mortifie corrupt and sinfull nature, which is called a body here, Col. 2, 11. & Rom. 6, 6. called also the old man. Col. 3, 9.

Q. V.

[Quarrell.]

STrife, or controverſie betweene man and man. Coloſ. 3,13. *If any man have a Quarrell to another.*

2 An action or Controverſie betweene God and us. Mich. 6, 2. *The Lord hath a quarrell againſt his people.*

Quéene] A woman married to a King, as *Bathſheba* to *David*: *Iezabel* to *Achab*: alſo the Mother or Grandmother to a King, Daniel 5,10.

2 The true Church, eſpouſed unto Chriſt the King of his people, as to an husband. Pſal. 45,9. *Upon thy right hand dooth ſtand the Queene.* 6.8.

3 The falſe Anti-chriſtian Church, boaſting of her might, riches, and pompe. Revel. 18.7. *I ſit being a Queene: I am no widdow.*

The Quéene of heaven] The worke of heaven (ſo *Tremellius* tranſlates it out of the Hebrew) or heavenly & celeſtiall things: as the Sunne, Moone, Stars, and other heavenly bodies. Ier. 7,18 *To make Cakes to the Queene of heaven.*

To Quench] Either ſomewhat to ſlake the heate of the fire, or elſe wholy to put it out.

2 To loſe ſome fruits and effects of the Spirit, and to abate the working of grace; as if one ſhould ſomewhat ſlake the heate, and leſſen the light of the fire. 1 Theſ. 5,19. *Quench not the Spirit.* Thus the godly by their ſecurity, Quench the Spirit.

3 To loſe wholy the grace of the Spirit which once he had; as if one ſhold put out fire with water. Thus the wicked by their obſtinacy in ſinne, Quench the Spirit, as *Saul* and *Iudas* did. 1 Theſ. 5,19. *Quench not the Spirit.* And thus a godly perſon can never Quench the Spirit, for the Spirit abideth in them for ever. Iohn 14. and 1 Iohn 3. *The Seede of God remaineth in them.* Of this ſeede, *Peter* ſaith, it is immortall. 1 Pet. ver. laſt. Alſo Chriſt maketh requeſt for beleevers, and is never denyed. Iohn 11,42.

Queſtion] A demand or asking; which when it is of things neceſſary to be knowne, out of a deſire to learne, it is good; otherwiſe, it is either vaine or fooliſh, 2 Tim. 3,23. *Fooliſh queſtions, &c.* Mat. 22,46. it ſignif. conten-

contentions and quarrels about things not needefull to bee knowne, 1 Tim. 1.4.

To Quicken To give life to the dead, or to revive that which is dying.

2 To put the life of grace in a ſoule dead in treſpaſſes and ſinnes, when one ſpiritually dead, is made to live to God by the life of faith, Ephe. 2,1,5. *You hath he quickned, which were dead in treſpaſſes and ſinnes.*

3 To put heart and comfort by deliverance, into ſuch as have greefe and feare through great dangers. Pſalme, 119,149, 154. *Quicken according to thy word.*

To Quicken together To conjoyne and couple both elect Iewes and Gentiles, in Chriſt their common head, by one ſpirit of faith, wherein conſiſteth ſpirituall life, enabling them to live unto God, being before dead in ſins. Eph. 2,5. *When we were dead in ſins, he hath quickned us together in Chriſt.*

Quickening Spirit The body of the man Chriſt, which is called Spirit, in reſpect of the quality and condition which now it hath, being ſpirituall and moſt glorious, and it is termed Quickning, becauſe it is united perſonally to the vivifying word, alſo becauſe by the death of his body, he hath gotten life to the world. Ioh. 1.14 alſo 6,5. But eſpecially for his divine Spirit, or Divinity, which it ſelfe is life and giveth life, or quickening to all that live. See Iohn 5, 21. 26. 1 Cor. 15, 45. *And the laſt Adam was made a quickening Spirit.* As *Adam* is called a living ſoule becauſe of the ſoule which is the beſt part in him, quickning and making his body to live: ſo Chriſt the latter *Adam* is ſaid to be a quickning Spirit, by reaſon of that moſt excellent divine nature (often noted in Scripture by the Spirit) which dwelleth in him bodily. Col. 2,9.

R. A.

[Rabbi]

ONe that is above others, and in ſtead of a number. Matthew 23,7. *Rabbi, Rabbi.* A proud ſwelling Tittle, wherein the Phariſees gloried very much.

This word (*Rabbi*) by the notation thereof, ſignifieth one which is in ſtead of many, or equall to many for his excellency, whether it be one that excelleth in nobility of birth, or in vertuous and valiant exploits or actes, or in learning and knowledge. It this laſt ſignification, the holy Evangeliſts doe every where uſe it, and by Interpreters it is rendred in Latine and Engliſh, Doctor, or Maſter. In Matthew, chapter 23.7,8. Chriſt challengeth this Title as peculiar to himſelfe, checking the ambitious Phariſees, becauſe they affected this name.

Race] The courſe of Chriſtianity and godlineſſe. Hebrewes 12. verſe 1. *Let us runne the Race.*

Rata] Some unperfect or broken ſpeech, bewraying an angry and feſtered minde, as Piſh, in our Engliſh tongue. Matthew, chap. 5. verſ. 22. *Whoſoever ſhall ſay to his Brother, Raca.* Howſoever ſome fetch *Raca* from the Hebrew *Rach*, which ſignifies to ſpit; and others from *Ric*, which is in Engliſh, light-headed or empty upon whom wee care not to ſpit, or to uſe ſome light geſture before him in contempt; yet the beſt expoſition is to interpret it of ſome unperfect & unſeemely geſture and behaviour, which may be in the countenance, or mouth, by mowes; or words, as tuſh, fie; or in making an unſeemely noyſe, Eph. 4,13. Or in ſcoffing. Galath. 4, verſe 29.

To Raigne] To command with power, as King; and with readineſſe to be obeyed. Thus *David* Raigned in *Iſrael*, *Ioſiah* in *Iuda*. 1 Kings 11,42.

2 To command and rule in the ſoule, without oppoſition or reſiſtance. Rom. 6,12. *Let not ſinne Raigne in your mortall bodies.* Sinne is ſaid to Raigne, when the luſts & motions of ſin be readily obeyed, as one would obey the Law and command of a King. Thus ſinne Raigneth.

3 Death is ſaid to Raigne, becauſe

becauſe it exerciſeth over all mankinde, that power which through ſinne it hath gotten. Rom. 5,14. *Death reigned from Adam to Moſes.* Thus death reigned.

Grace is ſaid to Reigne, when the righteouſneſſe of Chriſt, being freely imputed, his Spirit Raignes in our hearts and wee be governed by the motions and impulſions thereof; ſo as now ſinne cannot condemne us to death; nor rule over us, as it did before grace, which hath quit the beleevers from the Raigne of ſinne and death. Romans 5, 21. *So might grace Raigne by righteouſneſſe, to eternall life.* Thus grace Raigneth.

3 To governe and diſpoſe all things in heaven and earth, according to his royall decrees. Thus GOD Raignes over the world, Pſal. 93,1. *The LORD Raignes, and is cloathed in Majeſty.* The whole Pſalme throughout.

4 To governe and rule the faithfull, by the word and holy Spirit: thus Chriſt Raigneth over his Church. Pſal. 97.1 *The Lord Raigneth, let the Earth rejoyce.*

Railer] An evill ſpeaker, which upbraideth others with their true faults in a reprochfull manner; or elſe caſteth upon them falſe crimes to defame them. 1 Cor. 6,10. *Extortioners, Railers.*

White Raiment, See White.

Raiment or clothing] That which covereth the body, and defends it againſt heat and cold called garments. 1 Tim. 6,8. *Having food and Raiment.* The uſe whereof, is comelineſſe and warmth.

2 All things needfull for this preſent life to ſuſtaine it well, Eſay 3,6. *Thou haſt cloathing or Raiment, be thou our Ruler.*

To Raine] To powre down water plentifully out of the Clouds, to refreſh the earth withall. Deut. 28,12.

2 To give plentifully. Pſal. 78,24. *He rained downe Manna.* verſ. 27. *He rained downe fleſh:* that is, he gave it liberally like Raine.

Raine] The fruitfulneſſe of the Earth, which followes moderate ſeaſonable Raine. Math 5 45. *He ſendeth Raine on the juſt and unjuſt.*

2 The doctrine of the word, which falling upon the Conſciences of men, doth refreſh and make them fruitfull, as Raine doth the graſſe. Deut. 32,2. *My doctrine ſhal droppe as the Raine.*

Not to Raine] To ſend ſcarſity of earthly bleſſings. Eſa. 5,6.

A plentifull Raine] The bleſſings of God abundantly beſtowed on the *Iſraelites* in *Canaan*, which is here called the

the Inheritance of God, becauſe it was Gods free gift to the people of the Iewes, Pſal. 68,10.

To Raiſe] To lift up, or ſet up ſomething which is downe or fallen.

2 To make a body which is dead, and fallen into the grave, to live and riſe againe, Act.2. 24.32. *Whom God hath raiſed up* Iohn 6.40. *I will raiſe them up at the laſt day.*

3 To make a ſoule which is ſpiritually dead, to live unto God, and to ariſe unto a new and godly life, in hope of eternall life, Rom.6.4, Ephe.2,5.

4 To reſtore and lift up ſuch as be fallen into calamities, Pſ. 113,7. *He raiſes the needy out of the duſt*, 1 Sam.2.6.

Ranſome] Satisfaction made, or price paid for ſetting free, or to purchaſe liberty to a Captive taken in warre or otherwiſe, and detained by the enemy as priſoner, till hee be ranſomed.

2 The ſatisfaction which Chriſt by his whole obedience to the Law, namely by humbling and ſubmitting himſelfe to the death of the Croſſe, made to the Iuſtice of God, deteining the elect ſinners as Captives in the hand of their enemies, Satan, Sin, Death, & Hell, 1 Timoth.2, 6. *Who gave himſelfe a ranſome for us all.* By a Synecdoche the Scripture calleth this Ranſome, the death, blood, and oblation of Chriſt, becauſe in his ſacrifice and bloodſhed on the Croſſe, was the accompliſhment of his obedience and ſatisfaction for us, ſithence without ſhedding of blood, there is no forgiveneſſe of ſinne. Heb.9.22. Rom.3,25. Ephe.1.7. 1 Pet.2,14.

Rapine] A greedy and violent affection, of taking and pulling from others that which is theirs, Luke 11,39. *Full of Rapine.*

2 Something which is taken or pulled from others by force and violence. Eſay 3,4. *Rapine is in their houſes*; that is, ſpoyle. Eſay 62,10.

Raſor] A ſharpe inſtrument, wherewith haire is ſhaven and cleane cut off by the ſtumpes.

2 A fierce and cruell enemy, which deſtroys and cuts downe all, as a ſharpe Raſor ſhaves and cuts all bare. Eſay 7,20. *In that day the Lord ſhall ſhave with a Raſor, &c.* This is meant by the King of *Aſſyria*, by whom God would plague *Iudah*, as it is expounded in that text.

Some thinke this Raſor to have beene *Tiglat-peliſer* who afflicted *Ahaz* by denying helpe to him. 2 Chronicles 28. verſe 20, 21. Some referre this

this to many Kings, who one after another afflicted the men of *Iuda*, as *Sarherib* under *Ezekia*: *Esar-haddon* under *Manasses*. 2 Kings 18. verse 19. 2 Chron. 33. Others, as *Piscator*, will have this calamitie here threatned, to have beene inflicted by *Nebuchadnezar*, who like a sharpe Rasor cut very deepe, leaving nothing in the whole Kingdome without hurt; with his huge army overrunning all, destroying King *Ioakim* and *Iehojakin*, carrying away most precious spoils, and a number of captives into *Babylon*; taking in the City under *Zedekiah*, whose eyes they put out, and having fettered him in bands of Steele, led him away to *Babylon*, killing his children, burning the Temple and City, &c. as it is declared in 2 Kings 24. and 25. Thus by him, all the Ornaments of the Common-wealth from head to beard, all persons from the highest to the lowest, were wasted and taken away. After which time, there should bee great scarsity of men, and wildnesse of the Country; see Esay 7, 21, 22, 23, &c.

3 A malicious tongue, which secretly woundeth and cutteth ones name, as a Rasor ones flesh. Psal. 52, 2. *Thy tongue is like a sharpe Rasor, which cutteth deceitfully.*

☞ **Rather**] See more:

1 A word or note of diversity or difference in quantitie, Luke 11, 28.

2 A word of contrarietie or opposition, but by a Liptote for not, the contrarie, Iohn 3, 19.*

A Kaiser of Tares] *Seleucus Philopator*, who was exceeding covetous, and most outragiously, and greedily, spoyled his Subjects. Daniel 11, 20. He was poysoned by one *Helsodorus*.

R. *E.*

To Reade] To recite distinctly, the syllables and words of Scripture. Reading is nothing else, but such a recitall and speaking forth the letters and syllables. Luke 4, 6. *Hee tooke the Booke and Read.* Acts 15, 21. *Moses in every Synagogue hath such as Reade him*, 1 Timothy 4, 13. *Attend to Reading.* Reading is not the word of God, but an action about it: neither is it preaching in the proper acception.

To Reape] To gather the fruites of the earth, as Corne, Hay, &c.

2 To take such gaines and fruits of our worke, as the nature of the worke is, good or evill. Gal. 6, 8, 9, 2 Cor. 9, 6.

Proverbs, *He that soweth Iniquitie, shall reape affliction.*

To Reape corruption] To receiue for his reward, the fading corruptible things of this world, and eternall destruction in the end, Gal. 6, 8. *Shall of the flesh reape corruption.*

Reason] That faculty and power of the soule, whereby wee debate and discourse of things and objects, that wee may be able soundly to judge of that which we rightly understand.

2 The use of this faculty, to wit, discretion. Acts 25, 27, *Me thinkes it is against Reason.* That is, against discretion, or very absurd.

3 The cause and ground of a thing. 1 Pet. 3, 15. *To them which aske of you a Reason of that hope which is in you.*

Reasonable service] The spirituall sacrifice of a Christian, offering not the bodies of beasts, which have no Reason, (as they were wont to doe under the Law) but himselfe wholly (being a Reasonable creature) as a sacrifice unto God, his Creator and Redeemer (which is a most reasonable thing) to doe him service and obedience in all things, according to his revealed will (which is a very Reasonable rule) Rom. 12, 1. *Which is your reasonable service of God.*

Reasoning] An evill discourse or disputing against God, or his word. Philippians 2, 14 *Let all things be done without Reasonings.* Mat. 15. 19. *Out of the heart comes evill Reasonings.*

To Rebuke, or Reproove.] To blame, privately or publikely for some fault, either done or supposed to bee done, Math. 19, 13. *And the Disciples rebuked them.* 1 Tim. 5, 20.

2 With authority and power to checke, curbe, and restraine, as in all places where Christ is sayd to Rebuke the uncleane spirits, and to bid them goe out, &c.

3 To convince the Conscience of men, either of the truth to be beleeved, or of some sinne committed, or errour maintained: which in the Reprobate is done without conversion, but with a true change of heart in the elect; and is by the Minister and word instrumentally, by the Spirit efficiently and powerfully. Esay 2, 4. 2 Tim. 4, 2. and 2 Tim. 3, 16. See 1 Cor. 14. 24. The Spirit reproveth not as it is in the Preachers heart, but as it manifesteth it selfe, and evidenceth his power in their preaching.

4 By an honest and holy life, to make manifest and lay open the evill life of other. Ephe. 5, 11, *But rather reproove them.*

To

To Rebell] To fight or make warre against his lawfull Soveraigne, as *Absolon* Rebelled against his Father *David*: or to cast off the yoake of a lawfull Governor, as *Corah*, and *Abiram*. Num. 16,1,2.

2 To strive or rise up against the government of the Spirit, in the minde of a regenerate man, Rom. 7,23. *A law in my members, Rebelling against the law of my mind.* Thus sinne Rebelleth against grace.

In the Olde-Testament, Rebellion commeth of an Hebrew word, (*Marah*) which signifieth bitternesse properly, and is applied to Apostacy, Rebellion, and Disobedience, Deut. 1,16. and 21,20. Iosh. 1, 18. Psal. 5,10. Because Rebellion is a thing distastfull to God, as bitter things bee to our Palate: also because it provokes unto bitternesse and wrath, exasperating God.

Rebellion] An unlawfull action of Subjects, unlawfully rising in armes against their lawfull Soveraigne.

2 Every sinne, great and little; which in some sort is a Rebellion, because wee all owe allegiance to God by the Law of our Creation, and haue vowed it in our Baptisme: and also have so many meanes against sinne, as unlesse we purpose to Rebell, we could never so commit it. Esay 59,12,13. *We have spoken of cruelty and Rebellion.*

3 Those sinnes which are more greevous and grosse, being committed through infirmity, upon no great temptation, as it was in *David*, Psal. 25, 7. *Remember not the sinnes of my youth, nor my Rebellions.*

4 Obstinacy and stiffenesse in grosse sinnes, Deut. 21, 27. *I know thy Rebellion and thy stiffe necke*, Deut. 9,24. Iere. 3, 22. *Returne, and I will heale your Rebellions.*

To Rebuke] Privately to reproove such as sinne privately, Proverbs 24 verse 28. and 28,23. *He that Rebukes one shall finde more favour at the last*, Mat. 18,15.

2 To censure by publike reproofe, such as sinne before others, 1 Tim. 5,10. *Such as sinne Rebuke openly.*

3 To put one to some great shame, by some Iudgement from God, Psalme 6, verse 1, *Rebuke me not in thine anger*, Iude 9. *The Lord Rebuke thee Satan.*

When God doth Rebuke with rough severe words, then commonly followes confusion: hence it is often put for destruction, Psal. 9,5. and 80,16. and 119,21. and 68.

☞ 4 To warne admonish, or advertise, as Iohn 16, 8, 9. 10. that is, to certifie the world.

1 Of the ſinne of the wicked, in not beleeving Chriſt the righteous.

2 Of the righteouſneſſe or innocency of Chriſt, proved by his exaltation to heaven.

3 Of the judgement or condemnation of the Devill, as the cauſe of the Iewes infidelity, and the enemy of Chriſts integrity.*

To Receive.] To take a thing with our hand, being given us or offered of another.

2 To underſtand and yeeld generall aſſent unto the Doctrine of the word. Math. 13, 20. Heb. 10, 26. *After they have Received the truth.*

3 To beleeve the word and promiſes of Chriſt, with particular application, Iohn 1, 12. Gal. 3,14. *By faith we receive, &c.* Chriſt is received when his word, perſon, office, benefits, Miniſters, or others members be received.

4 To beſtow ſome kindneſſe or entertainement upon the godly, Math. 10,40,41. *He that Receiveth a Prophet, &c.* Luke 10,38. Rom. 16,2.

5 To joyne or take one to us with charitable affection, Phil. ver. 12,17. Ro. 14,1. *Him that is weake in the faith, Receive unto you.* The word [*Receive*] ſignif. theſe foure things: firſt, that wee ſhould lovingly take to us the weake in knowledge, not caſting them off. 2. By ſound and milde inſtruction to ſeeke to reſtore them. 3. By patience to beare with them, abſtaining from ſubtle and crabbed diſputations, which are above their capacities. 4. To heale and cure their infirmities tenderly.

6 To bee made partakers of ſuch good things, as wee doe aske in prayers, Math. 7,8.

7 To take one to be of his family, a member of his Church, a Childe by adoption, one of Gods people, having beene a ſtranger from God, as the Gentiles were untill they were converted to Chriſt, Ro. 14,3. *God hath Received him.* God aſſumeth and receives ſome into the inward covenat, that beeing by faith engrafted in his Son, he may love them as Children, forgive them their ſinnes, ſanctifie them, and everlaſtingly ſave them: but he taketh others into the externall Covenant only, that they may profeſſe God, and partake in his doctrine and Sacraments, outwardly, without being regenerate by Chriſt: but Charity wils us to hope well and ſpeake well of all which doe beare the name of Chriſt, and live well after their profeſſion. Not to receive, is to reject and forſake. 2 Theſſ. 2. 10, Reprobates periſh juſtly, becauſe they care

not

not for the truth offered.

Recompence] A due and juſt requitall for former evill merits, Rom. 1,27. *They received in themſelves ſuch recompence of their error as was meet*, Rom. 11. 9. In both theſe places, *Paul* ſpeaketh of that judgement of God, by which, ſin is puniſhed with ſinne; firſt, in the Gentiles abuſing their naturall knowledge. 2 In the Iewes, abuſing their revealed knowledge, for which, they received increaſe of ſpirituall blindneſſe and ſin for a recompence, whereof God is directly Author, but not as it is a ſinne, whereof men themſelves be authors.

2 Reward freely given unto good workes, Luke chap. 14. verſe 14.

3 Reward rendred of debt, or for ſome former merites, Rom. 11,35.

To Reconcile] To reſtore all former love, concord, and familiarity that was wont to be; (all hatred and diſcord ſet apart) Math. 5, 24. *Goe, be Reconciled to thy brother*; that is, of enemies be made friends in truth.

2 To take to grace and favour, ſuch as were enemies through ſinne, 2 Cor. 5,19. *God was in Chriſt, reconciling the world to himſelfe*, God reconciled to man, when forgiving his ſinnes unto him, hee takes him unto his favour. Man is Reconciled unto GOD, when beleeving the forgiveneſſe of his ſinnes, hee accepts the love and favour of God, and forbeareth (what hee can) to offend him, Coloſ. 1,20. and 2 Cor. 5. 20.

Reconciliation] An agreement of parties which were at variance, as God and the elect were through ſinne, till of enemies they became friends, thorough the attonement made in the bloud of Chriſt, and receyved by faith, 2 Cor. 5,19 *And hath commited to us the word of Reconciliation.*

To the making of Reconciliation three things are required in him who ſhall be the mediatour of it.

1 That hee make interceſſion for him that hath grieved the party offended.

2 That hee ſatisfie the offended party for the wrong done.

3 To provide the offendor ſhall offend no more: All this Chriſt doeth.

Day of Reconciliation] A time ſet apart of the Iewes, once a yeare, by Gods appointment, to ſeeke attonement for ſinnes by Prayer and Faſting, Levit. 23,27. *The tenth of the ſeventh moneth, ſhall be a day of Reconciliation.*

Miniſtry of Reconciliation]

The Miniſtery of the Goſpell, announcing and declaring attonement with GOD, by free forgiveneſſe of ſinnes, and Iuſtification offered unto us by Chriſt, 2 Cor. 5,18. *And hath given to us the Miniſtery of Reconciliation.*

Word of Reconciliation.] Meſſage or doctrine of attonement, 2 Cor. 5, 19. *The word of Reconciliation.*

Red] A ſigne of the cholericke, cruell, bloudy diſpoſition found in *Eſau* himſelfe, and his poſterity, Geneſis 27, 40, 41. Obadiah 1, 10. Ezekiel 25, 12. So the cruell perſecuting Dragon was of a Redde colour, Revelations 12,3.

Rede] A Ruſh or kinde of ſtraw, ſhaken with every puffe of winde.

2 An unconſtant man, wavering with the winde, Math. 11,7. *A Reede ſhaken with the Winde.*

3 An helper or friend, which doeth rather hurt, than helpe ſuch as uſe him, 2 Kings 18,27. *Thou truſteſt on this broken ſtaffe of Reede.*

Rechoboth] ſig: Roomth, or large ſpaces, Gen. 26, 22. ſo Pſal. 4, 2.

Reede bruiſed] Infirme and weake beleevers, which Chriſt did not contemne, but merciſully beare withall and ſupport, Mat 12,10. *A bruiſed Reede he ſhall not breake.*

To Redæme] To buy againe ſomething which he had once ſold, by giving backe the price unto him that bought it, Levit. 27,20. and 25,24. Alſo to give the true valuation of a thing, Exod. 13,13,15. Levit. 27.

2 To pull out of Captivitie with a ſtrong hand, and without any ranſome, ſuch as are violently held Priſoners by their enemies. Thus God Redeemed Iſrael out of Egypt, Deut. 32,6. *Is not he thy Father and thy Redeemer?*

3 To free the Elect from the tyranny of Sathan, by a price and ranſome given and paide to Gods judgement, Luk. 1.68. *Bleſſed be the Lord God, becauſe he hath Redeemed his people.* Titus 2,14. Thus is Chriſt our Redeemer.

4 To deliver ſome one out of an outward trouble and danger, Pſal. 25,22. *Redeeme Iſrael out of all his troubles.*

5 To recover by diligence ſome thing loſt by our owne ſloth. Epheſ. 5,16. *Redeeme the time.* it is a Metapho; or ſpeech borrowed from worldly Merchants, who diligently obſerve their occaſions and ſeaſons, buying their commodities, whiles the Mart and Market holdeth, preferring a little gain before

before great deliglts and Delicacies; ſo godly Chriſtians (like wiſe Merchants) doe preferre a little increaſe in godlineſſe, before all worldly profits and pleaſures. Contrary to this Redeeming of the time, it is to let time and opportunities ſlip and ſlide away, either without doing any thing (like unthrifts) or not doing our owne things, but the things of other men (like buſie bodies.) Whereas provident men will not let ſlip ſeaſons, though it be with ſome loſſe. This phraſe alſo ſig. to gaine time by waſting it till occaſions bee paſt, Daniel 2, 8.

Redæmer] A Deliverer, or one that payeth a ranſom to ſet free ſuch as are bound, Pſal. 19. 14. *O God my ſtrength and my Redeemer.* This word [Redeemer] is of large uſe for one that redeemeth things ſolde and morgaged, Levit. 25. but applyed to Redemption and deliverance from danger, Pſalme 69, 19. from violence, Pſal. 72. 13. from corruption, Pſal. 103. 4. from the eremies hand, Pſal, 116, 10. from death. Hoſ. 13. 14. and from all evill, Gen, 48, 16. And in ſpeciall, a Redeemer is one that challengeth or redeemeth any perſon or thing before alienated, and reſtoreth it to the firſt eſtate by right of kindred, 1 Kings 16, 11. Ruth. 3, 9, 12, 13. and 4, ver. 1, 3, &c. Therefore is this title given to God, and Chriſt who is our redeemer, and allyed to us as concerning the fleſh, Eſay 43, 14. and 44, 6. and 47, 4. 1 Theſ, 1, 10. Hebrewes, 2, 14. 15.

Note further, that *Moſes* who by the calling of God redeemed the people from a bodily and temporall thraldome under *Pharaoh*, bare the perſon, and is the figure of Chriſt who wrought Redemption from ſpirituall and eternall captivity: whereupon it commeth that *Moſes* prayer was alwayes heard whatſoever he prayed, or whatſoever hee asked. See Acts 7. 35.

Redemption] The freedome of ſinners, both from the guilt and power of ſin, by forgiveneſſe and ſanctification, as touching the beginning and firſt act of our Redemption. Epheſ. 1, 7. *By whom we have Redemption.*

2 The whole worke of a ſinners ſalvation, comprehending all things that belong unto it, Heb. 9, 12. *And obtained eternall Redemption for us.* Our whole Redemption from the firſt act to the laſt, is wholly from the mercy of God in Chriſt, and not at all from our ſelves, nor any part of it.

3 The laſt act onely of our

ſalvation is the reſurrection of our bodies, and in the ſentence of the laſt judgement, when being freed from all miſery, perfect felicity ſhall begin, as the full fruite of our Redemption, Luke 21,28. *Lift up your heads, for your Redemption draweth neere*, 1 Corin.1,30. *He is made unto us Righteouſneſſe, Wiſedome, Sanctification, and Redemption.* Our whole Redemption, from the firſt act to the laſt, both for merit and efficacy, it is wholly from Chriſt, and not at all from our ſelves; no not in any part, or leaſt degree.

☞ Or thus:

1 There is a Redemption of man from the cauſes of ſinne, Gal. 1, 4.

This is grace.

2 A Redemption from ſinne it ſelfe, Tit. 2,14. Pſal. 130,8.

This is godlineſſe, or righteouſneſſe.

3 There is a Redemption from enemies and evils, (*i*) from miſery of all ſorts, Luke 1,68.74. Bodily and Ghoſtly, earthly and helliſh, temporall and eternall, 1 Corinthians 1, verſe 30.*

Redemption of our bodies] Eyther deliverance from our body, by death, that our ſoule may be receiued into heaven; or rather, that perfect conſummation of our bliſſe, when our bodies ſhall be deliuered from the grave at the laſt day, Rom. 8,13. *Looking for the Redemption of our bodies.* Scripture ſpeakes of a two-fold redemption or deliverance. One wherby the elect of God are freed from bondage of ſin and death, by the price of Chriſts bloud payed to the righteous Iudgement of God: hereof *Paul* in Epheſ. 1,7. Another whereby the ſame elect are put in full poſſeſſion of their Redemption at the laſt and great day, when they ſhall be wholly freed from all remainder of ſinne, and corruption of the grave. The former redemption is paſt, as touching the actuall payment of the ranſome, and the unperfect application of it here unto beleevers; the latter being to come is yet hoped for, and when it commeth, it ſhall bee the conſummation of the former. Hereof we reade in Luke 21, 28. Rom. 8, 23. Epheſ. 4,30.

Reformation] Framing againe, or bringing backe of perſons and things diſordered and out of courſe, unto their firſt forme and ſtate wherein they were ſet, either by Gods Creation, or inſtitution and Ordinance, Pſal. 50,17. *Seeing thou hateſt to be Reformed.* Heb. 9,10. *Untill the time of Reformation.* This time of Reformation (or cor-

correction) is the time when Legal ceremonies and ſhadows were to ceaſe and fade; it tooke the beginning upon Chriſt his firſt ſhewing himſelfe in the fleſh, and had further progreſſe by his death and reſurrection: but through perfection when he aſcended to heaven, which was the conſummation of the Old Teſtament, and the full initiation of the New.

To Refreſh] To give reſt, or make freſh againe, after ſome bodily or ſpirituall decay and wearineſſe, Pſal. 60, 9. *Thou diddeſt refreſh thy Land when it was weary.*

Refreſhing] that moſt comfortable reſt and repoſe, which the elect ſhall have at their Reſurrection for ever, after all their labour and miſeries of this life. Acts 3, 19. *When the time of Refreſhing ſhall come from the preſence of the Lord.*

Refuge] A place to flye unto for ſuccour and defence in dangers; or an high Tower or forte to reſiſt the enemie. Ieremie 48, 1. wherein men bee protected, and eſcape the enemy, Deut. 2, 36.

2 The defence and protection of God, who is our beſt refuge, Pſal. 59, 16. *Thou art my Refuge in the time of trouble*, Pſal. 32. 7.

To Regard no God] To be impious without reverence of any God, true or falſe; and inhumane alſo without equity or honeſty. Dan. 11, 36, 37. Theſe two verſes containe a plaine and full deſcription (not of Antichriſt, except in a figure and type) but of *Antiochus Epiphanes*, King of *Syria*, a monſter among men, and a moſt cruell godleſſe perſon, the great and grand enemy of Gods worſhip, and the Iewes his people: a type of the man of Sinne, the Sonne of Perdition, that ſingular Antichriſt, who magnifieth himſelfe above all that is called GOD. 2 Theſſalonians 2.

Regeneration] New-birth, after we be one borne naturally, to be borne againe ſpiritually, Titus 3, 5. *By the Laver of Regeneration, or by the waſhing of New-birth.*

2. The day and time of the laſt Iudgement, when our whole Nature, being perfectly reſtored, both body and ſoule ſhall enjoy the heavenly Inheritance, Math. chap. 19. verſe 28. *You which have followed me, ſhall in the Regeneration ſit upon Thrones, &c.*

Regeneration is commonly put and uſed by Divines, for Sanctification and Renovation; and then it imports and ſignifies as much, as the reformation of a Man; which conſiſts in the mortification of ſin, and

and newnesse of life. Whereas if we speake exactly, and as the thing is, this renewing of our nature, is but an effect and fruite of our Regeneration, which properly is our incorporation and ingrafting into Iesus Christ by faith, whereby wee have our spirituall being of Children in the Kingdome of grace, as by carnall generation wee have Naturall being in the Kingdome of this world. See Iohn 1,12, 13,14. Regeneration may therefore thus bee defined.

Regeneration, what it is.

Regeneration is a worke or act of Gods wonderfull power, begetting the elect againe to himselfe, by the ministry of the Word, through the Spirit, that of the Children of wrath (by the defect of sinne) they might bee made by grace, (through faith in Christ) the sonnes and daughters of God, Iames 1,18. *Of his owne will begat hee us by the word of truth*, Titus 3,4,5,6. Therefore, the confounding of Regeneration with sanctification, I do take to be an oversight: but I judge it a grosse errour, to thinke our selves to have any stroke in our New birth; so much as to assent to it; till of unwilling, wee bee made willing.

To be Regenerate] To bee borne againe by the Spirit, that we may be the children of God Iohn 3, 3. *Vnlesse a man bee Regenerate and borne againe, he cannot enter into the Kingdome of GOD.*

Regions] Fields, or Corne in the field properly: but by a Metaphor, the people which being docible and ready to learne the Gospell of Christ, are therefore sayd to be white unto the harvest, Iohn 4, 35.

Reioyce] To take comfort and be made glad, by the opinion, presence, or hope of some good thing; earthly or heavenly, 1 Thess. 5,16. *Rejoyce evermore*, Luke 1, 58. *They rejoyced with her.* It signifieth open and manifest joy, outward gladnes as well as inward, Psalm. 3, ver. 10.

To Reioyce in Christ] To rest wholly in him and his sufferings, with full comfort and contentment of minde, Gal. 6, 14 Phil. 4,4. *Rejoyce in the Lord.* Whereas not godly alone, but Hypocrites and ungodly Rejoyce in Christ preached, as Math. 13,20. Mar. 6,20. *Herod heard Iohn gladly*: There is a five-folde difference: First, in the antecedent: the godly they mourne for sinne, before they finde joy in Christ, Esay 61. v. 2, Math. 3,4. and 11, 28. Secondly,

condly, in the matter, which is the Lord Christ, and peace with God thorough him, Rom. 5, 1, 11. Phil. 4, 4. Thus Samaritans, thus the Eunuch rejoyced, Act. 8. Thirdly, in the measure, which is greater then ever they or other worldlings took in worldly things. For it is unspeakeable and glorious, 1 Pet. 1, 8. Such as passeth understanding, Eph. 3. 9. Fulnesse of joy, Iohn 15. Full joy, 1 Ioh. 1. 3. 4. 5. Fourthly, in the Concomitants, righteousnesse, peace, love, and a good conscience. Rom. 14. 17. 2 Cor. 1. 12. Fiftly, in the continuance, for it abideth ever; the world cannot take it away from the godly, who keepe their joy in persecution, poverty, &c. Rom. 5, 3. Acts 5. 41. 1 Pet. 4. 13. Heb. 10, 34.

To Reioyce in himselfe] To finde matter (not espying other mens faults) but in his owne graces and holinesse, of being glad and glorying; not before God (as if he had goodnesse of his owne without GOD) but before men, to the prayse of God the author of his graces, and to the example of Others. Gal. 6, 4. *Hee shall have Rejoycing in himselfe alone.* This is farre from the fleshly and corrupt brags of proud Iusticiaries Pharisies, Pelagians, and Papists, which ascribe their faith and conversion to God in whole or in part, to the naturall power of Free-will, or justification to the merit of Workes. All such glorying and boasting is carnall and divelish: also too highly to thinke of our selves, and to despise others.

To Reioyce the heart.] To make the soule merry and cheerefull in prosperity and adversity, Psal. 19, 8.

Religion] Godlinesse, even that inward piety of the heart, whereby God is truely acknowledged and feared, witnessed by the fruits of charity to men-ward, Iam. 1, 27. *Pure Religion, and undefiled is this.*

2 The outward lawfull worship and service of God, prescribed in his word, and professed by men, Iam. 1, 26. *That mans Religion is vaine.*

3 The Doctrine which teacheth Religion, Acts 25, 19.

4 The whole Iewish externall worship of God, as it was corrupted by the tradition of the Pharisies, Acts 26, 5. *I lived a Pharisie, after the perfect Sect of our Religion.*

5 Superstition, Colos. chap. 2. verse 18. *By the religion of Angels.* Verse 32. *In voluntary Religion.*

Religious.] A worshipper of God outwardly, Iames 1, 26. *If any man among you seeme Religious.*

2 A true worshipper of God or a godly person, Acts 10, 5. *A Religious or devout man, one that feareth God.*

3 A person devoted to Religion, and studious to know better the way of Gods worship. Acts 2.5. *There were dwelling at Ierusalem; Iewes, Religious men.*

4 Superstitious and Hypocriticall persons, which would seeme to be lovers of Religion, and be not, Acts 13, verse 56. *They stirred up certaine Religious, or devout women, against Paul.*

To Remember] Eyther to call to minde something past, or to keepe in minde somthing for the time to come, Exodus 20,8. *Remember thou keepe holy the Sabboth.* Math, 26.75. *Then Peter Remembred the wordes of the Lord.*

2 To make mention with liking; to praise, commend, and celebrate a thing, Psal. 105, 5. *Remember the wondrous things that he hath done,* Psal. 6. ver. 5. *In death there is none Remembers thee,* Esay 26,8. Eccl. 12,1. *Remember thy Creator in the dayes of thy youth,* that is, worship and prayse him, Eccles. 9. 15.

3 To trust or put confidence in another, Psalm. 20,7. *Some trust in horses, but we remember thee, O Lord.* In this sence, wee are commanded to eate the Lords Supper, in remembrance of his death and passion: For wee are warned thereby; and stirred up, both to call to mind his sufferings, and to trust in them for salvation, 1 Corinth. 11, 25.

To Remember, as it is referred to God] To care for one, to deliver, succour, and save him: God Remembred *Abraham*, or thought upon him, Gen. 19.29. Also in Luke 23.41. *Lord Remember me when thou commest into thy Kingdome.* Heb, 13,4. And in all places of the Psames, where the Prophet prayeth to bee remembred, it hath this meaning, to be blessed, cared for, helped, and comforted. If wee speake properly, there falls into God no forgetfulnesse, but as men use to helpe such as they remember and thinke upon; so the helpes, blessings, and comforts, which God doth affoord to his people, shewes and makes it knowne that hee remembers them. 1 Sam. 1. 19.20. *And the Lord remembred Hannah.*

Note. God is sayd to remember *Noah*, Genes. 8:1. Not that God can forget, but that he declared his divine goodnesse and power, whereby *Noah* might know that hee was not forgot.

2 To punish or correct sin, Psal.

Psal. 25, 7. *Remember not the sins of my youth*, that is, Remember them not to punish mee for them, Ier. 31, 34. *I will not Remember your Iniquities.*

3 Graciously to accept, and favourably to fulfil, Psal. 20, 3. *Let him Remember all thy burnt Offerings.*

Remembrance] A calling to minde, or keeping in minde, This is the proper signification.

2 Memory, good name, and report, Eccl. 9, 5. *Their Remembrance is forgotten*, Exod. 17, 14.

3 Having in minde, with faith and love, 1 Cor. 11, 25. *Doe this in Remembrance of me*: Remembring the mercy and benefite which by my death is given to you: this is spoken of a thankefull remembrance.

Remission of sinnes] Forgiveneſſe of sinnes, when both the guilt and punishment are freely pardoned, for Christ alone, to such as beleeve in him, Acts 10, 43. *All that beleeve in him, shall receive remission of their sinnes.* These are our spirituall debts, which being wholly pardoned by Christ only; what place is there for popish satisfaction?

2 All the merits and benefits of Christ, by a Synecdoche of a part for the whole, Math. 26, 28. *Which is shed for many, for the Remission of sinnes.* Vnder this one benefit, is comprehended the whole Masse of his merits.

Remission of sins, is sometime in Scripture placed after Repentance, as Luke 24, 47. Acts 3, 19, and 26, 18. because it followeth not in nature, but in our sence. For we first feele in us a contrite heart, afflicted with griefe for the offence of God; and then are erected and comforted with the sence of Gods mercifull pardon by Christ. Secondly, because Repentance must bee taught before Remission of sinnes, which men thirst not for, nor eagerly desire it till their hearts be penitent and wounded with sence of sinne, Acts 2, 37. And this is the reason also why Repentance, is sometime mentioned before faith, (the roote and fountaine of repentance) namely, for that the preaching of the Law goeth before to humble sinners and prepare them to the desire of grace, and to Repentance, Mark. 1, 15.

To Remit or forgive] To forgive, or not to require the paiment or debt of sinne, at our hand. Iohn 20, 23. *They are Remitted.* Thus God alone Remitteth authoratively, by his owne right: and thus no creature remitteth.

2 To declare and pronounce sinne

sinne to be forgiven, to such as shew their Faith by true Repentance, Iohn 20, 23. *Whose sinnes ye Remit*, Thus Ministers are sayd to remit declaratively as witnesses onely.

3 To put wrong done us out of our Remembrance, Mat. 18. 21. *And I shall forgive or remit him.* Thus one man forgives another.

4 To receive an excommunicate person into the Church upon his repentance, 2 Cor. 2, 7. *Ye ought rather to forgive him.* and verse 10. Thus the Church forgives scandalous livers. **See Forgivenesse.**

Remaining] A portion of time which is behind, how little soever, 1 Pet. 4, 2. *That time which remaineth.*

2 Constant, continuing and abiding for ever, Iohn 16. ver. 15. *And that your fruite Remaine.*

Remnant] Certaine persons reserved out of a great number or masse of people. Romans 9. 17. *Though Israel were as the sand of the Sea, yet but a Remnant shall bee saved.* Esay 10. 20. 21. As a Remnant of cloath left of an whole web or piece.

To Remove] To put a thing out of his due place, Prov. 23. ver. 10. *Remoove not the ancient bounds.*

2 To destroy and to confound, Psalme 15. and the fift Verse. *Hee that doeth these things shall never bee Removed.*

Cloath to be Removed.] That mans owne best righteousnesse deserveth to be removed out of the sight of God, as a contagious or filthy cloath deserveth to bee removed from the sight of men. Esay 64. 6. As a cloath of removing. so *Tremellius* readeth.

To Render] To give something backe where hee had it, Psal. 116, 12. *What shall I Render unto the Lord for all his benefits toward me?* that is, by way of Thankefulnesse, to returne unto his prayse, all those graces and good blessings which we receive of him, Math. 22, 21. Rom. 13, 7.

2 To requite or recompence, or to doe one like for like, Psal. 94, 2.

Note. There be foure sorts of recompences or retributions.

1 Of good for good.
2 Of evill for good.
3 Of good for evill.
4 Of evill for evill.

The last sheweth a wicked man, the second a very wicked and ungracious person. The first an honest man, the third a true Christian endued with the spirit of Charity, Romans 12, verse last.

Re-

Renewing That worke of the Spirit, whereby the elect, of the enemies of God, children of his wrath, ungodly, and sinners, they are become the Children of GOD, Citizens with the Saints, heyres and coheires with Christ; being made partakers thorough Faith, of Christ, his Righteousneſse, and his ſufferings, unto perfect Reconciliation with GOD. This is the firſt worke of grace, and is the ſame with ingrafing it into Chriſt, or Regeneration. Iohn 3.3.4.5.6. &c.

2 The reſtoring of our corrupt Nature to our firſt image, when Satans image, conſiſting of ignorance and ſinne, being defaced and blotted out; inſtead thereof, there is printed in our breaſts, Gods Image, conſiſting in true righteouſneſſe, holineſſe, & knowledge. Titus 3,4,5. *By the Renewing of the holy Ghoſt*, Coloſ. 3. 10. *Put on the New man, which after God is created in Knowledge*, Ephe. 4,24. This is an effect of the former Renewing, as a ſecond worke of grace, yet done at the ſame time.

3 The refreſhing and ſtrengthening of that which is ſomewhat decaying and blemiſhed, by our dayly ſlippes, ſtaynes, and falls, Pſal. 51, 10. *Renew a right Spirit within mee*, Rom. 12,2. *Be renewed in the Spirit of your minde*, 2 Corin. 4, 16. *The inner man is renewed dayly*. This third Grace, is the proceeding of the ſecond worke of Grace, untill it be fully perfected.

☞ 1 Referred to God:

(1) taken Actively for that worke of Gods Spirit, upon and in man. *Effectio ſeu nendum ut effectum.*

This is referred unto God, as his meere worke, Iohn 15,4. 5. Acts 16,14. Rom. 8,9,10,11.

2 As referred to Man.

(1) taken paſſively for a grace in Man received of God and by which he is apt to receive goodneſſe. *Vt effectum ſpiritus S. & non tantum effectio.*

This is referred unto man as his neweſtate received of God, but now entertained and poſſeſſed by mans owne ſelfe. Which is the firſt degree of mans duty, and is but meerely paſſive, or to ſuffer God to worke upon us this cure of our corruptions. See Iames 1, 21. Hebrew 13, 22. Acts 9, 6, and 26,19. Gal. 1, 16. Acts 16,14.

The 2 duty or degree of it, is to bee active alſo, or to uſe the graces and gifts of God by him offered and given, and by us received, as workers together with God, under God, and for God, 1 Cor. 15,10.*

Re-

Renewing of our mind] The altering and changing from evill to good, of the two principall Faculties of the Soule, Vnderstanding and Will, Rom. 12,2. *Be transformed by the Renewing of your minde.* Not onely then the inferiour parts, but even the principall powers be corrupt with blindnesse, unbeleefe and sinne. For nothing needeth Renewing, but what was first corrupt, old and decayed.

Also Note, that this Renewing, is called sometime the newnesse of life, from the effects which shew themselves in the life, as Rom. 6 4. Sometime the newnesse of Spirit, from the efficient cause, which is the Spirit, as Romans, chap. 7, verse 6. Sometime the Renewing of the mind, from the place and subject where this renovation beginneth; as Ephesians 4. chap. and the 23. verse.

Renting of Garments,] Some great indignation and heavinesse conceived for some horrible crime done, or supposed to bee done, or some great and extraordinary calamity and judgement present or imminent, Math. 26,62. *They Rent their cloathes, saying, he hath spoken blasphemy*, Act. 14, verse 14. *When they heard that, they Rent their cloathes*, Gen. 37. verse 34. *Iacob Rent his Cloathes, and sorrowed for his Son, a long season*, 2. Kings 22,19. A signe of sorrow and renting the heart with griefe.

To Rent the heart.] To endevour by Prayer, Meditation, and Fasting, to bring the heart to an unfeigned and deepe sorrow and mourning, for the offence of a most gracious God by our grievous sinnes. Ioel chap. 2,13. *Rent your hearts, &c.*

To Rent a kingdome] To take away and deprive one of his Kingdome, 1 Sam. 15, 28. *The Lord hath Rent the Kingdome of Israel from thee this day.*

To Repayre] To build up, and raise that which is fallen downe, Amos chap. 9. verse 11. *I will Repayre or builde up the decayed Tabernacle of David.*

To Repay] To pay backe againe, or to pay a man with his owne Money (as we use to say) Romans 12. verse 18. *I will Repay, saith the Lord.* This is to mete sinners their owne measure.

To Repent referred to men] To be wise after the fact, and to come to our selves againe. 2 Cor. 7,8, *I Repent not, though I did Repent*, Luke 15, vers. 17. *And he came to himselfe*, Math. 21,19. *Yet afterward he Repented.*

2 To

2 To wish with griefe, something which is done, to bee undone, in regard of the hurt that comes of it, Matthew Chap. 27. verse 2. *Judas repented, &c.*

3 To change the minde being sorry for sinne (as it is sinne and the offence of God) with purpose of amendment. Acts 8. 22. *Repent, that thy wickednesse may be done away*, and 17. 30. *Now he warneth every man every where to Repent.*

4 To repaire and refresh Grace, being decaied by negligence or security, Revela. 2. verse 5. *Repent and doe thy first workes.*

Referred to God 5 To alter ones purpose and counsell. Thus God is said not to Repent. 1 Sam. 15. verse 29. *The eternity of Israel cannot Repent*; For God never alters his purpose.

6 To undoe that which was once done. Thus is God said to Repent after the manner of men, who repenting themselves of that was done, they doe undoe, and afterward overthrow their first worke. Genesis 6.6. *God Repented that he had made man.*

Repentance] Any change of mind or purpose in any matter whatsoever, Heb. 12.17. *Esau found no place for repentance*, that is, could not move *Isaac* to change his minde touching the blessing given away to *Iacob*. Rom. 11.v.29. *Without Repentance*, that is, without change and alteration, God still continuing his saving gifts to the elect even for ever.

2 A great griefe of minde, thorough the sence of Gods wrath threatned to sinne, without any true hatred of sin. This is a Legall Repentance. Matth. 27.2.

3 The whole change of a sinner, in minde, will, and actions, from evill to good, at his first conversion, Acts 11. 18. *Hath God given the Gentiles repentance to life.* This is an Evangelicall Repentance, and comprehends Faith under it. Matt. 3.8.11. This repentance is wholly the worke of Gods grace: for in that weeare willing to turne to God, it is, because grace of unwilling, hath made us willing.

4 A reparation of our spirituall decaies, by a turning from some particular sinnes, after our first conversion, 2 Cor. 7.v.10. *Godly sorrow brings forth repentance, not to be repented of.* This is the Progresse of Evangelicall Repentance.

Repentance what it is.

Repentance is a very sore displeasure which man hath in his

heart for his sinnes (even because they are the breach of Gods holy Lawes, and the offence of God his most mercifull Father) which engendreth in him a true hatred against sin and a setled desire to live better in time to come, ordering his life by the will of God, revealed in his Word.

A Report] Fame, rumour, good or evill, true or false, 1 Sam. 2. 24.

2 Hearing, or Doctrine heard from the Prophets and Apostles, Esay 53. 8. Rom. 10. 16.

Evill Report] Wicked carriage, which caused evill report of them, Gen. 37. v. 2.

Reprobate] A refused one, or one cast out and rejected: also one, not being found such an one as he ought to be, 1 Cor. 9. 27. *Least I be found a Reprobate, or be reproved*, that is, not such as I should bee, by living otherwise than I teach and professe.

Reprobation what.

Reprobation, is the most wise purpose of God, whereby he hath before all eternity (for his owne wils sake) constantly decreed, without any injustice, not to have mercy on those Angels and men whom he hath not loved, but hath passed them over when he did chuse others, that by their just condemnation, he might declare his wrath towards sinne, to the glory of his Iustice. Rom. 9. 10. 11. 18. 22. 23. In the decree of Reprobation, there be two acts to be considered by us: viz. a purpose of not shewing mercy, and of not chusing, of not calling, justifying, &c. This is privative, or negative, or absolute reprobation, having no cause impulsive without God. Ephes. 1. 11. Pro. 16. 4. Ier. 6. 30. The second act is a purpose of condemning, or an ordination to paine, even eternall and most just damnation. This is positive, affirmative, or respective reprobation, which respecteth sinne originall or actuall (as meritorious cause of destruction.) But note further, that this ordination to paine (which is the second act of Reprobation) is either simple, whereby this or that man (as *Caine* or *Iudas*) were ordained to paine: or comparative, whereby *Caine* rather than *Abel*, and *Iudas* rather than *Peter*, be ordained: of this latter the will of God is the sole cause, but the soveraigne cause of both: yet in the former not without relation to sinne as a meane of the paine.

Note yet further, that what place Christ (in whose obedience

ence and ſuffering wee are choſen, Eph. 1.4.) hath in the election of ſaved perſons: that place ſinne hath in the reprobation of the wicked; in which it is no efficient that is Gods will, but a materiall cauſe of their condemnation.

Reprobate minde] A minde deſtitute and void of Iudgement and common reaſon, to diſcerne betweene good -nd evill, Rom.1.28. *Delivered into a Reprobate minde.*

To Reprove, or rebuke] To checke and cenſure by wordes a Sinner by ſome ſinfull deede or ſpeech, either privately, as in Proverbs 27.5. or openly for ſome publicke ſcandall, 1 Tim. 5.20.

2 To manifeſt the evill converſation by our holy and honeſt life, Epheſ. 5.11. *Reprove them rather.*

Reprobate to good workes] Counterfeit and unſincere profeſſours; which know not how to doe or goe about any good worke. Tit. 1.16. *And to every good worke Repobate.*

To Reſerve] To leave, or cauſe to remaine, Rom. 11.4. *I have reſerved to my ſelfe, &c.*

2 To beſet apart in Gods eternall counſell, to be delivered unto the cuſtody and ſafe keeping of Chriſt, Iude 1.

Reſpect of perſons] The preferring of one before another for ſome outward qualities, of riches, poverty, &c. Iames 2.1. *Have not the faith of Chriſt in reſpect of perſons.* Deutereno. 16.9. See Acception of Perſons.

To Reſiſt] To withſtand, to ſtand up againſt, or in order to ſet againſt, as they which doe ranke themſelves in battell array. This is either by men againſt men, Rom. 13.2. or by God againſt men, Iames 4.6. 1 Pet. 5.5.

☞ **To Reſiſt**] 1 Abſolutely good, to Reſiſt ſinne and Satan in our ſelves and others, Iames 4.7. Luke 9.29.

2 Abſolutely evill, to Reſiſt God and goodneſſe, Act. 6.10. and 7.51.

3 Indifferent or reſpectively good or evill. 1 Good to repell ſome injuries, of ſome perſons abuſing our patience, at ſome time when we well and quietly may; from ſome perſons not able to defend themſelves. 2 Evill and forbidden, Matth. 5.39. viz. 1 To private perſons, or men in their owne cauſes. 2. To them alſo by others helpe, if they that are Magiſtrates be adverſaries, either to our Religion, as 1 Cor. 6.12. or to our perſons, or to goodneſſe. 3. In a time of publike perſecution when right cannot be had. &c.*

To have reſpect to one, &c.]

To caſt a favourable eye upon one, and to declare that favour by ſome outward viſible ſigne, as God did in the act of *Abels* ſacrifice, which he ſhewed himſelfe well pleaſed withall, either by fire ſent from heaven to conſume it, as was done to the ſacrifice of *Aaron*, Levit. 9. verſe laſt. of *David*. 1 Chron. 21. verſe 26. of *Salomon*. 2 Chron. 7. 1. of Kings, 1 Kin. 18. 38. Or by ſome other wayes God gave witneſſe to his gifts as the Apoſtle ſpeakes, Heb. 11. 4. See Gene. 4. 4. *God had Reſpect to Abel and his gifts*. Firſt, to his perſon, then to his gifts. Works make not acceptable.

3 To relie with confidence upon God. Eſay 17. 7. *In that day a man ſhall looke to his Maker, and have Reſpect to the holy one of Iſrael*. This word (Reſpect) being attributed to the creatures, ſignifieth confidence: but it ſignifieth benevolence, being affirmed of the Creator.

Reproach] Barrenneſſe, want of children, which among the people of God was eſteemed a Reproach, becauſe multitude of children, was promiſed for a bleſſing, Eſa. 4. 1. *Take away our Reproach*.

Reſt, as it is referred to men] A ceaſing from labor or worke of minde or body.

2 A ceaſing from bodily labourrs, and a refreſhing after wearineſſe by ſleepe. Pſal. 104. *The day for man to labour: alſo he hath given the night for man to reſt in*. Luke 9. *He called them aſide to reſt a while*. This is Naturall Reſt. Pſal. 127. 2. *He will give reſt to his beloved*. Mat. 8. 20. Reſt hath two things: firſt, a ceſſation from worke: ſecondly, a refreſhing of our wearied members.

3 A ceaſing from outward workes of our worldly calling for a certaine time, to fit us for Gods ſervice. Thus the Iewes ſeventh day, and our Lords day with us, is a day of Reſt: Commandement the fourth. This is Ceremoniall reſt.

4 A ceaſing from diſobedience to God, and the workes of ſin. Heb. 4. 3. *We which have beleeved do enter into Reſt*. Alſo v. 10. 11. *When an Elect ſoule ceaſeth from the workes of corrupt Nature*. This is ſpirituall Reſt.

5 A perfect ceaſing and full freedome, from all ſinnes, ſorrowes, and miſeries. Revel. 14. 13. *They that die in the Lord reſt from their labours*. This is eternall Reſt.

6 Peace and quietneſſe of a good conſcience, under ſure hope of eternall Reſt. Mat. 11. 29. *And ye ſhall find Reſt to your Soules*.

7 The quietneſſe of the minde

minde being freed from all worldly cares and feares of enemies and dangers. Pſa. 116. 5. 6. *Take thy Reſt O my Soule, for God, &c.*

8 The Doctrine of GOD, whereupon wee ought to ſtay and reſt our ſelves, Eſay 28. 12. *This is the Reſt, &c.*

9 A place of quiet and conſtant abode. Pſal. 132. 8. Pſalme 95. 11. So was *Canaan* to Gods people, and *Ieruſalem* to the Arke. Pſal. 132. 14.

10 A ceaſing from Tillage and Husbandry. Thus the ground is ſaid to reſt. Leviticus 25. 5. 6. *A yeare of Reſt to the Land.*

11 Eaſe and idleneſſe. Gen. 49. 15. *Hee ſhall ſee that Reſt is good.* Thus the wicked Reſt.

12 The Church and houſe of God, wherein Chriſt Reſteth by his love and grace. Pſal. 132. 13. Eſay 1. 11. *And his Reſt ſhall be glorious.* The Papiſts which tranſlate, *This his Sepulcher ſhall be glorious*, to proue the adoration and Religious worſhip of our Saviours Sepulcher, deale both ignorantly and ſuperſticiouſly therein.

Reſt, referred to God] A ceaſing from his worke of Creation at the end of ſixe dayes. Heb. 4. 4. Gene. 2. 2. *He Reſted the ſeventh day from his worke:* that is, he ceaſed to create any new workes, or creatures of a new kinde. **A Metaphor** from men, who are ſaid to reſt, when they leave to worke.

Reſtitution, or Reſtoring] The ſetting in joynt againe, or placing in good eſtate, that which was once faine downe and decaied. Gene. 40. 21. *And he Reſtored the chiefe Butler.* In this ſignification, God is ſaid in Scripture to reſtore his people: and thus are we commanded to reſtore ſuch as ſinne by infirmity. Gal. 6. 1. *Ye that are ſpirituall, reſtore ſuch an one.* This ſhall be perfectly done at the laſt day, when every thing (now corrupted) ſhall have due perfection and proportion.

2 A giving againe that which one had before loſt, Pſal. 51, 12. *Reſtore to me the joy of thy ſalvation.*

3 Returning that which is not a mans owne to the proper owner, Luke 19. 8. *I will Reſtore fourefold.* Eze. 18. 7. *If he reſtore the pledge, &c.*

Reſurrection] An action of divine power, quickning dead bodies, and raiſing them to life 1 Corinthians 15. 12. *How doe ſome ſay there is no reſurrection?* This is the ſecond Reſurrection.

2 Reſtoring dead ſoules to the life of grace, that they may live to God, being moved by his Spirit. Revel. 20, 6. *Bleſſed are they that have part in the firſt*

Resurrection, Iohn 5.25. This is the first resurrection.

Resurrection of Condemnation] Such a Resurrection, as hath condemnation and eternall death to follow it. Iohn 5. 29. *Others shall rise to the Resurrection of condemnation.*

Resurrection of life] Such a Resurrection as hath eternall life following it. Iohn 5. 29. Which life, because it belongs onely to the just, it is therefore called the Resurrection of the just. Luk. 14. 14. *At the Resurrection of the just.*

Resurrection from the dead] The whole mediation of Christ in his Incarnation, Nativitie, Life, Suffering, Death, Buriall, his remaining in the grave under the power of death, Ascension, returne to judgement. Romanes Chapres 10. verse 9. *And raised him from the dead.* Also it signifieth life eternall, which followes the generall Resurrection. Philippians 3. verse 11.

The Resurrection of Christ from the dead, is not onely a witnesse of our being justified by Christ the Conqueror of sinne and death; but through Faith it is the reall cause of our Justification, as his death was the cause of the remission of sinnes. Romans Chap. 4. verse 25.

Resurrection and life] Christ to be the author, and worker of resurrection of the soule from sinne, and of the bodies from the grave, and of both from death spirituall and temporall, and to set and keepe them in state of life. Iohn 11. verse 25. That hee speaketh here of spirituall life also, is cleare by the words next following.

To Returne] To come backe againe, after one is departed or gone out of the way.

2 To repent, as when a sinner which hath erred from the way of Gods Commandements, doth come againe by unfained repentance. Act. Chap. 3. verse 19. *Returne and Repent, &c.* Ezechiel 18. 32. Thus sinners returne to God. Esay 10. 21.

3 To yeelde or give consent to the minde or desire of another. Ieremie, Chap. 15. 9. *Doe not Returne to them, but let them Returne unto thee.* Thus the people Returne to their Minister.

4 To shew fresh signes of favour, after some judgements for sinnes, Psalme 61. 20. *Thou wilt Returne.* Psal. 40. verse 13. Ioel 2. 14. *Who knoweth if God will Returne?* Thus God Returnes to us.

Revelation] An uncovering or opening something that

that is hid and ſecret. Revel. 1. *The Revelation of Iohn the Divine*, that is, which was ſhewed to him. How do ſome teach, that this Booke is ſo hard that it cannot be underſtood? if the holy Spirit have entituled it the Revelation, that is, a declaration, or a thing Revealed, immediately from Chriſt, as to *Paul*, Epheſ. 3. 3. or mediately by others, as to Iohn by an Angell. Revelation Chapter 1. verſe 1.

The day of Revelation] A time of declaration appointed in Gods Counſell, for the manifeſting of darke things, which be hid and kept cloſe. Rom. 2. 5.

The Revelation of Jeſus Chriſt] That propheſie which Ieſus Chriſt hath opened unto us out of the boſome of the father, by the miniſtry of the Angels, Revel. 1. 1. *The Revelation of Ieſus Chriſt.*

2 His declaring himſelfe unto us to be our Redeemer by his word and ſpirit, even in this life. 1 Pet. 1. 13. *Truſt perfectly in the grace breught you in the revelation of Ieſus Chriſt.* This is ordinary as here; or extraordinary, as Gal. 1. 12.

3 The glorious appearing of Ieſus Chriſt at the laſt day. 1 Pet. 1. 13. Tit. 2. 13.

3 **To Reveale**] To make us underſtand any part of Divine truth, which we knew not before. Phil. 3. 15. *God ſhall reveale the ſame unto them.*

2 To open a ſecret committed to us. Proverbs Chapter 20. verſe 19. *Reveales hor diſcovereth ſecrets.*

3 To propound and hold forth a thing to be ſeene and looked upon clearely and manifeſtly. Thus is righteouſneſſe and ſalvation revealed in the Goſpell Rom. 1. 17. *Thereby is Revealed the righteouſneſſe of God.* Hereby is diſcerned and ſeverd the Goſpel from Philoſophy, which teacheth things knowne by nature, or comprehenſible by reaſon: Alſo from the Law and Bookes of *Moſes* which taught this righteouſneſſe darkely and a farre off, in ſhewes and ſhadowes, not plainly as the Goſpell doth: which ſo manifeſteth this righteouſneſſe, as it giveth and exhibiteth it to the beleevers, to whom it is ſo made knowne by the Goſpell, as it is hid from ſuch as periſh. 2 Cor. 4. 3.

Two wayes is the juſtice of God revealed by the Goſpell. Firſt, becauſe it effectually teacheth, that that righteouſneſſe whereby the ſinner is made able to ſtand before the judgement of the moſt Righteous God, is not a performance and obſervance of the Law, of Workes, of Ceremonies, but

a free acceptation of a sinner to mercy, and an imputation of righteousnesse thorough Christ his merit. Secondly, because it sheweth the way and meane how this righteousnesse is obtained, to wit, onely by Faith.

4 To witnesse by examples, and by experiment or daily proofe to declare. Rom. 1. 18. *Wrath revealed from heaven.* For although Gods vengeance against wayes bee manifested sundry sinners; as by naturall light accusing, Rom. 2. By the Law shewing and working wrath. Rom. 4. By the Gospell, which hath a comminatorie voyce (Ioh. 3. verse last) against unbelevers, as well as a consolatory unto beleevers: yet here is meant the shewing of Gods wrath by daily experience, as the stories of those times when *Paul* wrote, and the rest of this Chapter plainely and cleerely convince it.

To Reveale Christ in us] To open the eyes of our minde by the Spirit, that we may see him to bee the onely Saviour, and to be our Saviour. Gal. 1. 15. *It pleased God to Reveale his Sonne in me.*

To be Revealed] Not now by stealth, under hand, and in secret, as at first, but openly to shew himselfe in his Doctrine and Government, to be that adversary of God, even that singular Antichrist. 2 Thessal. 2. 8.

To Revive] Is properly to stirre up fire which is buried under ashes, which word *Paul* useth figuratively for stirring up the gift of God. 2 Tim. Chapter 1. 6. It also signifieth strengthening the heart, being weake and wavering thorow doubt and unbeleefe, Gen. 45. 27.

To Revenge, or avenge] To punish sinne, commonly with some judgements like and proportionable to the sinne it selfe. Psalm. 94. 1. *Revenge thy selfe O God*: or, *O God the Avenger.* God revengeth either immediatly from himselfe, or by meanes of Magistrates, Angels, men, or other creatures. Rom. 13. 4.

2 To requite an injury done us, out of some hate against our person. Rom. 12. 19. *Revenge not your selves*; that is, Recompence not euill for evill. Rom. 12. 17.

Reverence] An holy feare of the heart towards God, witnessed by all seemely behaviour, gesture, attire, countenance, attention, and such like. Psal. 2. 11. *Serve the Lord with Reverence.* Malac. 1. 8. Heb. 12. 28. *That we may please him with Reverence.*

2 All comely behaviour towards

wards men, which is meete for their gifts and places. As *Salomon* did Reverence to *Bathsheba* his Mother: *Abraham* to the Rulers of *Sichem*. Matthew 21. 37. *They will Reverence my Sonne*. Geneſis 33. 7. *They drew neere and did Reverence*. Heb. 13. 9. *And we gave them Reverence*.

Reward] A juſt recompence, given unto labourers at the end of their work, as the labourers, Mat. 20. 8. *Received their wages in the even*.

2 A free Recompence, given of mercy unto the godly after all their labours and travels in the ſervice of God (as labourers uſe to be Rewarded at the end of the day, when their worke is done) Matthew. 6. 6. *Shall Reward thee openly*. Mat. 10. 41. This is farre from Popiſh merit and deſerving, by worthineſſe of the worke done. We teach Reward by favour from God, not by deſert of our own worke. That which Chriſt in Mathew 6. 1. cals Reward, in Luke 6. 32. is called in the Greeke *Charis*, that is, Grace, which we tranſlate Thankes.

3 An evill done of ones owne accord. Gen. 50. 15.

To Reward bounteouſly] From God to his people, a plentifull giving of good things in ſtead of the evill which they deſerve, as Pſalme 116. 7. and 119. 17. and 142. 8. and 103. 2. 16. alſo 13. 6. But from men to men it ſignifies recompencing evill for good, as Pſalme 7. 5. Or evill for evill. Pſalme 137. 8.

Reward is named of a word in Hebrew (*Ghnekeb*) which ſignifieth the heele or footeſtoole, and figuratively is uſed for the end of a thing (as head for the beginning, Pſalme 119. 160.) and ſo for the ſucceſſe, event, and recompence that followeth thereupon, Pſ. 19. 12. Pro. 23. 18.

Note. Reward is the end of the worke, and is given when the worke is ended.

Reward of Inheritance] The heavenly inheritance given in ſtead of a reward, not of debt, but of favour: for an inheritance belongs to ſonnes; and is due by grace of adoption, not by merit of worke, Col. 3. 24. See Rom. 8. 17. Matth. 25. 34. A Metaphor; for as a Reward is given after the labour is ended (whence reward is in Hebrew ſignified by 2. words, whereof one importeth an heele, the other an extremity or end) ſo after our labour in the Lord is finiſhed, heavenly happineſſe is beſtowed on the Sons of God. *Peter* in Epiſt. 1. Chap. 1. 9. uſeth (*Telos*, or end) in the ſame ſence.

To Reward according to workes.

workes] That God will reward him in whom he shall finde the undoubted signe and marke of the perfect righteousnes which he hath by faith in Christ, Mar. 16.27. for this word (according) is a note of order, and of the manner of being, rather than of the cause thereof.

Reynes] Privy and secret thoughts. Ieremie 11. 20. *God searcheth the heart and Reynes.*

2 Secret inspiration of God, Psal.16 7. *My Reynes teach me in the night.*

3 Affections of the heart. Psal. 26. 2. *Examine my Reynes and my heart.*

R. *I.*

Rich] One that aboundeth in earthly blessings, 1 Timothie 6.17. *Warne them that be Rich, &c.*

2 One that aboundeth in spirituall good things. 1 Cor. 1.5. *Ye are Rich, &c.* Eccles. 10. 6. *The Rich sate in the low place.* That is, men stored with all kinde of wisdome: and (poore) for him which is void of wisedome, Pro. 26. 13.

3 Such as by their Riches are puft up, and presume too much upon themselves, that they have good store of goodnesse and grace, when they have little or none at all, Reve. 3. 17. *I am rich.* Luk. 1. 53. *He sendeth the rich empty away.* Also proud tyrants, Iames 2, 6.

4 Such as put their trust in their owne goods. Matt. 19. 24. Luke 6. 24. *Than for a rich man to enter into heaven.*

5 The exceeding great force or plenty of any thing, as in the examples following.

☞ Of temporall Rich men 1 some are rich in opinion and not in deed. Eccles. Some man, maketh himselfe rich when he is poore.

2 Some are poore in opinion, but rich in deede.

3 All are rich and poore comparatively or respectively, and so no man is rich in comparison of a richer, nor poore in respect of a poorer person.

4 Some have enough, 1 to satisfie themselves and for outward necessities. 2 For inward desire. 3 To helpe others, and these are rich in deede even temporally.

Againe, men are rich in temporalties two wayes, 1 *Iure Domini*, by the right which God hath in the world, and they in God, Rom. 4. 13. or *jure poli*, the right of godlinesse. 2 *jure Dominij, jure fori, vel jure civili*, by the way of possession, inheritance, gift, purchase, labour, &c. *Vide Conc.* Dr. *Hall* in 1 Tim. 6. 17. *

Rich grace, and rich mercy] Most

Most abundant or plentifull grace and mercy. Ephes. 2.4. *According to his Rich grace.* Ephes. 1.7.

Rich in God] One that wholly resteth upon Gods goodnesse, being plentifully furnished with Faith, hope, love, feare, and other graces. Luke 12.21. *So it is with every one who is Rich to himselfe, and not rich to God*; that is, in respect of God.

To the Rich in his deaths] Christ by the wicked Iewes exposed and given up to *Pontius Pilate*, upon this condition, that if any fault were in killing him, his bloud should be required of them and their children: therefore is it (deaths not death) in the originall text. Esay 53.9. Matthew 27.25. The people (viz. the Iewes) exposed his grave to the wicked, (viz. the Gentiles) and to the Rich upon their deaths. Thus *Iunius* reades and expoundeth it.

Rich to himselfe] One that dependeth not upon Gods providence, but upon his owne wisdome and wealth, caring for, and storing onely such things as belongs to this life. Luke 12.21.

Rich in faith] Such as have a great measure and portion of faith, by which they are made partakers of Christ his riches. Iames 2.5. *That they should bee Rich in faith.*

The godly are not chosen being then at their election rich in faith, or because God did foresee that they would beleeve: for as love followeth faith in order of causes, so faith is an effect of Gods eternall election, whereupon as the foundation, depends both faith, and the right of inheritance, and all graces of the Spirit; See Ro. 8.30. and Eph. 1.4. 1 Peter 1.2. 2 Thess. 2.13.

Rich in knowledge] Such as have a great measure of understanding in heavenly things, 1 Cor. 1.5. *Ye are rich in all knowledge.*

Rich in good workes] Such as be full of good words, abundantly doing good to others. 1 Tim. 6.18. *And be rich in good workes.*

Rich in this world] Such as abound in things appertaining to this life. 1 Tim. 6.16. *Charge them that be rich in this world.*

Riches of the world] The plentifull conversion of the Gentiles by the preaching of the Apostles; together with the manifold graces of the Spirit, whereby they were enriched to God-ward. Rom. 11.12. *If the fall of them be the Riches of the world.*

Riches] Store of worldly goods

goods heaped together. Luk. 12. 15. *Mans life is not in his riches.* 1 Tim. 6. 17. *Trust not in thy Riches.*

2 The merits and graces of Christ, Ephe. 3. 8. *That I should preach the unsearchable riches of Christ.*

3 The knowledge of the Gospell unto life eternall. Rom. 11. 12.

Riches of Gods bountie] A plentifull large abundance of his bounty and goodnesse. Ro. 2. 4. *Dost thou despise the Riches of his bounty?*

Riches of iniquitie] Worldly goods, kept or spent and used wickedly. Luke 16. 9. *Make you friends with the Riches of Iniquitie.*

Note. They are called unjust or evill riches, not because they were unjustly gotten (for then Christ would have commanded them to be restored) but because they be ordinarily entisements to iniquitie.

Uncertaine Riches] Vnstable, fleeting, and inconstant riches. 1 Tim. 6. 17.

Unsearchable Riches] The most precious benefits of Iesus Christ, the worthinesse and depths whereof, no humane wit can find out. Eph. 3. 8. *Vnsearchable Riches of Christ.*

Riddle] Some darke and hidden saying or question, not easie to be understood of us without an Interpretation. Iud. 14. 12. *I will put forth a Riddle unto you.* See Parable.

To Ride upon swift clouds] To set upon the Egyptians suddenly and speedily with terror to them. Which seemeth to have relation to the manner of that country of Egypt, where there were but few Clouds or Raine seene (their Land being watered with the over-flowing of *Nilus*) so as it was reckoned ominous and cause of feare to see a Cloud, Esay, Chapter 19. verse 1. Psalme 18. 10. 11. &c.

Right] Either that which is not wrong, but just, or that which is not crooked, but straight, like a way which leadeth right on without turning, so is the Word of God; therefore a plaine and easie way. Psal. 19. 8. Prov. 8. 8. 9. Psalme 82. verse 3.

Righteousnesse unto thee] A just worke, and pleasing unto God. Deut. 24. 13. *It shall be Righteousnesse unto thee, before the Lord thy God.*

Righteous] One that giveth to every one, that which is his owne.

2 One just, perfectly, and infinitely of himselfe, and in himselfe; doing alwayes that which is righteous unto others. Psalme 11. 7. *The Righteous God loveth Righ-*

Righteouſneſſe. And Daniel 9 7.

2 Equall, rightfull. Thus the Iudgements and Lawes of God, are called Righteous. Pſalme 119. *Thy Righteous Iudgements.* Deut. 4. 8. *Lawes ſo Righteous.*

3 One accounted Righteous by imputation of Chriſts Righteouſneſſe unto him. Pſal. 32. verſe 11. *Be glad ye Righteous.*

4 One that performeth juſt and Righteous workes in his owne perſon, though unperfectly. 1 Ioh. 3.7. *He that doth righteouſnes is righteous,* Gene. 7.1. *For thee have I ſeen righteous before me.* Luke 1.6.

5 One that is juſt in his owne opinion, an hypocrite who thinkes himſelfe juſt. Mat. 9. 13. *Chriſt came not to call the righteous, but ſinners to Repentance.*

6 One that is leſſe faulty, and blame-worthy than another. Gen. 38.26. *She is more Righteous than I.*

7 One which ſuffereth injurie without any cauſe given on his part. 2 Sam. 4. 11. See Exod. 1. 13.

☞ Note. Not onely hee is righteous, that never did ſin, but he alſo who endeavoureth not to ſinne, and repenteth it being done; and doth, and endeavoureth to doe things not to be repented of. Whoſe righteouſnes is not onely privative but poſitive alſo, (1.) and not onely ceaſeth to doe evill, but ceaſeth not to doe good alſo; in whom grace is predominant over ſin, and ſo righteouſneſſe giveth him the denomination as being more in him than ſinne: Having as well the infuſed righteouſneſſe of Chriſts Spirit in him as the imputed, Ezeck. 18.5. Eſa. 1. 16. 17. Rom. 8. 12. 1 Ioh. 3.7. *

A Righteous Nation] Either the family, or Kingdome of *Abimelech* to be innocent in that cauſe. Geneſis 20.6. 9:17.

Righteouſneſſe] The Divine eſſence, or God himſelfe, who is righteouſneſſe it ſelfe; and the Author of all righteouſneſſe in others. Ieremie 22. 6. *Iehovah our Righteouſneſſe.*

2 Our whole Iuſtification, which is our deliverance from guilt and puniſhment of all ſin; and our being accounted righteous, by the Righteouſneſſe of Chriſt imputed to us, 1 Cor. 1. 30. *Chriſt is made unto us Righteouſneſſe.*

There is a glorifying righteouſneſſe of men in the world to come, aud it is both perfect and inherent. In this life there is a juſtifying Righteouſneſſe which is not had but by faiih, (ſuch

(such as *Abraham* had:) it is perfect, but not inherent in us; it sticketh in Christs manhood (as the subject) and is ours by imputation. Ro. 4.4.5 6.7. &c. Lastly, there is a Righteousnesse of sanctification, or sanctifying Righteousnesse in this world also, which cannot be had, except wee worke (as *Abraham* did:) this is inherent but not perfect, growing daily by degrees unto perfection. Iames 2. 21.22. More briefly thus; there is a righteousnesse in heaven both perfect and inherent: a righteousnesse in earth, either perfect but not inherent, which is Iustification; or inherent but not perfect, which is sanctification.

3 The fidelity or truth of God, in keeping his promise. Psalme 4. 1. *O God of my Righteousnesse* and 15, 14. *My tongue shall sing of thy Righteousnesse.* 2 Pet. 1. 1. Esay 45. 19. Psalme 36. 7. 1 Iohn 1. 9.

4 The benefits and protections of God, which declare him to be righteous and just of his word, Psalme 24 5. *He shall receive Righteousnesse from the God of his salvation.* here it may signifie the reward and fruit of Righteousnesse, even eternall life in heaven. Also the mercy, goodnesse, grace, and clemency of God, pardoning of sinnes, justifying, regenerating, saving, and procuring other benefits as effects of his mercy. Psalme 31. 2, and 71. 35. 24. 1 Samu. 12. 7.

5 The perfect conformity of Christ his humane Nature and life unto the will of his Father, which is called the Righteousnesse of Christ, beacuse it was in him as the proper subject: and the righteousnesse of faith, because faith is the onely instrument to apprehend it, and receive it: and the righteousnesse of God, because onely it can satisfie and answer the rigour of Gods righteous Law. Rom. 3. 21.22. *The Righteousnesse of God is manifest without the Law, and it is our Justification before God.*

6 The thorough conformitie and agreement (in some part and measure) of our will and actions, unto the whole just Law of God. Rom. 6. 18. 19. *Being free from sinne, ye are made the servants of Righteousnesse, &c.*

7 That just and upright dealing which is betweene man and man, Luke Chapter 1. verse 75. *To serve God in Righteousnesse and true holinesse.* And in all places where the word righteousnesse is joyned with holinesse and godlinesse. Also it signifies almes-deedes, a cheefe part of Righteousnesse

ouſneſſe, as Eſay Chapter 58. verſe 8. Daniel. 4. 24. 2 Cor. 9.9.

8 Righteouſneſſe of workes and faith, Rom. 9. 30. *They followed not Righteouſneſſe, yet attained Righteouſneſſe*; that is, The blinde ethnickes and Gentiles were farre from ſeeking or once deſiring the Righteouſneſſe of workes; for their life was ungodly and unrighteous, as *Paul* chargeth them, Rom. 1, 20, 21. &c. Yea, and that in an high degree, as hee accuſed them, Rom. 1, 25, 26, &c. Even ſo extreamely evill and lewd were they, as to patronize and favour evell doers, Rom. 1, 32. againſt the light of Conſcience; and yet like hypocrites affected praiſe of honeſty, by condemning others for ſuch faults as they were guilty of, Rom. 2, 1. Nevertheleſſe, theſe unjuſt and wicked Gentiles that lacked the Righteouſneſſe of *Moyſes* Law, which ſtands in working, they did get a righteouſneſſe before God by beleeving in Ieſus Chriſt, who was made Iuſtice to them of GOD his Father accountining his Iuſtice theirs by faith.

9 The juſt and right diſtribution of puniſhment and rewards, by publike Governors, alſo by God himſelfe, Rom. 1. 23, 2 Theſ. 1, 5. Pſal. 72, 2. *Then ſhall he judge thy people with righteouſneſſe.* Acts chapter 17, verſe 31. *Hee will Iudge the world with Righteouſneſſe*; that is, moſt Righteouſly puniſhing the wicked, and rewarding the godly.

10 All righteous perſons, 2 Pet. 3, 13, and all righteous or lawfull Ordinances, Mat. 3. verſe 15.

Iuſtice or Righteouſneſſe of God] The perfect fulfilling of the Law by Chriſt, which is every ones righteouſneſſe that doth beleeve, even to the full ſatisfying of Gods ſtrict juſtice. Rom. 10, 3, 4.

To learne Righteouſneſſe] To profit in true Righteouſnes and holineſſe, by meanes of Gods chaſtiſements. Eſay 26, 9, 10. *The people will learne Righteouſneſſe, when thy Iudgements are in the earth.* Chaſtiſements are as a bitter roote which bring foorth (in the godly through the working of the holy Ghoſt) moſt ſweete fruite of a juſt life. See Heb. 12, 11. as in *Manaſſes, David*, Pſal. 116.

In which Righteouſneſſe dwels] That in the world reſtored at the Iudgement of the quicke and dead, ſhall be place for righteouſnes onely, whereas now it is full of iniquity of all ſorts. 2 Pet. 3, 13. *New heavens and new earth, in which dwelleth*

leth Righteouſneſſe. This ſome underſtand of the Righteouſneſſe of Chriſt, according to that in Phil. 3,9. Others of Righteous perſons, whereof the new heaven and earth ſhall be a Pallace for habitation, it being heaven wherefoever Chriſt ſhall be; and the Saints muſt follow the Lambe wherefoever he goeth.

Breſt-plate of Righteouſneſſe] Not a righteous breſt-plate, as if it were an Hebraiſme but a breſt-plate which is Righteouſneſſe by appoſition. Eph. 6,14. *Having on the breſt-plate of righteouſneſſe*: that is to ſay, the ſtudy and endevour of keeping a good Conſcience, and of leading an holy life, which is to the ſoule of a Righteous man, as a ſtrong breſt-plate is unto the body of a Souldier to keepe off blowes.

Righteouſneſſe of the Law] That perfect uprightneſſe in nature and actions, which is commanded in the Law of *Moſes*; and was at firſt written in mans heart by the Law of Nature. Rom. 8,4. *That Righteouſneſſe.*

Hope of Righteouſneſſe] Eternall life by the promiſe of God offered to the Righteous, and given onely to ſuch as be juſtified by faith. Gal. 5.5. *Waite for the hope of righteouſneſs.* Here is a double **Metonimie**: firſt of the adjoynt, hope being put for the thing hoped for; as Rom. 8.24. Secondly, of the efficient cauſe; for hope as an effect ſpringeth out of the righteouſneſſe of faith, as the cauſe, which is here termed the hope of righteouſneſſe.

☞ Righteouſneſſe of faith.

1 True ſanctification in us, and of us by the Spirit of Chriſt, Rom 10.6.

2 True ſatisfaction for us to God, by imputation of Chriſts merits to us. Ro. 1.17. both of them to be beleeved by us, and by beleefe to be received into us, and therefore is ſaid to be of faith. Rom. 10.6.

Sunne of Righteouſneſſe] Chriſt Jeſus, the Saviour of his Church, juſtifying and abſolving the elect from their unrighteouſneſſe when they firſt beleeve in him: and executing the juſtice of God upon the wicked which refuſe and contemne him whom the Father ſent Mal. 4.2. *The Sunne of righteouſneſſe ſhall ariſe.* See verſe the firſt.

Right hand of God] The infinite ſtrength and power whereby God workes all things effectually. Pſal. 118.16. *The Right hand of the Lord, hath brought mighty things to paſſe.*

2 Helpe and ſuccour proceeding from his power. Re. 1.17. *He laid his Right hand upon me,*

and

and said, Feare not. Psal. 138. 7. and 139 10.

3 The high and exceeding great glory of God the Father, Psalme 110. 1. *Sit on my right hand*; that is, in heavenly glory fully manifested. So in Acts 2. 34. Mat. 26. 64. Acts 7. 56. Hebrewes 1. 3. Ephesians 1. 20.

4 Everlasting joy and blisse in the life to come. Mat. 25. 33. *He shall set the sheepe on his right hand.*

Right and left hand of Christ] The highest and greatest worldly preferment, which Christ as King, can give to his chiefe favourits and servants, Matth. 20. 21. *Grant that these my sons may sit, one at thy right hand, &c.* The woman that made this request, did thinke Christ to be an earthly King; and therefore desired for her sonnes, (not a tyrannicall government, which had beene unnaturall for her to aske; unfit for Christ to give; and unprofitable for her sonnes to receive) but the highest lawfull dignities under Christ: such as *Ioseph* had under *Pharaoah* in Egypt; and *Daniel* under *Darius* in Babylon. It is a fault in the Rhemists, who thinke Heathenish tyranny forbidden here, which the other Apostles would have pitied, not disdained, Marke 10. 41.

2 The chiefest glory and blisse in the Kingdome of heaven. Matthew 20. 23. *To sit on my Right hand, and on my left, shall be given to them for whom it is prepared of my Father.* These words teach plainly two things: First, that there shall be differences and degrees of glory in heaven. Secondly, that they are prepared and appointed of God, in his eternall purpose.

3 Throughly, at all hands, or on every side. 2 Cor. 6. 7. *On the right hand and on the left.*

River] A brooke, or course of water, issuing out of the sea, or some great water.

2 The whole people of God, dwelling in *Ierusalem* and *Iury*. Ps. 46. 5. *There is a River, whose streames shall make glad the Citie of God.*

3 The promises of the word, whereof the faithfull drinke to their full content and refreshing, Psal. 23. 3. *He leadeth me by the pleasant Rivers, or still waters.*

River of God] Store and plenty of Raine, sent of God, Psal. 65. 9. *The River of God is full of water.*

R. *O.*

To Rob or spoile] To take something from others by violence. Matth. 27. 44. *Betweene two Robbers.* So it is in the

Originall Greeke Text. Luke 10.30. *They Robbed him of his Raiment.*

2 To take something from others which is theirs, by the consent of the owners, at the appointment of God. Exo. 12. 22. *Thou shalt Rob or spoyle the Egyptians.*

White Robe] See Robe.

Robbers of the people] Certaine obstinate contemners of God, from whose feare and obedience they were carried by the subtilty of *Philopator*, but were overthrowne by *Antiochus*. Dani. 11.14. *The Robbers of thy people.*

Rocke] A strong defenced place of stone, serving for safety against enemies and dangers. 1 Sam. 14.4. *There was a sharpe Rocke on the one side.* Also a firme and safe estate, Psal. 40. verse 3.

2 The mighty helpe and defence of God. Psalme 18. 1. *Thou art my Rocke*; that is, succour and defence. In common dangers men did flie unto Rockes for safety.

3 Christ Iesus, who is called a Rocke in two respects. First, because wee have from him our soule-refreshing; as water gusht out in the wildernesse, to refresh the people being thirsty. 1 Cor. 10. 4. *The Rocke that followed them, was Christ.* Secondly, because he alone strongly sustaines and beareth up his Church, built upon him by faith; as a house upon a Rocke. Math. 16. 18. *Vpon this Rocke will I build my Church.* The Papists, which expound this, not of Christ beleeved on, and confessed by *Peter*, but of the person of *Peter*, they deale reproachfully with Christ, by lifting the creature and servant of Christ, into the roome and place of his Creator and Lord. Also falsely with the Text, which saith not (*upon this Peter*) but (*upon this Rocke*) that is, not upon thee *Peter*, but upon my selfe (as *Augustine* expounds it.) Lastly, they offer wrong, and deale injuriously with the Church, to build it upon so feeble, fraile, and weake a Rock as *Peter*; who failed more often than any of his fellow-Apostle, (*Iudas* excepted.)

Adde unto all this, that the gates of hell prevailed against the particular faith of *Peter*, and that there was a Church before *Peter* either was borne, or did beleeve; and that sundry Popes, (*Petes* Successours, as Romanists say) were Apostataes from the faith, and Atheists; therfore unfit to be the Head and Rock of the Church. Wherefore by the Rocke must be meant, either Christ, or the generall faith which *Peter* confessed, as the Scriptures, Fathers, Greeke and Latine,

Latine, yea and the Popiſh Writers, even *Bellarmine* and *Baronius* are forced to affirme. Finally, whereas there is no argument to be drawne from Metaphors and Allegories, except the Scriptures elſewhere ſpeake the ſame thing in plaine words; and the Scriptures no where plainly writeth tha *Peter* is Head of the Church, therefore it is not to be concluded from this Metaphor.

4 Such comfortable ſuccour, as godly Princes do affoord to good men, oppreſſed by the wicked. Eſa. 32. 2. *As the ſhaddow of a great Rocke in a weary Land.*

5 *Abraham* and *Sarah*, of whom the Iſraelites were begotten and borne. Eſay 51. 1. *Looke to the Rocke whence ye are hewen, &c.* An allegory from a quarrie of ſtones, very fitting to the argument of the Prophet, which is, to comfort the Church being ſore afflicted and brought almoſt to nothing: for which purpoſe, the people ſo waſted, are willed to looke backe upon their Parents and Progenitors, *Abraham* and *Sara*, who in their old age and barrenneſſe, did bring forth a Sonne by vertue of Gods promiſe. So the Church in their extreame diſtreſſe ſhould feele the ſame vertue for their deliverance and ſafety. See veſe 2. and 3. thus expounding it.

Rocke of ages] A perpetuall never failing Rocke. Eſay 26. 4.

Rod] A little twigge or wand, which was wont to be carried before Princes and Rulers, as a ſigne of their authority and dignity. This is a Civill Rod.

2 Correction, diſcipline, puniſhment. 1 Cor. 4. Chapter 21. *Shall I come to you with a Rod?* This is an Eccleſiaſticall Rod.

3 Afflictions, wherewith God chaſteneth his Children for their amendment, Pſal. 89. 32. *I will viſite their tranſgreſſions with a Rod.* Iob 21. 9. This is a Divine Rod, which is either for ruling or correcting, Ezek. 20. 37. Mich. 7. 14. Pſalm. 89. 33. And for the rebellious, God hath an Iron Rod, Pſalme 2. 9. Lam. 3. 1.

Rod and Staffe] Hard and cruell government, Eſay 14. 5. 20.

Rod of Gods power] The preaching of the word, whereby God is mighty and powerfull among his people. Pſ. 110. 2. *Thou ſhalt ſend the Rod of thy power.* See **Scepter.**

The Rod & Staffe of God] The direction of Gods Spirit and word, leading and reſtraining us: or as ſome thinke) the providence of God in his

word, corrections, and deliverances, Pſal. 23.4. *Thy Rod and thy Staffe comfort me.*

Rod of Anger] The King of *Aſſyria*, whom God would uſe (as a father a Rod) in chaſtiſing his people. Eſay 10. 5.

Roaring Lyon] Satan very terrible in his temptations and aſſaults. **See Lyon.**

Roote] That whereby hearbs and plants are firmely faſtened to the earth.

2 Stedfaſtneſſe, or conſtant and unmoveable ſtableneſſe, Matth. 13.6. *Becauſe it had no Roote.* Col. 2.7. *Rooted and built in Chriſt*; that is, firmely ſetled and faſtened unto him by faith, as a tree by the Rootes.

3 The beginning and cauſe of a thing. 1 Tim. 6. 10. *Deſire of money, the Roote of evill.*

4 Chriſt, Eſay 11. verſe 10. Alſo Parents, Eſay 14.30. Dan. 11.7.

Roote and Bud] Parents and children, old, young, firme, and infirme among the people with all the ornaments and adjuments publike and private, it ſhould all be overthrowne without recovery as a tree rotten at roote, which cannot grow any more: ſo ſhould all Iſrael and Iuda be in the day of the Lords wrath. Eſay 5. 24. Their roote ſhall be rottenneſſe, and bud ſhall be duſt, &c.

Roote of bitterneſſe] Some Hereſie or grievous ſin, which (like a bitter Roote) bringeth forth bitter fruites of defilement in the Conſcience, and diſquiet to the Church. Heb. 12.15. *Let no Roote of bitterneſſe ſpring up.*

Royall Prieſthood] Such as by Chriſt the High-Prieſt and King of his Church, are made Kings and Prieſts unto God, 1 Pet. 2.9. Revel. 1.6. Exodus 19.6.

Roote of Jeſſe] Chriſt Ieſus, who according to the fleſh, came of *David* the ſon of *Ieſſe*, Eſay 11.1. *A graft ſhall grow out of the Roote of Ieſſe.*

Roote and Bloſſome] Either Parents, as Roote; and Children, as Flowers; or all their proſperity and felicitie to come to nothing, Eſay, Chap. 5. verſe 24. *Their Roote ſhall be Rottenneſſe.*

R. V.

Rudiments] The firſt beginnings in any Science, which be firſt to be learned.

2 The Iewiſh Ceremonies and Rites; or any other externall humane obſervations, urged with an opinion of merit, neceſſity of ſalvation, and as parts of Gods ſervice. Gal. 4.9. *Weake and beggerly Rudiments*, Col. 2.8.

The whole Law of *Moſes* (eſpeci-

(especially the Ceremoniall) hath the name of Elements or Rudiments given to it, because it was like unto Rudiments, in so much as God intended and meant thereby to call the world to a more full knowledge of himselfe, as by beginnings and principles wee are brought to more exact knowledge of Arts and Sciences. For the promises under the Law were very darke covered with Ceremonies (as with a veyle or curtaine drawn before them) shewing and pointing at Christ a farre off. At a word, the whole discipline and Government of Mosaicall Law, was very Rude, agreeing to such as were rude, untill the time that the holy Spirit should be powred out with full horne (as it were) upon the body of the Church, gathered of Iewes and Gentiles; as was prophesied, Ioel 2.28 29. and promised by Christ, Ioh. 7 verse 39,

Mosaicall or Legall Ceremonies, are tearmed weake and beggerly, being considered in themselves apart from Christ, and by the false opinion of the seduced Galathians, who by attributing grace, holinesse, and merit unto them, shewed plainly, how poote and needy they were. For to turne and fall from Christ to any Ceremonies, or to any good workes whatsoever, though proceeding from faith (as if any salvation in whole or in part were derived from them) it is to follow emptinesse and beggery in stead of the fulnesse of Christs riches, in whom all the treasures of life be hidde.

Rule] Government, Divine or humane, Civill or Ecclesiasticall; as Rulers signifieth any Governour: and to rule, is to governe, 1 Timothy 5. ver. 17. *Elders that Rule well*, Romanes 12. verse 8. *Hee that Ruleth with diligence*. Exodus 22. verse 28. *Thou shalt not speake evill of the Ruler of thy people*. Exod. 18.21. *Appoint such to be Rulers over thousands*. 1 Tim. 3.5. signifieth one that goverueth wisely, causeth every one in the family to doe his duty.

2 The direction of the Word of God, as a Rule to goe and worke by, Galath. 6. verse 16. *As many as walke according to this Rule (or Canon.)* Hence the Scriptures are called Canonicall, because they containe and give a perfect Rule of faith and manners unto the Church, which is bound obediently to walke according to this Rule, and to give Testimony to it, and not by her authority to over-rule it, and the sence of it, as Romanists do, and professe to doe without blushing.

Rumo;] Fame, voyce, or report.

To Run] With great ſpeed and celerity, to paſſe through a Race, untill they come unto the Goale, 1 Corin. 9. 24. *They which Run in a Race Run all.*

2 To keep and hold on in the Race of Chriſtianity, with diligence and conſtancy, untill wee come to the end of it, 1 Cor. 9. 24. *So Run that ye may attaine*, Heb. 12. 1. *Run the Race that is ſet before thee.*

To Run in vaine] To labour in preaching the Goſpell, (which is elegantly likened to a Race) without fruit or benefit, Gal. 2. 2.

To Rnn well] Thorough the beleefe and knowledge of the Goſpell to ſtrive mightily, and with good courage to attaine eternall life as a promiſed reward, Gal. 5. 7. *Ye did Rnn well.*

Not in him that willeth, nor in him that Runneth] That in the matter of our election, and thoſe things which depend thereon for perfect ſalvation in heaven, to wit, our calling, juſtification, adoption, ſanctification: in theſe things nothing at all is to be attributed, either to our willing, that is, to free-will, deſires, affections, and endeavour of the heart: or to running, that is, to our outward actions, labors, ſtudy, and working, but all wholly to be attributed unto the mercy of God. Therefore Pelagians and Papiſts are hereby fully confuted. For the Apoſtle aſcribing our election (and ſalvation depending theron) all whole to Gods free mercy, and denying it to come by willing and running, by our deſires or endeavours, doth thereby overthrow all ſtrength of nature, to prepare and make fit for grace, or to accept it being offered; and all merits of workes done after grace. For if election, or calling, or Iuſtification, &c. come of workes, they come not at all of mercy, Rom. 11. 6.

S. A.

S. A.

Sabbath]
A Day of reſt, or a time ſet apart for holy Reſt, Exod. 20.10. *Remember the Sabbath day to keepe it holy*, Mark.2.27. *Sabbath was made for man.* The ſeventh day from the creation, was the Sabbath of the Iew, as a type and token of ſpirituall reſt. But Iewiſh rites being aboliſhed in the death of Chriſt which brake downe the partition wall: now we Chriſtians have the firſt day of the weeke for our Sabbath, in remembrance of Chriſt his reſurrection that day, Acts 20.7. 1 Cor. 16.2. The Iewiſh Sabbath was abrogate by authority of God, and not of the Church; without Scripture, as Papiſts feigne and imagine.

2 The whole weeke, by a Synecdoche, of a part for the whole, Luke 24.1. *In the firſt day of the Sabbath.* Alſo 18.12. *I faſt twice every Sabbath*, that is, every weeke. So our Tranſlation reades it, but the Greeke word ſignifies (Sabbath.)

Note, Sabbath is of a word in the Hebrew, which ſignifieth to reſt, not for idleneſſe or any worſe employments, but becauſe of the vacation to Divine and religious duties, for practice whereof the ſeventh day was ſequeſtred from the reſt, and ſanctified to God as our Lords day now is.

Beſides this day, the Iewes had ſundry Feaſts, as Eaſter and Pentecoſt, &c. whereon becauſe they ceaſed from their ſervile workes, and kept an holy convocation the firſt day and the laſt, hence they were called Sabbaths, as Levit. 26.2. No ground for Popiſh feaſts. The ſeventh yeare alſo was Sabbaticall, becauſe of reſt from tillage. Levit. 25.v.2.

This word (Sabbath) is named of ceſſation and reſt from our owne workes, wills, wayes, and wordes, Exod. 20.10. Eſay 58.13. Heb.4, 10. which day was the ſeventh day from the creation, wherein God reſted from all his worke, and bleſſed and ſanctified it, and commanded it to be kept holy to him, Gen.2.2.3. Exod. 20.8. which was a token of his mercy unto us, and ſanctification of his Church, Nehem.9. 14. Exod. 31.13.14 This day was ſanctified by an holy convocation or

assembly of the people, Levit. 23.3. by offering of Sacrifices, Num.28.9.10. by singing of Psalmes as the title of Psal. 92. doth shew with the Chronicles, 2 Chron. 29. 26, 27. by reading and expounding Scriptures, Act. 13.15. and 15. verse 22. by praying, Acts 16.13. by disputing, conferring, meditating of Gods word and works, and doing workes of mercy to such as have need, Acts 17. 2. and 18.4. Matthew 12.2.7. 8. 11.12.

Note. The Sacrifices and accustomed Rites of the Sabbath, are mentioned, Numb.28. and Levit. 23. and 24. where we may read the Offerings one daily used in the weeke, were doubled on the Sabbath, and the Shew-bread renewed.

☞ The Sabbath Cerimoniall among the Iewes was of three sorts, first, the seventh day, or the last of seven dayes a Sabbath of dayes: secondly, a Sabbath of weekes, or the seventh weeke. thirdly, a Sabbath of yeares, or the seventh yeare.

1 The seventh day of the Worlds Creation called the Lords Sabbath, because he ceased that day from creating, Heb.4.4. Gen.2.2.

2 The like of that first seventh day, or every seventh day of the weeke, reckoned from that day, which was the first of the world. This is the Lords Sabbath by institution, but the Iewes by observation, Exod. 20.10.

3 A day of Rest to Christians from servile labour to serve God. This is the like to that which was the first of the worlds Creation, but is the end of every weeke or seven dayes to Christians, and is their Sabbath, consecrated hereto by our Saviours resurrection on that day.

4 Any Festivall day, either upon the Sabbath; or else any other day of the weeke, Luke 6.1.

5 The whole weeke before or after the Sabbath, by reason of the sanctification by that which went before, or our preparation to that which followed after, Luke 18. 12. and 24.1.

6 The resting and ceasing of men regenerate from sinfull workes, in the course of of our whole life, which is our Spirituall Sabbath, Exod.31.13. Heb.4.5.6.

7 The resting and freedome of the godly in heaven eternally from all misery, feare, danger, or labour; this is that eternall Sabbath, of which, and the former of fixe sorts, all the other sorts were but types for instruction. Exod. 31.13. Heb.4.5. 6.8.9.11. Es.66.23.*

To breake the Sabbath] To offend against the Ordinances of God, concerning the Sabbath, by doing some servile and forbidden worke, Nehem. 13. 17. *Why breake ye the Sabbath day?*

2 To doe some outward bodily worke, commanded of God, Matth. 12.5. *The Priests on the Sabbath day, doe breake the Sabbath in the Temple, and yet are blamelesse*: that is, they doe a bodily worke in killing Beasts for Sacrifice, which though it breake the rest of the day, yet is not against the holinesse of the day.

Sabbath of the Lord] A day of rest, appointed to bee kept holy to the Lord, being spent in hs service, Exod. 20. 10. *It is the Sabbath of the Lord thy God.*

To sanctifie the Sabbath] Either to ordaine the Sabbath unto holy uses, or to apply it unto such uses as it is ordained for. In the formee sence, God doth sanctifie the Sabbath, and we do sanctifie it in the latter, Exodus 20. 11. *God sanctified it.*

From Sabbath to Sabbath] Everlasting, without intermission or ceasing of time, even so long as the blessed rest of heaven, doth continue, Esa. 66.23. *From Sabbath to Sabbath shall all flesh worship me, saith Iehouah.*

Second Sabbath] The latter solemne day of a Iewish Feast, wherein they rested from bodily labours, and kept a publique assembly, as was used to bee done upon the Sabbath day, Luke 6. 1. *It came to passe on a second Sabbath day.* Leviticus, Chapter 23.3. Deut. 16.8.

The Ceremoniall observation for the Sabbath was double. 1. a precise and strict rest on that day, not so much as to dresse meate, which signified a rest from sinne in this life, Exodus 31.13. Hebr. 4.5.6. And an everlasting rest in heaven, as in the Hebrewes. The other Observation, that no fire should be kindled on that day, which sig. that Gods children in the Kingdom of God shall be freed from all the fire and scorching heate of affliction, Exod. 35.3.

Sacrament, What.

A Sacrament, is a visible signe and seale of an invisible grace. Or more largely thus. It is an ordinance of God, in the right use whereof, the partaker hath assurance of his being in the Covenant of Grace, and salvation by Christ. Of such Sacraments there bee two onely under the New Testament; Baptisme, and the Lords Supper. The former being a Seale

Seale of our entrance into the Covenant; the other a Seale of our Continuance in the Covenant, Matthew 26. verse 26. and 27. Also Chap. 28. ver. 18. 19. 1 Corinthians 10. verse 1. 2. 3. 1 Corinth. 12. verse 13. The seven Sacraments of Papists, are too many by five, which either lacke an outward signe, or institution by Christ, or be no seales of saving grace. Touching the true Sacraments instituted by Christ himselfe; this is to bee observed, that a lively faith saveth without them (so there be no contempt and careleſſe neglect:) but the Sacrament cannot save without faith, Mar. 16. 16. For that which begetteth anew and justifieth, is not the Sacrament of Faith (which is common to Reprobates and unbeleevers, with the elect and beleeving Christians) but the faith of the Sacrament, apprehending Christ, the thing represented, that is the Sacrament; not because it is done, but because it is beleeved, therefore it regenerateth and strengtheneth.

Sacrifice] A sacred Action, wherein the faithfull Iewes did voluntarily worship God, by offering some outward thing unto his glory, thereby to testifie his chiefe dignity and dominion over them, and their servitude and submission unto him. Such sacrifices, were either propitiatory, to procure favour and pardon, after some sinne: or gratulatory, to give thankes and praise after some benefit, Psal. 50. 8. *I will not reprove thee for thy Sacrifices*; and 51. 16. Lev 3. & 4. & 4. 2. This is Legall sacrifice, and typicall; Christ Iesus being the truth and substance, who in the offering of himselfe once upon the crosse, hath fully appeased Gods wrath. The word Sacrifice sig. slaughtering and killing, as cattell were killed for Sacrifice to God, figuring mans mortification or dying to sin. Psa. 51. 19.

2 The whole Legall worship, Eccles. 5. 1. Hosea 4. verse 19.

3 Our whole spirituall service and christian duties of all sorts, within our generall and speciall callings, Psalm. 51. 17. *The Sacrifices of God are a contrite Spirit, &c*, 1 Pet. 2. 5. Heb. 13. 15. This is evangelicall sacrifice. But touching Papisticall sacrifice of the Masse, wherein Christ is said to be corporally offered by the Priest for the sins both of quicke and dead, the Scripture is altogether mute and dumbe, save to cry out against it.

☞ 4 The thing it selfe that by the Iewes, or by the Priests, for them was offered up to God, as Beasts, Birds, &c. not them-

themſelves, Hebr. 9. 9.

5 The thing it ſelfe or matter offered up by Chriſtians as an Euchariſticall or gratulatory ſacrifice; theſe ſacrifices are men themſelves, not beaſts, &c. Rom. 12. 1.

6 The thing it ſelfe which Chriſt offred to God his Father for us. This was no creature, but himſelfe concerning his humanity, Heb. 9 12. 14. 23. 26. & 10. 10. 12. 26. *

Sacrifices of the Law, (not Sacraments of the Goſpell) were never appointed of God to any ſuch end, as to take ſinne away (which is the peculiar office of Chriſt, Ioh. 1. 29. 1 Tim. 1. 15.) but partly to diſcern the people of whom Chriſt muſt come from all other. 2 To try their obedience, and keep them from wil-worſhip. 3 To be repreſentations to remember them of Redemption to come, by that onely true meritorious ſacrifice of Chriſt himſelfe, and to nouriſh their faith in the promiſe of that redemption of his.

There bee two maine cauſes why the Sacrifices of God himſelfe commanded, are ſo often by the Prophets condemned in the Iewes; firſt, becauſe they performed their outward unreaſonable Oblations, without the inward & reaſonable, as we may ſee in Eſay 1. and 58. and Pſalme 50. The ſecond cauſe is, for that they did thinke by their Sacrifices, not onely to cloake and hide their hypocriſie and weakeneſſe, as Ieremy 7. verſes 4. 5 6. 7. 8. 9. 10. &c. but alſo to give a price to God for their ſinnes, Matth. 6. 6.

Sacrifices for God] Sacrifices of peace or for thankſgiving, Exod. 18. 12. which word of peace is ſometime added, as Exod. 24 5. *And Iethro with Iſraelites keeping now a banket afore the Lord*, it is to be meant of peace offerings. See Levit. 7. 15.

Living Sacrifice] Our ſelves, even our bodies and ſoules, being conſecrate and given unto God, Ro. 12. 1. *That ye offer up your bodies a living Sacrifice.*

Sacrifices of Ioy] Ioyfull Sacrifices offered with gladneſſe, Pſal. 27. 6.

To Sacrifice] To kill beaſts for ſacrifice, that hee might give thankes for tidings of *Ioſeph*, and conſult with God about his going into Egypt. Gen. 46 ver. 1.

To Sacrifice unto Nets] To aſcribe Divine power unto our ſelves, and to the Inſtruments of our life, Hab. 1. 16. *Therefore they Sacrifice to their Net.* This is by putting confidence of our hearts, in meanes, depending upon ſecond cauſes, God being neglected.

Sacrifice of the Gentiles]

The

The converſion of the Gentiles unto the faith of Chriſt, by the ſound and diligent preaching of the Goſpell, Roman. 15. 16. Miniſters have a Prieſt-hood, and offer Sacrifices, but improperly, by a Metaphor or ſimilitude to the Legall Oblations, where bodies of beaſts were offered, here in the Goſpell the ſoules of Chriſtians, by killing of their inward vices: there in the Law the knife was materiall, here the knife is ſpirituall, the Goſpell and the preaching of it is the Oblation. Let not the Papiſts complaine of us, that wee lacke Sacrifices and Oblations; for we have ſuch as Scripture euery where commendeth, and God himſelfe hath preſcribed whereby God is truly worſhipped, and men ſaved: whereas their ſacrifice of the Maſſe is not once mentioned in Scripture, and is joyned with horrible Idolatry, and cruell murthering of ſoules.

Sacrifice of Righteouſneſſe] A lawfull, due, or righteous Sacrifice, ſuch as God himſelfe requireth, done in faith according to the intendment of the Law, and with an upright heart. Pſalme 4. 5. *Offer the Sacrifices, &c.*

Sacrileage] An uſurping to our ſelves by fraud and covetouſneſſe holy things, which are dedicated unto God, either by vow or courſe, Rom. 2. 22. *Thou committeſt Sacrilege.*

Sackecloath] A ſigne of ſorrow, to which is addded earth or aſhes uppon their heads. 2 Sam. 3. 3. Kin. 21. 27. Nehe. 9. 1. Eſte. 4. 1.

The Said] A word uttered, Matth. 9. 4. 2 A word conceived, Pſal. 141. 3 An uncreated and effectuall word, Gen. 1. 3. Ioh. 1. 2.

To Say] To promiſe, Luke 23. 43. 2 To affirme and pronounce. Matth. 18. 3. and elſewhere often. 3 To thinke in the heart, or intend and will a thing, Exod. 2. 14. Gen. 27. 41. Acts 7. 28. 2 Sam. 21. 26. Alſo to decree and command that heaven and earth ſhould be created. Gen. 1. 3. Pſal. 148. 5.

Saint or Saints] An holy one, or a perſon called to holineſſe: ſuch is every faithfull perſon, having the perfect holineſſe of Chriſt put upon him, by imputation of Faith, and the qualitie of imperfect holineſſe powred into his heart, by the Spirit of Sanctification, Pſal. 16. 2. *To the Saints which are in earth.* Pſalm. 132. 12. All godly beleeving Iewes, Dan. 7. 18. Ephe. 1. 1.

2 The holy Angels, Deut. 33. 2. *He commeth with thouſands of the Saints*; that is, with innumerable Angels. One Angell,

geil, in Daniel, Chapter .9 ver. 13.

3 The whole body of a particular visible Church, consisting of good and evill, of private and publike persons, set apart to administer holy things, and all professing holinesse, Phil. 1.1. Ephe. 1.17. 1 Cor. 1. 2. *Saints by calling.*

Necessitie of the Saints] The uses of poore beleevers, Rom. 12.13. *Communicate to the necessities of the Saints.* The meaning is not, that we should stay from giving, till extreame want of the poore doe urge us unto it: but our love is to prevent that by communicating to their behoovefull uses. This communicating implieth these things; first, that the needy Saints have a fellowship and interest both in our goods, as touching the use (every mans propertie reserved entire) and also in our affections, because we are bound to releeve them, with a fellow-feeling of their wants. Secondly, that the rich givers are reciprocally and mutually to be made partakers of the fruit which commeth through the prayers of the faithfull poore, as they are partakers of the goods of their brethren.

Againe, the former words have three speciall motives unto Christian liberality toward the poore Saints. First, the compassion of necessity. Secondly, the love of Sanctity or holinesse. Thirdly, the fruit and benefit of the Communion of Saints: to which, if wee adde three more, 1 The streit commandement of God, often repeated. 2 The precious and manifold promises made unto mercifulnesse in almes-giving. 3 The examples of the godly which have shewed themselues liberall, yea bountifull even beyond ability sometime, Acts 2. and 4. 2 Cor. 8. 3. Then yee have a five-fold cord to draw you to this dutie.

For the perfecting of the Saints] Their restoring to that happinesse by the word of grace, being before out of happinesse by corruption of nature, Ephes. 4.10,11. The Greeke word in the Text signifies two things. 1 To restore and set things fallen in the proper place, as. Gal. 1.16. 2 To be more and more perfect and stablished in that estate: 1 Cor. 1.10.

Salt] A Creature, whose property is sharpenesse; and the effect to kill corruption.

2 The doctrine of the word, because it seasoneth, not onely the corrupt manners and conversations of men, but the rotten heart within, even corrupt reason and will, that all may become savory to God, Mat. 5. 13. *Yee are the Salt of the earth.*

Ministers

Ministers are so called in respect of their doctrine, Marke 9.49. Christians must bee seasoned with the Word, ere they can consecrate themselves to God, to be a pleasant sacrifice to him.

3 Godly wisdome, which seasoneth our communication (as Salt doth meate,) Col. 4. 9. *Let your speech be poudred with Salt.*

4 Christ, by whom all that beleeve in him are made savory and pleasing to God, Levit. 2.13. *Vpon all thine Offerings thou shalt bring Salt.*

To be salted with Fire and Salt] That neither the persons of men, nor their actions can relish well and be pleasing to God, till by Fire and Salt; that is, the incorruptible word and wholesome doctrine therein contained, they be seasoned and changed (sinfull corruptions, soule putrifactions, infidelity and sinne being eaten out, and in part consumed) Mark. 9.49. *All men shall be Salted with fire, and every Sacrifice shal be salted with Fire.* Here is an allusion to the Leviticall Law and Custome.

The Covenant of Salt] A firme, sure, and uncorruptible Covenant, which lasts for ever, Numbers, Chap. 18.19. *It is a perpetuall Covenant of Salt to the Lord.*

To sow Salt] To make the ground barren, or unapt to bring forth any thing, by casting Salt upon it, Iudges 9.45. *He destroyed the city, and sowed Salt in it.*

To Salute no man by the way] Speedily to dispatch a journey without negligence, Luke 10.4.

Salvation] Outward safety, victory, and deliverance from outward dangers and enemies, Exod. 14.13. *Behold the Salvation of the Lord*, Psal. 3.8. Psalm. 51.12. *The joy of his Salvation.* This is a large signif. as Psal. 12.1. and 98.1. & 118. 15. Gen. 49. 18. The Tribe of *Dan* in two respects had need of Gods deliverance; first for their inheritance, Iudges Chap. 1, verse 34. Iosh. Chapter 19. 47. Secondy, for Religion, Iudg. 18.

2 The state of blessed and happy life, as touching the entrance into it, when wee begin first to beleeve and repent, Luk. 19.9. *This day Salvation is come to thine house*, Ephesians 2. 8. Luke 1.77. As there is no other Saviour but Iesus, so our Salvation in whole, and every part, is from the merit of his owne sufferings and workes, done in his owne selfe.

3 The perfection of blessed and happy life, as our glorification in heaven. Hereof there are two degrees: the first is, at the

the time of our death, when the ſoule being looſed from the body, is carried by elect Angels into the third heavens, Luke 16.22. The ſecond degree, is at the day of the reſurrection, when our whole perſon, body and ſoule, ſhall be received up into heaven with Chriſt, into everlaſting bliſſe, Heb.1.14. *Which ſhall bee the heyres of Salvation.* Rom.5.10. Rom 13.11.

4 Our bleſſed life, both as touching the entrance and perfection, the beginning and end of it (even our full happineſſe) Heb.2.3. *If we neglect ſo great Salvation*, Rom.5.10. 2 Theſ. 2.15. No part of this Salvation is merited by Workes of grace which we doe, but from Chriſts workes in his owne perſon.

5 The Author of Salvation, Pſal.27.1. *The Lord is my Salvation*, Eſay Chaper 12.2. and 17.10.

6 The perſon of him who is our alone Saviour, Luke 2.30. *Mine eye hath ſeene thy Salvation*, that is, him which by thy decree, bringeth, worketh, and giveth Salvation, or the perſon appointed tobe our Saviour.

To worke out Salvation] To go forward diligently, and conſtantly to perſever in the courſe of Salvation wherein they were now ſetled. Phil. 2. 12. *Worke out, or make an end of your Salvation, &c.* Papiſts doe thinke to have helpe from this Text, to uphold their rotten building of Free-will in matters of Salvation, as if it were a forcible efficient cauſe of ſalvation, or a partner of it ſelfe with the holy Ghoſt in doing good workes. Whereas this is but an exhortation, to ſhew what wee ought to doe, not to declare what wee are able to doe. Moreover, albeit it is wee which will, when we doe will, and we which doe when we doe; yet ſeeing it is written in the thirteenth verſe, that God worketh both will, and deed, therefore Free-will of it own force worketh nothing, willeth nothing towards the pleaſing of God, and attaining of ſalvation, but ſo far as God doth make it able to will, and to worke.

Note. There be ſundry things which accompany ſalvation, Heb.6. to witneſſe it to us: As ſuffering of afflictions, and good workes, which be not grounds & cauſes of our ſalvation, as the free promiſe of God, the merit of Chriſts paſſion and death, the ſpirit of faith: he Papiſts do unskilfully confound theſe things. Alſo wee are further to note, that Salvation when it ſignifieth the firſt entry thereunto, namely the remiſſion of ſinnes,

sinnes, and justification, with newnesse of life, then Good workes are not necessarily required thereunto; because ones sins must be forgiven ere good workes can be done: but when salvation is put for eternall life hereafter to be possessed in heaven, then good works are needfull (not as a meritorious cause) but as a meane and way wherein to walke thither.

Helmet of Salvation] Either that Saviour Iesus himselfe, or that Salvation and deliverance which Iesus purchased from sinne and death, to bee as an Helmet on our head, to defend us against spirituall assaults, Ephesians Chapter 6. ver. 17. *And take the Helmet of salvation, and the sword of the Spirit, &c.*

To Salute] To wish and pray from God with hearty good will for the health and salvation of others. It is the same with greete, Roma. 16. 6. 7. 8. &c. We ought to be carefull for the safety even of such as be farre distant from us.

Salvation is of the Iewes] The oracles of life, and Covenant of salvation, not onely to have beene committed unto, but to have beene derived to other people of the world from the Iewes, of whom came Christ also, in knowledge of whom stands all true salvation, Ioh. 4. 22. See Esay 2. 3. and Psalme 110. 2. Luke 24. 47. Rom. 9. 5.

To Sanctifie, Referred to God] To appoint and separate a thing from a common, to an holy or religious use. Com. 4. Exod. 20. 11. *God Sanctified the Sabbath.* Thus Priests under the Law, Ceremonies, Temple, and Vessels, were sanctified, Matth. 23. 17.

Note. To give these graces to men, whereby they bee made holy. this is to sanctifie men.

2 To make holy, by putting holinesse morall into one: or uncleane, making us cleane, 1 Thes. 5. 23. *The God of peace Sanctifie you throughout*, 1 Cor. Chap. 6. *But yee are Sanctified*, 1 Cor. 6 12. Iude 1. Iohn 17. Eph. 5 26.

3 To blesse something to us in the ordinary use, 1 Timo. Chap. 4. ver. 4.

4 To cleanse and purifie both ceremonially and spiritually, Exod. 19. 10. *Goe to the people, and sanctifie them to day and to morrow*, that is, let them performe outward and ceremoniall pureness, to admonish and stir up to inward use.

Referred to men] To acknowledge holy, Matthew 6. 9. *Sanctified bee thy name, or hallowed*; when wee acknowledge something to bee holy, which before

before was ſo in it ſelfe, Levit. 10,3. Eſay 5,16.

6 To apply to ſuch holy, and divine uſe as God appointed. Commandement 4. Exodus 20, 8. *Sanctifie yee my Sabbath*, that is, imploy it to the holy uſes for which I have ordained it.

7 To ſeparate and ſet apart one to doe the Office of a Mediator, and to endow him with ſufficient authority and gifts, Iohn 10,36.

8 To offer himſelfe freely unto his Father an holy and expiatory ſacrifice; by merit therof to purchaſe for his elect people remiſſion of ſinnes, perfect righteouſneſſe, and the holy Ghoſt, that they might become holy both by imputing to them his holy Oblation, and by ſanctification or holineſſe infuſed into their hearts, to will and worke things pleaſing to God, Ioh. 17,29. *For their ſakes doe I ſanctifie my ſelfe.*

9 To procure, offer, and give glory to the holy name of God, Numb. 20, 12. Deut. 32,51.

10 To bee acknowledged and worſhipped as one moſt holy, Leviticus 10,3. and Lev. 22. 32.

11 To perfect holineſſe begun, more and more renewing unto holineſſe ſuch as bee already cleanſed by the Spirit. Iohn 17, verſe 17. *Sanctifie them with thy truth.*

To Sanctifie, foure manner of wayes (for the moſt part) is uſed in Scripture. 1. To confeſſe and celebrate that to bee holy, which in it ſelfe is firſt holy, Math. 6,9, and whereſoever God is ſayd to bee ſanctified. Secondly, to make holy ſome perſons, being impure before. 1 Pet. 1, 2. and whereſoever the elect are ſayd to be Sanctified. Thirdly, to ſeparate and ſelect ſome things or perſons from a common uſe unto an holy uſe; as the Tabernacle, Temple, Prieſts, Altars, Sacrifices, &c. under the law of *Moſes*. Fourthly, to intend and apply a thing to divine and ſacred workes, or to keepe an holy vacation and reſt, In this, and the former ſence is the ſeventh day ſayd to be ſanctified: as Geneſ. 2, 3. Commandement 4.

To Sanctifie the Lord] To worſhip and glorifie the holy God by filiall feare and confidence in his promiſes, Eſay 8. 13.

Sanctified ones.] *Medes* and *Perſians* ordained and ſet apart to execute his holy judgments againſt the *Babilonians*, Eſa. 13,3. *I have commanded my ſanctified ones*, See verſe 17.

Sanctification] A freedome from the tyranny of ſinne, into the liberty of holineſſe, begun

heere, and dayly to be encreased till we be perfect, 1 Cor. 1. 30. *Christ is made to us of GOD Sanctification.*

2 The separation of things or persons, from common or prophane use, that they may remaine holy unto the Lord for a time, or for ever. This belongs to the Priests, Levites, and Ceremonies of the Law, &c. This is Ceremoniall Sanctification, whereof in Exod. and Levit. chap. 11, 43, 44.

3 The whole worke of grace whereby sinners, of the Children of wrath, and bondslaves of Sathan, are consecrated and dedicated unto God, (being purged and clensed in the bloud of Christ) that they may become his children and true worshippers. In this sence, it comprehends regeneration, reconciliation, justification, and Adoption, 1 Pet. 1, 2. *Elect unto Sanctification.* This is Vniversall Sanctification, comprehending the whole worke of Grace.

4 That peculiar worke of the Spirit, creating in the Elect, converted Soules, that new quality of holinesse, whereby they can in some measure truly hate their owne sinnes, with firme purpose to leave them, and love Gods Law, with Resolution to doe it in some good measure, 1 Cor. 6, 11. *Justified and Sanctified,* 2 Thes. 2. v. 13. *Through the Sanctification of the Spirit.* This is Sanctification particular and inherent, and peculiar to the elect, who by it are brought to Salvation. This Sanctification hath two parts, mortification of sinne, and vivification of the Spirit, or new man, Col. 3, 5, 11. Ephes. 2, 4. Romanes 8, 12, 13, 14. It is beginne heere, and perfected in heaven.

In holy Scripture, divers names be given to Sanctification: it is named Sanctification of the Spirit, 1 Pet. 1, 2. 2 Thes. 2, 13. Regeneration and renewing of the holy Ghost, Iohn 3, 3. Titus 3. v. 5. in respect of God the efficient and cheefe worker: but in respect of elect sinners, in whom this grace is wrought, it is named Repentance, Newnesse of life, Obedience, Righteousnesse, Holynesse, Acts 26, 18, 30. Luke 24. 47. Rom. 6. 6, 18, 22. Lastly, in respect of God and men together, it is stiled conversion, Acts 15, 3. Being converted of God, we are also commanded and sayd in Scripture to convert our selves, and to sanctifie our selves, Ier. 35, 13. 1 Ioh. 3, 3.

Sanctification is so necessarily joyned unto Iustification, as yet it is a grace divers from the grace of Iustification.

First, justification is an absolution

lution of a sinner from the guilt of sinne and death; whereas sanctification is an alteration of qualities from evill to good.

Secondly, Iustification consists in remission of sinnes, and imputation of justice for the obedience of Christ; Sanctification is a renovation of Nature.

Thirdly, Iustification is perfect in this life, so is not Sanctification.

Fourthly, Iustification is in nature before Sanctification, but not in order of time.

5 The perfect purity of Christs humane Nature, reckoned unto beleevers by free imputation of Faith, 1 Cor 1,30. *Christ is made unto us Sanctification.* This is Sanctification imputed.

6 The worke of generall illumination and Reformation, Heb. 10,29. *Wherewith he was Sanctified.* This is externall Sanctification, common to reprobation.

Spirit of Sanctification.] Both the worke of killing our corrupt Nature, and raysing it up to holinesse; and the author of this worke, to wit, the holy Spirit, 1 Peter 1,2. *Elect unto Sanctification of the Spirit*, that is unto that Sanctification which the Spirit worketh, setting us apart from the wicked world, and dedicating us to GOD, which is one end of election as touching us; but not the last, which is our salvation in Heaven, and Gods glory, Ephes. 1. 12.

Sanctuary] The holy of holyest, or the most holy place of the Tabernacle, wherein God gave visible tokens of his presence, Psal. 20,2. *Lord send thine helpe from the Sanctuary.* In Daniel chap. 8. verse 13. it also signifieth the worship of God.

2 The holy Assemblies of Gods people, and the wholesome doctrine taught there, Psal. 73, 17. *Vntill I went into the Sanctuary of GOD.* Also a place of safety and defence, Esa. 8, 14.

Sanhedrin] sig. the Iudges, or seventy Senators of the great City at Ierusalem, called in the new Testament Elders, Mat. 16. 21. Iewes might appeale from all inferiour Courts to this, but from this there lay no appeale: Foure kindes of death were in their power, stoning, burning, sword, strangling. They fasted all that day when they condemned any to death.

Sara and Agar] Not these two women alone (in Type) whereof one was the mother of *Isaac*, the free Childe and heyre, the other of *Ismael* the bond-childe: but the two Co-

venants (in truth) both the Evangelicall Covenant or promise of Grace, which begetteth free Children of the heavenly Ierusalem: also the Legall Covenant which begetteth servants such as were many in earthly Ierusalem, bondmen to Satan, by refusing the Righteousnesse of God thorough unbeleefe, Galathians Chap. 4, 22, 23, 24, &c. Such as will be justified by Workes alone, or added to Christ, are signified by *Agar*: and by *Sarah*, such as will bee saved onely by Grace, and without Workes.

Satan to enter into Iudas] sig: not that Satan entred into his body to possesse and torment it, but that the divell got more power over his soule to pricke him on to worke the treason which hee had purposed, Iohn 13, 27. and 30. compared.

Sathan] A speciall adversary to God and man, 1 Corinthians chapter 5, verse 5. *To deliver him to Sathan*, Iob 1 ver. 6. One of the Names of the Devill.

2 Any person, that doeth any way hurt or hinder another in the course of piety, or is mooved by the instigation of the divell: as in the 16. chapter of Saint Matthew, and the 23, verse. *Then he turned backe and sayd unto Peter, Get thee behinde me, Satan: thou art an offence unto me, because thou understandest not the things that are of God, &c.*

3 Both Sathan and his limbs, Rom. 16, 20. *The God of peace shall tread Satan under your feete shortly.*

To give a man to Sathan.] To give him over to bee out of the Church in the kingdome of Satan, and to be ruled by his spirit; and not to be possessed in theirs bodies by the divell, as Papists expound it, 1 Cor. 5, 5. As to be in the Church, is to be governed by Christ his Spirit.

Satisfaction.] A worke done by vertue and merite, whereby Gods wrath against the sinner or the elect, is fully and sufficiently appeased. This worke is Christs Oblation of himselfe upon the Crosse. Colossians chapter 1. Verse 20. *To reconcile all things to himselfe, and peace made by that bloud of his Crosse.* Heere is the trueth of Christs-satisfaction, though the word be wanting.

2 An amends made privately unto our neighbour, for some wrong done him in word or deede. Or publikely to the Church, by confession voluntarily made of some scandall, after the example of *David*, Psalme 51.

Satyres] Gods of the Woods,

Woods, having heads of a man and bodies of a Goat: light and nimble, active, and full of motions, skipping, leaping, and running round.

2 Certaine deformed Birds, called by Latines, *Aſiones*, night-birds, like Owles, or horne-courts, apiſhly counterfeiting the motions, and dancing of Satyres, Eſay 13, verſe 21. *And Satyres ſhall dance there.*

☞ There are of Satyres theſe ſorts.

1 Naturall, which are thought to be a kind of Apes.

2 Vnnaturall, by humane copulation with Goates.

3 Supernaturall or diabolicall, by the illuſion of Divels, or rather the Divels themſelves in thoſe ſhapes. Eſay 13.

4 Poeticall or imaginary, fayned by poets, to be gods of the Woods.

5 Speeches or writings made to taxe the vices of men, ſo called either becauſe they were wont to be ſung with ridiculous or apiſh geſtures, or rather becauſe they did diſcover the Apiſh behaviours of men.*

Saviour] A perſon, which both by merit and efficacy, maketh and keepeth us ſafe from ſpirituall enemies, Luke 2, 11. *To you is borne a Saviour.* Such is Chriſt onely, a Saviour from ſinne, hell, and deſtruction, by ſuch things as hee ſuffered and did in his owne perſon, not by workes of grace in us, as Papiſts teach.

A Saviour is hee, which not onely hath perfectly deſerved Salvation by his bloud-ſhed, and given it effectually by ſhedding his holy Spirit into the hearts of the elect; but doth alſo for time to come, conſtantly maintaine, and for ever continue and preſerve it, as the naturall head doth diſtill and derive untill death, ſenſe, motion, and life into the naturall body. A Saviour by merite, and a Saviour by efficacy, is Ieſus Chriſt, hence called an eternall Redeemer, Hebrewes 9, verſe 12. and Author of everlaſting life, or eternall Salvation, Hebrewes 5, verſe 9. This title is attributed to God the Father, firſt, becauſe hee hath ſent his Sonne for our Salvation. Secondly, and by him hath reconciled the elect unto himſelfe. Thirdly, and giveth the Holy Ghoſt into the hearts of his children.

2 One which by his proper power, maketh ſafe from outward evils and enemies. 1. Timothy, chapter 4, verſe 10. *God the Saviour of all men.* But the faithfull hee preſerveth from all evils, both now and for ever.

3 Captaines and Governors, which are called [*Saviors*] becauſe they are Gods Inſtruments to ſave from outward dangers, Iudges 3,9. *God raiſed up a Saviour to the Children of Iſrael.* Others are ſayd to doe that which it pleaſeth God to doe by them.

4 Miniſters of the Word, which are Inſtruments of eternall Salvation, by calling men unto it, 1 Tim. 4. verſe 16. *So ſhalt thou ſave thy ſelfe and others.* Thus, that is attributed to the Inſtrument which is proper to the principall Agent, Obad. 21.

5 An husband, upon whom (under GOD) dependeth the ſafety and good eſtate of the wife. Epheſians, chap 5, verſe 23.

To bée Saved in Childe-bearing] That it ſhall not hinder a womans ſalvation eternall; for that in bearing of children, ſhe feeles temporall ſorrow and great paine for a time: (which may ſeeme to bee an argument of Gods anger) ſo ſhee remaine in the true faith, expreſſed by love, and an holy ſober converſation. 1 Tim. 2, verſe 15. *She ſhall bee ſaved in Childe-bearing, if they continue in faith, and love, and holineſſe, with modeſty.* Becauſe *Paul* ſpeakes not of one faithfull woman alone, but of the whole kinde, and ſo many of that Sexe as are beleevers, therefore hee uſeth the Plurall number (*They*) having begun in the ſingular, (*Shee*) by a figure named **Syntheſis**, as *Turba ruunt. Pars in fruſta ſecant.*

To Save] To deliver from the guilt and condemnation of our ſinnes. Acts 4. verſe 12, *No Name whereby to be ſaved.* Thus onely Chriſt ſaveth us. Matthew, chapter 1, verſe 21. *He ſhall Save his people from their Sinnes.*

2 To preſerve us againſt ſome bodily hurt. Math. 14,30. *Save Lord, or I periſh.* Pſal. 6,4. *Save mee for thy mercies Sake.* Thus God ſaveth, as the Author of our preſervation.

3 To ſerve the providence of God, as a meanes in the preſervation of others; either ſpiritually or bodily. 1 Tim. 4,16. *So ſhalt thou ſave thy ſelfe, and them that heare thee.* Iames 5. 20. *Saveth a Soule.* Exod. 2, 17. *He ſaved*, that is, *delivered them.* Thus Miniſters by preaching; Magiſtrates by protecting; Chriſtians by admoniſhing, doe ſave, as Inſtruments under GOD, who for their ſervice herein, honoureth them with the title belonging to himſelfe.

To Save life] To regard ones life more than Chriſt, ſo as he will not put his life in jeopardy

pardy for Christ: Luke 9, 24. *He that will save his life shall lose it.*

Savor of death] A deadly Savour, killing spiritually with the scent of it. 2 Corinth. 2. verse 16. *The savour of death to death.* Thus is the Gospell to the Reprobate, through their owne default: because they are disobedient unto the truth, 1 Pet. 2, 7.

Savour of life] A lively quickning Savour, giving life, and keeping alive to God. 2 Cor. 2, 16. *The Savour of life to life.* Thus the Gospell to the elect beleever.

To be saved by Grace] To be delivered from guilt and punishment of sinne, both temporall and eternall, by the free gift of God freely giving his Sonne to be our Saviour, freely accounting his merits unto beleevers, and freely working faith, by which the promise of salvation is received and retained. Ephes. 2, 8. *For by grace are yee saved.* Note here, that to be saved by grace, by Christ, by faith, are well coherent together: also to be saved by the Gospell, by preaching: for the former declare soveraigne and maine, and these are the instrumentall meanes, and subordinate causes of salvation: but to be saved by our workes, or of our selves, is so contrary to Grace, Christ, Faith, as to joyne them together in the causes of our salvation, is most absurd. Note further, that to be saved by Grace and by Faith, doe imply two things. First, that we doe imbrace Christ unto salvation, commeth not of our selves or by our working, but by beleeving, which we have of Gods free gift. Secondly, such as once embrace Christ by Faith, are thereby fully justified in him; therefore have gotten full right unto the heavenly inheritance, although as yet they want the full possession. The end of Gods counsell in this free salvation of the elect, is to strip them wholly of al matter of boasting and glorying in themselves, that the whole prayse and honour might remaine intire to himselfe alone. Ephesians 2, verse 9. Therefore Popish Sophisters, which say that no workes are excluded from Iustification, but either ceremoniall or civill, such as be done before faith; and doe in part attribute salvation unto the merit of workes done after grace, shew themselves ignorantly inconsiderate, and desirous of vaine-glory; enemies also unto Gods grace and glorie, and farre from being the true Catholique Church: denying such a fundamentall Catholique Doctrine, as free

ſalvation, by the alone merit of Ieſus Chriſt, through Faith, without our owne Workes done, either before or after Grace.

☞ To the underſtanding of this queſtion, whether wee be ſaved by grace, the anſwere muſt be affirmative, but wee muſt firſt conſider 2. ſorts of Matters from which we are ſaved by Chriſt.

1 *Malum culpæ* or ſinne.

2 *Malum pœnæ* or miſery.

2 We muſt conſider 2, ſorts of grace according to thoſe matters.

1 Of Regeneration, Math. 1, verſe 21. 2 Tim. 1, 9. Titus 3, 5.

2 Of Remiſſion or Iuſtification, Act. 4, 12.

To bee ſaved by workes, how farre to bee denyed, and how farre granted. See Workes, and Iuſtifie, Grace, Freely.

We are ſaved by Grace, as many as bee ſaved at all: becauſe,

1 The outward meanes are freelly ours and given us. Eph. 4. 8. &c. Rom. 10, 15.

2 The inward motions of godlineſſe and outward worke thereof, is freely wrought for us and in us by the Spirit of God, Rom. 12, verſe 3. Ephe. 2, 10, and 4, 7. Phil. 2, 13. 2 Pet. 1. 3, 4. Tit. 2, 11, 12.

3 The price of our redemption was freely beſtowed on us, Iohn 3, 16. 1 Pet. 1, verſes 18, 19.

4 The Kingdome of heaven is freely prepared and fitted for us, Iohn 14, 2.

But yet not ſo ſaved freely or by grace, but that, 1. being called and ſpoken to, wee muſt heare. 2. Hearing wee muſt come. 3. Being come we muſt worke both againſt all ſinnes, and the cauſes of them, and alſo doe many great and hard duties. 4. And ſuffer much evill for his ſake that ſuffered for us.*

Savour of reſt] An acceptable ſacrifice, appeaſing Gods anger. Geneſis 8. verſe 21. *And the Lord ſmelled a Savour of reſt.*

So it was not for the Sacrifice, or any act, or rite done, but for the merite of Chriſt his Sacrifice, ſignified by *Noahs* ſacrifice.

Sweete Savour] A pleaſing, gratefull, and delightfull ſavour, to wit, the Goſpell. 2 Cor. 2. 15. *A ſweet Savour to God.*

2 The obedience and moſt holy paſſion of Chriſt. Ephe. 5, 2.

To Savor the things of the Spirit and fleſh] To minde, thinke, love, and practiſe good things, pleaſing to God. And

to

to Savour the things of the flesh, signifies; to thinke, affect, and follow earthly, sinfull things, agreeable to corrupt Nature. Rom. 8, 5. *Savour the things of the Spirit.*

S. *C.*

Scandall] Every occasion of sinne, taken or given. See **Offence.** Whatsoever, hindereth us in our Christian course, is a Scandall or stone to stumble at.

A Scandall is either passive, which is called a scandall taken (*acceptum Scandalum*) when one by his owne fault stumbleth and is hindered in his Christian course: or it is active, which Divines doe call (*Scandalum datum*) an Offence given, when by some evill example in word or deede, or by indiscreete and uncharitable use of things indifferent, a Christian is either quite turned from the Faith, or hath his Conscience troubled, and is much hurt as touching his salvation. *Scandalum* (saith *Tertullian*) *non est bonæ rei, sed rei malæ exemplum, ædificans ad delictum, bonæ autem res neminem scandalizant præter malas mentes.* Good things offend none but such as have ill minds; but things which be evill, because they build up and provoke to sinne, therefore they give a just offence.

Sinne, when it appeares in word or act, is a stumbling blocke or an offence. Their wicked imaginations are not scandalous, for they appeare not as stones and blocks doe, at which men stumble.

They bee weake Christians onely which properly take hurt by offences, as weake men, which have feeble legs, stumble and slippe at stones or blockes, Therefore as care must bee had, not to put a stone before such to cause them to fall, and a curse belongs to such as doe it by *Moses* Law, Deut. 27. so there is great respect to be had of weak Christians, not to minister to them an offence; and woe to him who doth it. Math. 18. Strong Christians are not otherwise scandalized and offended than because they be vexed and grieved with the unrighteous conversation of the wicked.

Betweene offence and Scandall there may seeme to be this difference, that the former sig.a lesser hurt, when one stumbles but falles not, is grieved and troubled, but not utterly discouraged: the latter signif. a greater hurt, when one so stumbleth, as he takes a fall and halts upon it; being quite discouraged

ged in the way of godlineſſe.

To Say] Barely to ſpeake ſomething. 2. To Command. Rom. 12,3. Gen. 1, 3. where it ſignifieth, and throughout that chapter, to command with efficacy. *Dictum factum.* 3. To reveale. 1 Tim. 4,1. 4 To Object. Iam. 2,18.

Scape Goate] Chriſt Ieſus, whereof it was a ſigne. Levit. 16 8,10. *And the other for the Scape Goate.*

Scepter] A little Wand or rod, which Princes were wont to beare in their hands, as a ſigne of their government. Eſter 5, 2.

2 Kingdome or Government. Gen. 49,10. *The Scepter ſhall not depart from Iuda.* Pſal. 45,6. A **Metonimy** of the ſigne, put for the thing ſignified. It ſignif. cruell and hard government. Eſay 14,5. Alſo chaſtiſement. Iob 21,9.

Note. By Scepter in this place of Geneſis, two things be implied: one is the Tribe of *Iudah*, that it ſhall continue diſtinct till Chriſts comming, the other ten being ſcattered and confuſed by the captivitie, 2 Kings 17. The other thing, is the power of Government which ſhould be in this Tribe; for Scepter ſometime ſo meaneth, and it is manifeſt by the ſacred Story, that after the comming of Chriſt, even till his death and preaching of him by the Apoſtles, ſome power in civill and religious cauſes remained in *Iuda*, howſoever ſupreame power in capitall matters were taken away. Iohn 18,31.

Scepter of his mouth] The preaching of the Goſpell, whereby the ungodly are ſpiritually killed, and the faithfull ſpiritually quickned, and mightily directed. Eſay 11, 14. *He ſhall ſmite the earth with the Scepter or Rod of his mouth.*

Scepter of Righteouſneſſe.] A juſt government, full of righteous Ordinances, being duely and rightly executed. Hebrewes 1, verſe 8. Such is the government and kingdome of Chriſt: wherein he ordained righteous Lawes and Statutes, for the well ruling of his people.

Shiſme] A rent, diviſion, breach or cutting off.

2 A diviſion in the Church, or a rent amongſt Chriſtians. 1 Cor. 1,10, 11,12. *That there bee no diſſentions among you.* In the originall Greeke Text, the word (ſchiſme) is expreſt; which imports a ſeparation from the ſociety of the Church, about externall things.

Schiſme, what it is?

Schiſme, is a diſſention or ſeparati-

paration, when one or more, ſeparate and rent themſelves from the outward fellowſhip of the faithfull, cutting aſunder the peace and unity of the Church, upon ſome diſlike of ſome Rites and Orders, therein lawfully received and obſerved; or elſe upon different opinions about their Teachers. As Hereſie is a departing from the Communion of the Church in reſpect of doctrine; ſo Schiſme is a cutting off ones ſelfe for externall things. An example hereof, we have 1 Cor. 1, 10. 11, 12. *Every one of you ſayes, I am Pauls, I am Apollos, I am Cephas, and I am Chriſts.*

Note. Schiſme is affirmed of diviſion in doctrine: ſee Iohn 7, 43.

Scorner] One that ſcoffeth or flouteth at the infirmities and miſeries, or at the graces and good acts of others. Such were they which ſcorned Chriſt and his Apoſtles, Luke 8, 53. *And they laughed him to ſcorne.* Math. 27, 39, 40. Acts 2, 13.

2 A contemptuous proud perſon, preſuming of his wit, that by it he will compaſſe any thing, without ſuch meanes as God hath appointed. Pro. 14, 6. *A Scorner ſeeketh wiſedome, and findeth it not.*

3 A malicious incorrigible perſon, which makes a mocke of the word of God, proudly ſcorning all good counſell: ſuch Chriſt calleth Dogs and Swine. Pſal. 1, 1. *Nor ſit in the ſeate of the ſcornefull.* Prov. 9, 8. *Rebuke not a Scorner.* In the firſt Pſalme verſe 1. there bee three gradations to bee well marked; One of ſinnes, counſell, way and ſeate. Secondly, of actions: Walke, ſtand, ſit. Thirdly, of perſons; Vngodly, Sinners, Scorners. The word in the Originall importeth proud mockers. Proverbs 3, 34.

A Schoole-maſter] The ceremoniall Law of *Moſes* to bee an inſtructer of Gods people, teaching by the death of the Sacrifices, their owne guilt and deſert: alſo that their whole Iuſtification did lye in the obedience of Chriſt unto the death of the croſſe, whereof the Legall ſacrifices were types and ſignes, Gal. 3, 24. *The Law was our Schoolemaſter to bring us to Chriſt.* Theſe laſt words (*of bringing to Chriſt*) confirme our ſignification of Schoolemaſters to be good and fit. Ceremoniall Law bringeth to Chriſt by Figure and repreſentation; the Morall Law doth the ſame by condemnation, (knowne experimentally) even as a diſeaſe found and felt driveth to the phyſitian.

Scorpion] A vile and venomous

mous creature, which hath a mortall and deadly sting. Rev. 9, 5. *As the Scorpion when hee hath stung a man.*

2 Heretiques and Hypocrites; especially the Disciples of Antichrist, which (like Scorpions) privily and deadly, sting and wound mens Consciences, with the venome of their false poysoned doctrine. Revel. 9, 3. *Unto them was given power, as the Scorpions of the earth have power.*

Scourge] Properly a rod or whippe, to correct or beate men, or beasts withall, but figuratively, any Instrument of Gods wrath: as he used an Angell to Scourge the *Assyrians*; of whom, in one night were slaine an hundred foure score thousand. Esay 10, 26. *The Lord shall stirre up a Scourge.* Thus the King of *Assur*, in this tenth Chapter is termed a Rodde, Staffe, Axe, and Saw, beeing an Organ of Gods anger against *Israel* and *Iuda*.

Scribe] One skilfull in the Law of *Moses*, able to interpret it rightly to the instruction of the Church in godlinesse. Nehemiah 8, verse 4. *Ezra the Scribe, stood on a Pulpit of wood.*

2 One, which pretended much skill and ability to interpret the Law of *Moses*; yet corrupted it with many glosses and false interpretations. Mat. 23, 2, 3. *The Scribes and Pharisies sit in Moses Chaire.* See Mat. 5. throughout.

3 Every one, that expoundeth or declareth the will of God; whether Apostle, Evangelist, Prophet, &c. Mat. 13. 5. 2. *Every Scribe taught to the Kingdome of Heaven.* The Secretaries of Princes and publique Notaries, were of old called Scribes. 2 Kings 12, 11.

Scripture] Any written thing or written booke.

2 The word, inspired of God, written for the perfect and perpetuall instruction of the Church, in godlinesse, by the Prophets and Apostles, the penmen of the holy Ghost. 2 Tim. 3. 16, 17. *The whole Scripture is given by inspiration of God, and is profitable to teach, &c.* 1. Doctrine is of all truth pertaining to salvation. 2. Reproofe is a confutation of errours. 3. Correction, is reprehension of vices, & dehortation from them. 4. Instruction, is exhortation to all vertues, with the sweete promises of God, the better to allure thereunto. Whatsoever belongs to Faith or manners, is sufficiently taught in holy Cannonicall Scripture, where all things bee plaine which be necessary. Papists do wrongfully charge, Scripture, with imperfection and darkenesse,

neſſe, to make way for their unwritten Verities and Traditions, and to drive the people from it. All divine ſaving truth, ſufficiently taught in the Scriptures of the Old and New Teſtament. I adore the fulneſſe of Scripture, ſaith one learned Father. Scriptures were given the Church, not onely for ſufficiency unto ſalvation, but for the fulneſſe of faith. Phil. 3,1. 1 Iohn 1,4.

3 Some one particular booke of Scripture, to wit, the Bookes of Moſes. Gal. 3, 22. *But the Scripture hath concluded all under ſinne.* A Synecdoche.

4 Some one ſentence or ſaying, either propheſie, teſtimony, or decree of God, cited out of the Scripture. Iohn 10,35. *If hee called them Gods, to whom the word of God was given, and the Scripture cannot be broken.* A Synecdoche, Iohn 17. 12.

5 Gods ſpeaking in the Scripture. Galathians 3,8. *For the Scripture ſaith to Pharaoh.* Compare Galathians 5,22. *Scripture hath concluded all under ſinne,* with Rom. 11,32. *God hath ſhut up all in unbeleefe.* Galathians 4,30.

6 The bookes of the Old Teſtament, Moſes, the Prophets, and the Pſalmes. Iohn 5,39.

Of the Scripture, there is a fourefold uſe mentioned in behalfe of the Chriſtian hearer, Rom. 15,4. whereof one is contemplative as a fountaine and foundation of the reſt, to wit, Doctrine the mother of Faith; the other three uſes be practick tending to life and manners, to wit, Firſt, patience. Secondly, conſolation. Thirdly, Hope: which is named laſt, becauſe though it immediately ſpring out of faith; yet it endureth laſt even till ſalvation hoped for, bee attained. Let all Chriſtians ſtudy thus to uſe Scripture. But in 2 Tim 3, 16, 17. in behalfe of the Chriſtian Teachers there be foure other uſes reckoned up. Firſt, teaching the truth of the word. Secondly, improoving or conviction of hereſies. Thirdly, correction of vices. Fourthly, inſtruction in a righteous life. It doth alſo belong to a Preacher to ſtrengthen the hope of Gods Children, touching happineſſe in Heaven, by the conſolation of Scriptures. Let all Gods Miniſters ſtudie to put the Scriptures to theſe uſes in their Sermons, as the nature of their Text will beare.

Scriptures are neceſſary for the Church two wayes: Firſt, abſolutely unto the being of the Church, as dayly bread, which our life cannot lacke; or

as

as Instruments which the gold-Smith must needes have. Secondly, they are necessarie, that is, profitable and commodious for well being (as riches to our life) for they are exceedingly behoovefull unto faith. Iohn 20,31. Math. 22 29. unto doctrine, Rom. 15.4. Vnto patience, comfort, hope, Rom. 15,5. Also to those other foure purposes mentioned, 2 Tim. 3, 16,17.

S. *E.*

Sea] The gathering of the Waters into one heape, Genes. 1,10. *And he called the gathering together of the Waters, the Seas.*

2 A Lake, Iohn 6,1,18. *Sea of Galile, and of Tiberias.* Also the River *Nilus* in Egypt, Esay 19.5. The Hebrewes call a Sea every great collection of Waters.

3 Thirdly, this present world which is like a Sea, for the unstable and unquiet condition thereof. Revel. 21,1. *And there was no more a Sea.*

To passe through the Sea.] That by Christ and his mediation (who is the way, and the life) the Israelites were to goe through all difficulties by faith unto everlasting life. Exod. 14, 31. 1 Cor. 10,12.

Sea of Glasse] This brittle inconstant estate of the world, mixed with troubles and afflictions, through the cruelty of wicked men. Revel. 15,1. *I saw as it were a glassy sea, mingled with fire.*. See the word Sea in the Dictionary of the Revelation.

A great Sea] The Earth is called great: for the largenesse and amplitude, and a Sea for the turbulent and manifolde commotions (as waves) striking and beating one against another, to the disturbing of the whole government of the earth. Dan. 7,2. *Vpon the great Sea*: compare this with verse 17. where it is expounded of the earth, as also verse 3.

Seale] An Instrument, wherewith bonds or Letters be sealed and ratified, also whereby things true and authentike are severed from the rest.

2 Some outward holy thing, or worke done by the appointment of God, for confirmation of weake faith. Thus Sacraments are called Seales. Rom. 4,11. *Hee received the Seale of Circumcision.*

Such of the Iewes, as untill the death and resurrection of our Lord, did use Circumcision as a seale of the righteousnes of faith, are never reproved therefore in the Apostolicall writings, (for this use was appointed of God:) but when the Iewes

Iewes after the institution of Baptisme, and ascension of our Lord, would still continue circumcision as not abolished, attributing to it power of Iustifying, joyning it with Christ in the cause and merit of salvation, and thereby binding themselves for attainement of eternall life unto the observation of the whole morall Law; they were worthily taxed by *Paul*, for abolishers and makers void of the grace of God, and of the death and righteousnesse of Christ; as in Gal. 5, 2, 3, 4. and else-where, in that and other of his Epistles.

3 Some inward worke of the Spirit, by his secret, powerfull, and evident inspiration and witnesse, assuring every elect beleever of his owne adoption and salvation by Christ. Ephes. 1, 13. *Ye were sealed with the holy Spirit of promise.* and 4, 30.

4 The firme stablenesse of Gods free predestination to life. 2 Tim. 2, 19. *The foundation of God remaineth sure, and hath this seale; God knoweth who are his.*

☞ 5 The Grace of true sanctification wrought in us, as the print of the holy Ghosts worke in us, is the seale or assurance of our Redemption to come. Ephes. 4. 30, and 1, 13.

6 That which covereth and keepeth secret and close a thing from the sight and knowledge of any man, Revelation chapter 5, verse 1.

7 The testimony or assent of one given to a thing, Iohn 3, 33.

8 The restraynt put on an enemie. Revelation chap. 20 verse 3.*

Seale of the Spirit] An inward grace or worke of the Spirit, assuring to every regenerate Childe of God, his owne adoption, 2 Cor. 1, 22. Papists foolishly expound this of the outward Seale of baptisme.

To Seale one] To put a marke upon one for difference sake, and to distinguish one from all other men. Iohn 6. 27. *Him hath God the Father Sealed.* It is one use of a Seale, to put difference betweene things which be authenticall and warrantable, and which bee not. The Seale set upon Christ, (for distinguishing him from all other men) is the holy Ghost, given him above measure. Iohn 3, 34.

Having this Seale] Being endowed with these two sanctified affections: first, faith whereby one apprehends Gods love in Christ towards himselfe, (*God knoweth who be his.*) Secondly, an earnest desire of godli-

godlineſſe, (*Let him depart from iniquitie,*) 2 Tim. 2, 19. *Having the Seale.*

☞ Note, that in the compariſon of our Sanctification with ſealing, there are theſe 7. circumſtances of likeneſſe.

1 The letter written, or casket filled with treaſure, is every good Chriſtian. 2 Cor. 3, 23. Heb. 10. 16. 2 Cor. 4, 7.

2 The waxe appoynted to be ſealed and annexed to the letter or veſſell, is the relenting heart of man apt to take any impreſſion. Pſalme 22. 14.

3 The Sealer or perſon appointed to ſeale us, is the holy Ghoſt. Epheſ. 1, 13, and 4, 30.

4 The Seale it ſelfe is the word of God, which being applyed to the heart can affect it with the liking and likeneſſe of it ſelfe.

5 The ſealing or impreſſion active, is the act of applying the word of God (whether precept or promiſe) by the holy Ghoſt within, and Miniſter without, to the hearer.

6 The print or impreſſion paſſive, or image of the ſeale left in the waxe, is the knowledge, faith, and love of that truth, righteouſneſſe and happineſſe, which God originally hath in himſelfe, and his word from him; and now man hath the true patterne thereof in himſelfe, Epheſians chapter 4, verſes 23, 24. 2 Tim. 2, 19.

7 The uſe or end of this ſealing, is the ſecreſie and ſafety of the thing ſealed (as a priviledged thing) from the eyes of curioſity, and hands of violence, wherewith ſtrangers or enemies would abuſe it. So are the Children of God paſt the cenſure of the wicked world. 1 Corinthians chaprer 2, verſe 15. and 4, 3. and preſerved as precious things for Gods owne uſe to bee with him in heaven. 2 Tim. 2, 20, 21. Free from the malice and might of men and divels, and from the ſtroke of Gods juſtice, Math. 16, 18. *And I ſay unto thee, that thou art Peter and upon this rocke I will build my Church: and the gates of hell ſhall not prevaile againſt it.* Ezek. 9, 4.*

Seared] Burnt with a hot Iron, till it be cut off.

2 Extinct and utterly put out, as the hornes of a beaſt uſe to bee burnt off with an hot ſearing Iron. 1 Tim. 4, 2. *And have their Conſciences ſeared or burned with an hot Iron;* that is, his Conſcience is cut off, ſo as he hath none at all

To Search]Diligently to looke into a thing, to underſtand or finde it out; as the woman

man did ſearch her loſt groat. Luke 15,8. and as offenders muſt ſearch their ſinnes. Lam. 3,40. *Let us ſearch and try our wayes.* 1 Kings 20,33. Geneſis 30,23.

2 To know a thing perfectly and exactly. 1 Chron. 28, 9. *The Lord ſearcheth all hearts.* This is a ſpeech borrowed from men, who are ſaid throughly to know what they diligently ſearch.

Alſo it ſignifies a curious ſearching or finding out by ſoothſaying or divination. Gen. 44,6,15.

To Search the Scriptures] To looke into them carefully, with an earneſt deſire and endevour to try and finde out the truth contained in them. Iohn 5,39. Acts 17,11.

Seaſon] A fit and convenient time or occaſion of doing things. Rom. 13,11. See **Opportunity.**

☞ **Out of Seaſon.**] Signifieth an unfit time to do a thing in.

1. In deed.

2 In the opinion of ſome partiall perſon, but not in deed. 2 Tim. 4,2.

3. In compariſon of a fitter time, yet ſo as the ſame is lawfull, and the actions done in it. Elſe it ſhould not be enjoyned ſo ſtrictly. 2 Tim. 4.2.

And this (out of Seaſon) being underſtood of Preaching, in caſe of neceſſity, (which commeth diverſly, as Act. 20,7,38. Heb. 3,7. Eccles. 11,4,6. Act. 20,29, 30.) may be diverſe in reſpect of a better ſeaſon, as 1. Not upon the Sabboth, but elſe.

2. Not by day but by night, as Act. 20,7,8.

3. More often than once in a day. Eccls. 11,4,6.

4. Beyond the compaſſe of one houre.

And this may be done alſo in regarde of Place as Philip to preach in the Charet: Chriſt in the way to Emaus: and *Paul* to pray on the Sea ſhore.

5. When ther are ſmal meanes and litle hope of ſucceſſe by our labors. Eccles. 11,6. *

Seaſon and a time] A certaine determined time, which the providence of God had ſo fixed for the foure Monarchies, as by no art or force could be altered. Daniel 7, 12. *Their lives were prolonged for a Seaſon and a ſet time*; that is, their Kingdomes were temporary and not eternall, as the kingdome of the Meſſiah, which is deſcribed, Dan. 7,13,14.

Seate] A place to ſit in. Mat. 23, 6. *They love vpper Seats.* 1 Samuel 20, 25. Iob 29,7. This ſometime noteth authoritie.

2 A Chaire to teach out of.

Math.23,2. *They ſit in Moſes Chaire.* Alſo an aſſembly. Pſal. 1,1. and 107,32.

3 The glorious ſtate of beleevers, partaking with Chriſt in his Dominion and Rule. Luke 22,30. *And ſit on Seates, and judge the twelve Tribes of Iſrael.*

4 The deſperate malicious and incorrigible contempt of Gods word. Pſalme 1,1. *Nor ſit in the Seate of the Scornefull.*

5 An habitation: Pſal, 104,4, 7. and 132,13.

Seven] Many times, or often; a certaine number, put for an uncertaine. Math. 18,21. *Forgive him unto ſeven times.* Eſay 4,1. Pro. 24,16. 1 Kin. 2,5. Eſay 3,4.

Second time] Once againe worke for the defence of his Church diſperſed, as afore-time out of Egypt. Eſay 11,11.

Seven eyes] The moſt perfect providence of GOD. Zach. 3,9. *Seven eyes ſhall be upon one ſtone.*

Seven heads] Either ſeven formes of Governement, wherewith Rome was governed; or the ſeven hils with which that City was compaſſed, Rev. 17,9. *The ſeven heads, are ſeven Mountaines; they are alſo ſeven Kings.*

Seven weekes] Fortie nine yeares, wherein Iewes returned from Captivity of Babylon, in the dayes of *Darius* and *Artaxerxes*, they reſtored Citie and Temple, and proſpererd. Daniel 9, verſe 25. *Shall be Seven weekes.* The 62. weekes mentioned in this verſ. containe 434. yeares, which begain in the 32. yeare of the raigne of *Artaxerxes*, at the revocation of *Nehemia* to the King. Nehe. 13,6. and determined ſeven yeares before the deſtruction of City and Temple, which is ſignified by one weeke, verſe 27.

Seven ſpirits] The manifold graces of the Spirit: or (as ſome doe judge) the innumerable Angels of God, which are as a guard to waite about his Throne. Revel. 1,4.

To Seven and eight] To ſo many as can be, let us do good. Eccleſ. 11,2.

Seven Starres] The ſeverall Miniſters of the Churches which for their lightſome doctrine and life, are likened unto Starres. Revel. 1,20. See **Starres.**

Seven fold] Not in the ſeventh generation and age, either of *Caine*, or as the Hebrew fable, that *Lamech* being blind, by chance burling a ſtone or bat, did kill him: nor the ſeventh generation of him that killed *Caine*, as

as if GODS vengeance ſhould ſo long tarry upon his family that ſlew *Caine:* but extreame and ſevere puniſhment to bee inflicted on that perſon whoſoever killed *Caine.* Geneſies. 4, 15. *Vengeance ſhall be taken on him ſeaven fold.*

Alſo it ſignif. often, even ſo often as one offendeth by theft, let him reſtore according to the Law in Exod. 22,1. Pro. 6, verſe 31. Pſa. 12,7.

Seaventy times Seaven times] Continually, and alwayes. Mathew 18. 22; 23. *I ſay unto thee ſeventy times ſeven times*; that is, ſo often as one treſpaſſeth againſt us, and repents, ſo often are we bound to forgive him.

Secret] Things hid from the underſtanding of all men, and knowne onely unto GOD. Deuteronomie 29,29. *Secret things belong to God.* Thus Gods Counſels and Decrees are called ſecrets, till events declare them. This word ſometime noteth the ſecret favour and providence of God, as well as the myſterie of faith. Iob 29,4.

2 Darke things, or the things of Chriſt, being hid from naturall men, and hard to be underſtood without ſpeciall illumination of the holy Ghoſt. Pſal. 25,14. *The ſecret of the Lord is revealed to them that feare him.* Math. 13,11. Thus is the Goſpell a ſecret. See **Myſtery.** Romans 16,25. 1 Corinthians 2,7. 1 Tim. 3,9,16. Epheſ. 3, 3,4,9. Coloſ. 1,26,27. Iob 29, verſe 4.

3 Things kept cloſe from the knowledge of all others, whereof our ſelves onely are privy. Eccleſ. 12, 14. *Hee will judge every ſecret thing.* Romans 2,16. Thus our owne thoughts and purpoſes are ſecrets, even ſometime to our ſelves. Pſal. 19.

4 Such tydings as few doe know, and ought not to bee made common to many, but kept private, Pro. 20,19. *He that diſcovers a ſecret, &c.* Iudge. 3, 19. *I have a ſecret errand to thee (O King.)* Thus infirmities and counſels, our owne or others, are called ſecrets, as Gen. 49,6. Ier. 15,17.

5 The councell or aſſembly of evill dooers; that is, the malignant Church. Gene. 49. verſe 6. Ier. 15,17. Pſal. 64. 2. *From the ſecret of evill dooers, hide mee.* On the contrary, the holy Church is called, the Secret or Myſtery of the righteous. Pſalme 111,1. *I will confeſſe Iehova in the ſecret of the righteous.*

6 Counſell, both Gods, Ier. 23,18,22. and mens, Geneſis 49,6.

Note. Three ſecret things which the Lord is ſaid to diſcover: Firſt, the myſteries of religion, as the Trinitie, the incarnation of Chriſt, the life to come. Secondly, the ſecrets of mens hearts. 1 Cor. 2, 11. Thirdly, things to come.

Numberer of Secrets] Chriſt Ieſus, who hath all the hidden things of God, numbred before him, and perfectly known as at his fingers end, in which reſpect he is called, the wiſedome of God; and alſo entituled his Word, or the ſpeaker, one which ſpeaketh, becauſe hee teacheth and inſtructeth Angels and men in the Church, thoſe ſecrets of his Father. Daniel, chapter 8, verſe 13. *And I heard a ſpeaker*, the numberer of Secrets, in Hebrew Palmony.

Sect] A faction, ſtudy, or courſe of life, ſingled and choſen out to be followed of us. Acts 5, 17. *Which was of the Sect of the Sadduces.* Here it is taken in ill part.

Secret ſins] Such ſinnes as a man underſtandeth not to be ſinnes. Pſal. 19, 12.

2 A forme of Doctrine, Acts 28, 22. *We know that this Sect is every where ſpoken againſt*: that is, the Doctrine of the Goſpell, is generally ſpoken againſt: here uſed in good part.

To See] To behold with bodily eyes any obiect. Alſo to ſee a thing with conſideration and obſervation. Math. 22, 11. *The King came in to ſee the gueſts* Pſalme 46, 8. *Come and ſee the workes of God.*

2 To heare, Revel. 1, 12. *I turned to ſee the voyce that ſpake.* Alſo by Prophetical revelation to receive a thing from God Eſay 2, 1.

3 To know, or to underſtand. Exodus 24, 10. *They Saw the God of Iſrael*; that is, they knew that he was preſent with them by ſome viſible ſignes of his preſence. Ioh. 9, 41. *But now you ſay, we See*; that is, we know 3 Iohn 1, 11.

This phraſe of (*Seeing God*) in the Goſpell of Iohn, chapt. 1, 18. ſignifieth a full and moſt cleere knowledge of God the Redeemer; ſuch a knowledge as none had of GOD, before Chriſt was manifeſted in the fleſh. Indeede the Gentiles in ſome manner knew God the Creator afore, by the light of Nature: alſo the Iewes knew him as Redeemer, by the word of promiſes, and by Legall Sacrifices, but very obſcurely as in ſhadowes: (like the appearing of the Sunne through the Clouds) but till Chriſt was incarnate, perſpicuouſly and perfectly, none knew him as now Chriſt hath made him knowne by

by his assumption of our nature wherein God is come neere to us, and by his doctrine most fully opening all the Counsels of the Father. Mathew 11,27. Heb. 1,1.

4 To beleeve in Christ. Ioh. 6,40. *This is the will of my Father, that every one that Sees the Sonne, and beleeves in him, &c.*

5 To See with the eye; to know with understanding; to beleeve with the heart. Math. 13,11.

6 To have the perfect and immediate enioying or fruition of the glorious presence of God in heaven. Math. 5,8. *Blessed are the pure in heart, for they shall See God.* 1 Cor. 13, verse 12 Iohn 3,36.

7 To live. Gen. 16,13. *Have I not Seene? after God saw mee.* A Synecdoche: The Iewes when they saw any vision of God, feared death, because they were privie to their owne unworthinesse. Iudg. 13,22. & 6,12.

8 To know a thing with approbation and love to it. Iohn 14, 9,7. *Hee that Sees the Sonne, Sees the Father*; that is, hee which knowes the Sonne, approves and imbraceth him for the true God, &c. Genesis 1,4. *God saw the Light*; that is, knew, loved, and approved it.

9 To take heede or beware, or carefully look to our selves. Mathew 9,30. *See that no man know it.* Rev. 22,9. *See thou doe it not*, Mathew 27,3. *See thou to that.* To attend and consider, as Esay 26,11. Also to know by vision and Revelation divine. Esay 13,1.

1 To try or feele by experience. Psal. 77. *The waters saw thee and fled.* Psal. 90,15. *According to the yeeres which wee have seene evill.* Ioh. 8,51. Esay 26,11. *But they shall See:* that is, feele and prove.

Referred to God] 11 To take knowledge of men and their dooings; to blesse, prosper, and helpe them, if they be good; to punish and destroy them, if they be evill. Gen. 31, 12. *I have Seene all that Laban hath done.* Exod. 3,7.

In Seeing to See] Surely to See. Exod. 3,7. Gods seeing and hearing implied a mercifull regard, and pittying of their miseries. Psalme 106,44,45. Gen. 29,32.

Seeing, they may not See] Such a knowledge of Gods will revealed in his word, as is without use and profit to such as have it. Mathew 13,14 Acts 28,27. Esay 6,9. *Ye shall See, and not See.*

Seer] A Prophet, to whom God did make knowne himselfe and things secret, by visi-

ons, 1 Sam. 9,9. *Hee that is a Prophet, was in old time called a Seer.* Num. 12,6.

Seede] That thin fluent substance in mans body, which is the matter of generation, Gen. 38,9.

2 A Sonne, or a Daughter. Gen. 38,9 *To raise up Seed to thy brother.* Rom. 1,3. *Of the Seed of David*; that is, his Sonne, of his family and stocke.

3 Posterity, as Nephewes or Neeces, or Childrens Children. Psalme 37. *His Seede shall inherite the Land.* And Psal. 112,1. *His Seede shall be mighty upon Earth.* Psal. 22, 24, 31. and 37, 25. Gen. 17,7,10.

Thy Seede] Thy Sonne according to the flesh, though not after the promise, as *Isaac* was. Gen. 21.13.

Seede in Scripture signifieth, either properly that which begetteth some other like thing, as Gen. 1. Or figuratively, that which is begotten. In this latter sence, (*Seed*) is spoken, either collectively of many, of more than one, as Gen. 17. to *Abraham: I will be thy God, and the God of thy Seed.* And againe. *To thee & to thy Seed will I give this Land.* Agine, *I will multiply thee and thy Seed.* Also Genesis 3,15. *Betweene thy Seed & the womans Seed:* or else individually and singularly, for one alone, for one and no more, as Gen. 4.25. of *Seth*: *God hath appointed me another Seed:* and of Christ alone & no other. Gen. 3,15. It (that is, Christ the singular Seede of the woman) shall bruise his head; that is, Satans power. This promise thus expounded of Christ, that speciall Seed, by Gen. 12,3. & 49,10. Gal. 3,16. 1 Chro. 17,11. *I will raise up thy seede after thee:* that is, Christ, for *Salomon* was now borne. In Esay 9,6. this Seede is promised to be borne of a Virgin: see the accomplishment of that promise touching victory over Satan by the Seede of the woman applied to Christ, in Rom. 16,20. Hebrews 2,14. 1 Iohn 3,8. 1 Cor. 15.54. Iohn 14,30. Luke 10,18. Ioh. 12, 31. Apoc. 20,2.

To mingle themselves with the Seede of men] To make leagues and covenants for mutuall defence, and to contract marriages for the better strengthening of themselves by great alliance, and all in vaine. Dan. 2. 43.

A Seede of evill doers] An evill posterity, dooing evill things displeasing to God: or evill children of evill parents; evill by nature, and by imitation of their evill progenitors, (not *Abraham*, and *Isaac*, but) such as be mentioned, Psalm 78, 8. Esa. 1. *A Seed of evill doers.*

Seede of Abraham] The in

whole posterity of *Abraham*; in which, many bad were mixed with good. Rom. 9.7. *Which are the Seede of Abraham.*

2 The faithfull onely, whether Iewes or Gentiles, which walked in the steps of the faith of their Father *Abraham* Rom. 4,13,16.

3 Christ, which came of *Abraham*, according to the flesh; and was specially promised to *Abraham*, that he should come. *In thy Seede shall all the Nations of the Earth be blessed.* Gal.3,16. Gen.12,3.

Note. Seede of *Abraham*, either carnall onely, as they which boasted to come of him after the flesh, Mathew 3. Iohn 8. or carnall and spirituall too, as the beleeving Iews; or onely spirituall, as the Gentiles which had the same faith with *Abraham*, or Christ the blessed Seed, who came out of *Abrahams* loynes. See Math.1. and Rom.4 and 9. and Gal 3.

Till the Seed came] Till by the preaching of Christ, when two peoples (Iewes and Gentiles) were made one full Seed compact of both (the partition wall of Ceremonies being broken downe) Gal.3,19. thus opened by Ephes.2,14. In the Text of Gal. neither Christ alone without his mysticall body the Church, nor the Catholike Church without Christ the Head, but both ioyntly together are meant by *Seed*: as likewise verse 16. the word (*Seede*) being put collectively for the whole body, consisting of head and members, as the word (Christ) is, 1 Cor.12,12.

Godly Seede] The Seede of God, or such a posterity and issue, as God will allow of, and blesse. Malac.2,15. *Because hee sought a godly Seede.*

Seede] Some kinde of graine, wherewith the earth is sowne. Gen.47,19. *and give us Seede.*

2 The word of God. Luke 8. vers.11. *The Seede is the word*; which is cast into the heart by the Minister, as Seede is into the ground, by the Husbandman.

3 The promise of salvation by Christ, being received into the heart by the Spirit & faith, 1 Pet.1,23. *Begotten of immortall Seede*; that is, of the word of God. 1 Iohn 3,9. *His Seede abides in them*: that is, the vertue of the holy Ghost, working faith and holinesse by the word preached.

4 Bread, or some other thing distributed to the releefe of the poore. Eccl.11,1.6. *In the morning sowe thy Seede.*

5 A remnant or few, in comparison of the rest, as a Seede-corne to the whole heape. Rom. 9,29. Esay 1,9.

The holy Ghoſt in Rom.9, 29.and Eſay 1,9. uſeth a Metaphor, borrowing his ſpeech from husbandmen, who ſpend the greateſt part of their corne in bread and other food, reſerving a ſmall portion for ſeede, which is the choyſeſt and beſt portion, prooving fruitefull: ſo would God deale with the Iſraelites, viz innumerable, as ſtarres,or as the ſand, yet a few of them onely ſhould be delivered out of Babylon, and afterward out of Satans power; which few ſhould be of great price, full of good fruite, converting many to Chriſt, as the Apoſtles did. This ſmall number preſerved, *Amos* likened to a Sheepe devoured of a Lyon, whereof the Sheepheard can ſave but a leg or an eare: *Micha*,to a few cluſters left after the gathering of grapes: and Eſay,to a cottage left in a vineyard; all which, the Apoſtle *Paul*,looking unto the ſpirituall redemption, expreſſeth thus in Rom.11,6. *The remnant ſhall be ſaved, according to the election of grace.*

Sædes of divers kindes, or mingled Sæde] Hypocriſie in the Doctrine or worſhippe of God, or in manners and life; when falſe Doctrine is mixed with true, and mens inventions with Gods worſhip; and curioſity,with honeſt ſimplicity,Levit.19,19. Deuter. 22, 9. *Thou ſhalt not ſowe thy Vineyard with divers kinds of Seede.* See 2 Cor.6,14,14,15,16,17.

Sæking] An action of a man that deſireth to find ſomething which he lacketh,as *Saul* did ſeeke his fathers Aſſes, 1 Samuel 9,3,4. and the woman ſought her loſt groat, Luke 15, verſe 8.

2 The action of a godly perſon, ſpringing from an earneſt deſire of having ſome excellent and needfull grace,which is abſent and wanting to him,either in whole or in part;in ſubſtance or in degree. Thus we are commanded to *Seeke the Kingdome of heaven*, Math.6,33. to *Seeke Wiſedome*, Pro.2, 4. to *Seeke God and his face*, Pſalme 27,10. Eſay 55,6. Alſo to *Seeke Chriſt*, &c. For theſe things are ſtill wanting unto the godly, who have them not in ſuch meaſure as they would and ſhould.

Note. Seeking either by praier as Pſalme 34. verſe 4. or by keeping Gods commandements,2 Cron.14,4.

3 Praying, or asking by Prayer,Math.7,7. *Seeke and you ſhall finde.*

4 An action of Gods love, towards ſuch as have forſaken him,Luke 19,10.

This action of our ſeeking hath theſe degrees. First, the feeling of the want of ſome excellent

cellent and needfull thing. Secondly, an earneſt deſire of finding. Thirdly, a diligent uſe of all good meanes, whereby to attaine it; as Prayer, reading, hearing, &c. Fourthly, conſtancy untill we finde. Fifthly a love of the thing found. Sixthly, a care to keepe, and loathneſſe to loaſe it. This whole action is ſhaddowed in the example of *Marie*, in ſeeking up of Ieſus, Luk. 2,44. 45. &c.

☞ 3. To employ the wit or minde to ſtudy, and all the ſences to ſearch out a thing, together with the meanes, place time and uſe therof, Math. 7,7. and it is more than asking which is but a deſire of the heart, & ſpeech of the mouth.*

Seeking referred to God, doth containe theſe five ſeveral things.]

Firſt, that we are either loſt (as all are before their converſion) or ſtragled from him (as every converted perſon is, more or leſſe; at one time or other.) Luke 19,10. Luke 15,3, 4. &c.

2 A deſire and care in God, to recover us, and to bring us backe to himſelfe (as an Henne is carefull to gather her Chickens.) Math. 23,37. *How often &c.*

3 The offering and continuing unto us meanes, that hee may finde us; to wit, his word, Miniſters, bleſſings, corrections, motions of his Spirit, checks of our Conſcience, admonitions of the godly: By all which, wee are ſought up and called to him, as through the whole Scripture manifeſtly appeareth.

4 His great love towards us, being found and recovered. This is expreſſed in the father of the loſt ſonne, Luke 15,22.

5 Laſtly, care to keepe us ſtill, with unwillingnes to loſe us againe, Iohn 10,28. *None ſhall take them out of my handes.* All theſe things are ſhadowed out unto us, in him that ſought his loſt Sheepe. Luk. 15,2,3,4, 5. &c.

Seeking (as it is affirmed of Hypocrites and wicked men) is nothing elſe but the making of a ſhew, as if they felt a want of God, and his good gifts, & were deſirous to finde them; when in truth they ſeeke not him, for himſelfe, but for ſome other thing, as their owne eaſe and commodities, &c. Or they ſeeke other things more than him, or before him, as worldlings; or ſeeke him amiſſe, not in his word, as hereticks; or not in all his word, as hypocrites ſeeke him: or laſtly, they ſeeke him too late, when he is not to be found; as the five fooliſh Virgins did, and all ſecure chriſtians

ſtians do. Of theſe and ſuchlike Seekers it is written, Pro. 1,20. *They ſhall Seeke me earely, and ſhall not finde me.*

Not to Seeke his owne will] To hate and leave undone what pleaſeth our corrupt will, that we may do the pleaſure of God ceaſing from our owne works, to fulfill workes by him commanded, Eſay 58,13. *Not Seeking thine owne will.* Thus godly perſons do not ſeek their owne pleaſure.

2 Not onely to doe what pleaſeth himſelfe, but joyntly to doe his owne will, and his Fathers too, John 5,30. *I Seeke not mine own will, but my Fathers will*: that is, not mine owne will apart or ſeparate and divided from my Fathers pleaſure. For Chriſt as the Sonne of God, had one ſelfe ſame will with his Father, as they were but one and the ſame God; and his will as the Sonne of man, though differing in faculty and power (beeing a finite created will) from his divine will, yet one with it as touching conſent and agreement, even then when it ſeemed moſt to diſſent, As in Math. 26. ver 33. Chriſt ſhunned death not with a corrupt will as we doe, but with a meere naturall affection without ſin, ſuch as God had put into his humane nature, which by perſonall union was ſanctified.

To Seeke God] To aske counſell at his word, concerning both civill affaires, and things to be done in Religion, Exod. 18, 15. *The people come to mee to Seeke GOD.* See Face.

To Seeke our owne things] To bee given immoderately to our owne profit; being wholly occupied in caring for our owne commodities, forgetting and neglecting the benefit of others altogether, 1 Cor. chap. 13. verſe 5. *Charity Seekes not her owne things.* Charity breedeth a care of our neighbours good.

Selfe] Ones perſon, ſoule, and body, Matthew, chap. 22. verſe 39. *Love thy neighbour as thy Selfe*; that is, ſo well, but not ſo much.

2 Ones wife, Epheſians 5, 18. *He that loveth his wife, loveth himſelfe.*

3 Our reaſon and will, as it is corrupted with ſinne, which cleaves ſo cloſe to us, and wee make ſo much of it, as if it were our owne ſelfe. Luke 9, 23. *Let him deny himſelfe.* It is the ſame with Epheſ. 4, 22.

4 The mercies of God, or his truth and juſtice, Eſay 43,25. *I will put out his iniquity for my ſelfe*, 2 Tim. 2,13. *He cannot deny himſelfe.* His Mercy and Iuſtice be himſelfe.

Selah] Elevation or lifting

ing up, whether of the minde to marke, or of the voyce to straine it, or of both, Psal. 3,2. and 21,2. and often elsewhere. This word for the matter imports an asseveration of a thing so to be. 2. and an admiration thereat. For the manner, it is a note of singing hye, and therefore is used onely in Songs and Psalmes, and that in the end of a verse commonly, excepting some few places, Psalm. 55,19, and 57,ver. 3. Habakuk 3,2,9. where it is set in the middest. The *Chaldea* Paraphraſt, and some other Hebrewes have turned it, (for ever) and *Iunius* somewhere rendreth it (plaine) to note evidence; somewhere (*Maxime* and *Summe*) to note excellency, as Psalme 3,2, and 21,2.

To Sell] To depart from some commodity, in respect of a due price that is given us for it.

To Sell the truth] To make slight reckoning of it, as men commonly doe of those things which they Sell, Pro. 23,23. *Buy the truth, but Sell it not.*

To Sell all we have.] To pull our hearts from the things we possesse, and to be ready indeede to make sale of them, when Gods glory, and the necessity of our neighbour requires it, Marke 10,21. *Sell all thou hast, and give it to the poore,* Acts, chapter 2, verse 45. and 4 34.

2 Willingly to depart from and forsake all our sinnes, both of Nature and action, open and secret; and all our pleasures and profits too, which wee cannot hold without sinne, Matthew, chap. 13, verse 44. *Hee selleth all that he hath, and buyeth the fielde where the Treasure was hidde.*

To be sent] In the ordinary and proper signification, noteth an inferior estate to the sender; as in Acts 8,14. but not so alwaies, as in the sending of the Sonne by the Father, and of the holy Ghost by them both.

To Send] To appoint and put foorth (of favour) any person unto some publike function, furnishing him with gifts and authority thereunto. Thus God sent his Sonne to do the office of a Mediator, Gal. 4,4. *God sent his Sonne borne of a woman.* Also thus he sendeth Ministers to preach the Gospell, Rom. 10,15. *How can they preach unlesse they bee Sent?* Ier. 14,14. *I have not sent them.* Ier. 23,21.

Note, that Christ (as God) did exist and had being, ere hee tooke flesh of the Virgin, being God from everlasting, begotten of his fathers substance, to whom he is coeternall, and in

in time sent into the world, to take our Nature: which confuteth *Arrius*, *Servetus*, *Sosimus*, and others, who ascribe unto Christ a temporary created God-head, making of him a God by Office, not by Nature and Essence.

2 To choose, assigne, or appoint to this end, that they be sent, Iohn 17,18.

3 To appoint a person (in wrath) unto some publique function, for the which he is not fitted of God: after this sort GOD sendeth forth foolish Shepheards and unjust Princes, for the punishment of Sinners, Esay 10,6. *I will Send him to a dissembling Nation, &c.*

4 To fulfill some promised good thing, or some threatened evill. Thus it is written, that God Sends his Spirit, Ioh. 16,7. *If I depart, I will send him unto you.* Thus GOD is saide to send the Sword or Famine, &c. Amos 8, verse 11, *I will send a Famine, &c.* 2 Sam. 24. *The LORD sent a pestilence.*

5 To commit some-thing over unto others of trust and charge, Acts 11,30. *They sent it by the hands of Barnabas and Saul.*

6 To direct and dispose some persons, by a secret providence to doe something for some such end as by them was never fore-thought of. Thus God is said to have sent *Ioseph* into Egypt, Gen 45,7. and *Saul* to *Samuel*, 1 Sam. 9,16.

To Send the holy Ghost] Two things. First, to cause the holy Ghost to bee present by some miraculous visible manner, as when he came downe upon Christ, Math. 3,16. and upon the Apostles, Acts 2,3. See Acts 18. Ioh. 15,26. Hereof understand that in Ioh. 7,36 This kinde of sending was necessary to found the Primitive Church with signes and wonders, strange and open, to convict Infidels, that all was done by God himselfe. Secondly, to convey the Spirit invisibly into the hearts of the Elect, to make them new men, secretly and mightily inspiring them with new thoughts, motions, and affections, that they may leade a new life, which is the worke of the holy Ghost, purifying the heart, Acts 15,8,9.

To send the Sword] To make or cause to come the calamity of warre, bloudy strife, and debate, Mathew 10,34. *I came not to send peace, but a Sword.* Neither Christ, or his comming, nor the Gospell preached, have any such end propounded properly, as to cause deadly dissention and warre, (for Christ and his Doctrine

ctrine in their owne nature, and of themselves tend to peace, & effect peace and attonement betweene God and men, and amongst men mutually one to another) but those words in Mathew shew what event doth follow the comming of Christ and his Gospel accidentally through the fault of ungodly unbeleevers, who had rather strive to death against their neerest of kindred and bloud, than to leave their Heresies, superstitions, and wickednesse, that they might imbrace the truth of Gods word: as lamentable experience in all times and places of Europe, hath abundantly proved, and whereof this Iland in our memory hath given triall.

Sentence] Iudgement 2. Corin. 1,9. *For we received the Sentence of death.*

☞ **To Separate**] signifieth

1. To Distinguish things different by due discretion. Ier. 15,19. Math. 25.32. See Iudge. Numbers. 16.

2. To Sanctifie and distinguish by grace; to prefer to some good estate. 1 Cor. 4,7. 1 King. 8,53.

3. To cast off or away to be destroyed, or to deprive of some good. Rom. 8.35. 1 Cor. 5.13.

4. To free from some evill 2 Cor. 6.17.*

Seraphins] Elect and good Angels from Heaven, burning like fire, for the purging of the godly, by the calling of God, and the consuming of the wicked like fire, Esa. 6,2. *Seraphims stood by him.* The serpents which stung the people in the Wilderneſſe, bee called by the same name, and *Presteres* in Greeke, *Incensores.*

Serpent] A Creature so called, being full of venome and subtlety, of all other creatures most contrary and dangerous to mankinde, whereof there be sundry kinds. Gen. 3.1. *And the Serpent was more subtile than all the Beasts of the Field.*

2 Sathan, for his deepe wilinesse and craft, likened to a Serpent, Rev, 12,9. *That old Serpent.* To the wilinesse of his Nature (being exceeding crafty) Sathan hath joyned the experience of some 6000, yeares; therefore called (*an old Serpent*) Gen. 3,13 15. *O be watchfull and pray.* It sig. both Sathan and Serpents.

☞ A very wicked person, stuffed with the poyson of malice and armed with pollicy and purpose to doe evill to others. Math. 23,33.

4. A good Christian, using a godly discretion to avoyd the evills intended against him by others, and (as the Serpent is cunning to save his head,) so hee to save his soule,

ſoule by his faith in Chriſt. Math. 10. 16.*

Serpents tooth] *Vzzia* King of Iudah, Father of *Hezekiah*, who like a Serpent did bite and vexe the Philiſtims, and his ſon *Hezekiah* more grievouſly like a Cockatrice, Iſaiah 14 ver. 29.

Wiſe as Serpents] Such as be provident and circumſpect, (as Serpents be) to ſee to themſelves, that they be not circumvented by crafty ones of this world, Math. 10, 16. *Bewiſe as Serpents.*

Servant] A bondman, one conquered in wars, or bought for money; and in that regard bound to ſerve him by whom his life was preſerved, 2 Kings 5, 2. *The Aramites had gone out in Bonds, and taken a little Maide of Iſrael, and ſhee ſerved Naamans wife*, Exod. 21, 2. *If thou buy an Hebrew ſervant*, Eph. 6, 5. Col. 4, 1. Note. As ſervitude came in with a curſe, and implieth a ſpirituall curſe, Gen. 9, 25. ſo Soveraignety ſomewhere is a ſpirituall bleſſing, Gen. 27, 29. See Gen. 25, 23. and Rom. 9, 12.

2 Every faithfull perſon, beeing bought and redeemed from the bondage of ſinne, and Satan, to ſerve and obey God in righteouſneſſe and true holineſſe, Rom. 6, 22. *And made Servants to God*, Luk. 1, 74, 75. *Being delivered from our enemies wee ſhould ſerve him without feare in righteouſneſſe and Holineſſe of truth.*

3 One, that ſerveth and obeyeth God, not onely in the common profeſſion of godlyneſſe, but in ſome particular function and calling. Thus *Paul* calleth himſelfe the Servant of God, Rom. 1, 1. *Paul a Servant of Ieſus Chriſt.* In this ſence alſo, Chriſt is termed the Servant of his Father, to execute his will (as Mediatour) in working mans Redemption. Eſay 53, 11. *My righteous Servant.*

4 One, whom God doth uſe as an inſtrument and meanes to effect and performe his will in the worke of ſome particular mercy, or ſome particular judgement. Thus may *Cyrus* be called the Servant of GOD, his Shepheard and annointed, Eſa. 44. laſt. 45, 1.

5 Every creature of GOD obeying his will, as a Servant obeyeth the will of his maſter, Pſal. 119, 91. *For all are thy Servants.*

6 One, that is in bondage under the Ceremonies of *Moſes* Law, Gal. 4, 7. *Thou art no more a Servant, but a Sonne.* Such an one was ſo ſervant to the Law, as to a Tutor, yet was free by the Spirit of Adoption. One that is a vile ſlave and ſubject

ſubject to others, Gen. 9, 26, 27

7 One, which is of a baſe minde, having meane or no gifts, being a man of no worth or reſpect for good qualities, Eccle. 10, 7. *I have ſeene Servants on horſes.*

8 One, of inferiour condition and low degree, Eccl. 10, verſe 7. *Princes walke as Servants.*

9 One, which ſerveth and miniſtreth to the Church in the duties of Charity, Rom. 16. 1.

☞ 10. One that addicteth himſelfe to ſerve and pleaſe the appetites of evill men, and to compoſe himſelfe wholy to their evill examples and beheſts, without regard of God or godlineſſe. 1 Cor. 7, 23.

11. One that bindeth himſelfe to ſerve another in all good and lawfull matters, and in thoſe which are alſo indifferent, not only with body but with the mind alſo. Eph. 6, 5, 6.*

Servant of Righteouſneſſe] One, who obeyeth God in doing righteous works commanded in his Law, Rom. 6, ver. 18. *Ye are made the ſervants of righteouſneſſe*, that is, yee live righteouſly. Such are called the Servants of God, to teach, that God is ſerved, when righteous workes are done and performed.

Servant of Servants] A moſt vile and perpetuall ſervant for ever enthralled to his brethren, Geneſ. 9, 25. See Exod. 26, 33. Ezra. 7. 12. Deuter. 10. 17.

Servant of ſinne] One, who of his owne accord, readily obeyeth the deſires and motions of ſinne, Rom. 6, 20. *For when yee were the Servants of ſin*, that is, when yee lived in ſinne, doing that willingly which it commanded.

A fellow Servant to one] To be a creature as well as hee, Rev. 19, 20. and 22. verſ. 9.

To Serve] To ſubmit our ſelves to obey ſuch who are Lords over us, and bought us with their money, Exod. 21, 6. *And he ſhall ſerve him for ever.* This is done willingly, or unwillingly.

2 To obey, and doe the revealed will of God, in the generall calling of a Chriſtian. Heb. 12, 28. *Let us have Grace, that we may Serve God.* This is our ſervice of God in reſpect of our common vocation, as wee are Chriſtians.

3 To be obedient unto God by doing readily and conſtantly the duety of ſome publique calling, to the honour of God, and the good of his people, Rom. 1, 9. *Whom I Serve in the Goſpell of his Sonne*, Acts 13, 36. *After hee had Served his time*, Mat. 20, 28. This is our ſervice of GOD, in reſpect of a particular

ticular function, 1 Chronicles 28,9.

4 To yeeld our ſelves unto God, by the inward obedience of the conſcience, witneſſed by the outward geſture of the body: in kneeling, bowing, lifting up eyes and hands to him, as to one that hath abſolute power over us, and knowledge of us. Math. 4,10. *Thou ſhalt worſhip the Lord thy GOD and him onely ſhalt thou Serve.* Exod. 20.5. *Thou ſhalt not bow downe to them, nor ſerve them.* This is our Religious Service of GOD, in his publique worſhip.

5 To ſticke unto, and to follow the true God, and his true worſhip, forſaking all ſtrange Gods, or ſtrange worſhip of the true God. Joſh. chap. 24, 15. *I and my houſe will ſerve the Lord.*

To Serve for a wife] With much patience, poverty, meekneſſe, and hard conditions to get him a wife, as *Iacob* did. Hoſea 12,12. Gen. 29,20. Gen. 31,40,41: Note this, that whereas men uſed of their ſubſtance to give dowries, Gene. 34,11, Exod. 22,7. *Iacob* out of his poverty having nothing to give, Geneſis 32,10, giveth his ſervice to his Vncle for a wife (which ſervice was hard to him) as *David* with perill of his life gave 100. foreskins of the Philiſtimes, in ſteed of a dowrie. 1 Sam. 18,23,25,27. This of *Iacob* may bee myſticall and applyed to Chriſt, whoſe Spouſe is beautifull, Cant. 4,1, 7. and made him to ſerve. See Eſay 43,24.

To ſerve the Lord] To doe all things according to the will of GOD, with an earneſt deſire therein to glorifie GOD, making his prayſe the utmoſt marke of our obedience to his word. Rom. chap. 12, ver. 11. *Serving the Lord.* If we ſtretch the ſence of this precept yet further, hereby to ſignifie unto us, that we ought to ſerve not men, but God: and that the Lord ruleth over great and ſmall, then we have a more full meaning.

Such as doe interprete the Words (*Serving the time*) intend not thereby, that as Neutrals and Temporizers, wee ſhould change our Religion and behaviour as times doe change, but either to watch the opportunities and ſeaſons of doing good things; or to obſerve what is fitteſt to be done, according to the circumſtance of time, fitting our ſelves thereunto, yet without turning from truth and honeſty, either to the right hand, or to the left: or to conſider how ſhort our time is, uſing this world, as if wee did not uſe it.

1 Cor-

1 Corinthians 7. chapter. Or patiently to beare adversities, at what time they befall us. But the first reading hath farre more Greeke Coppies, and authorities of more learned writers, old and new, to confirme and countenance it, as *Beza* and *Pareus* doe write upon the place.

To Serve at the Altar] To performe the whole Office of the Leviticall Priest, whereof Oblations or Sacrifices (being a chiefe part) are put for the whole, by a Synecdoche, 1 Cor. 9,13. *They which Serve or waite at the Altar, are partakers of the Altar.*

To Serve lusts] To obey wicked motions, by consenting unto them, or practising them, Titus, chapter 3. verse 3. *Serving divers Lusts and pleasures.*

To Serve our Neighbour] To apply our selves cheerefully and diligently, to doe him all the good we can, Gala. 5, 13. *Serve one another through love.*

To Serve Riches] To love Riches, obeying the covetous desire thereof, Math. 6,24. *Ye cannot Serve God and Riches.*

Service] Businesse, labour, and endeavour about the good and welfare of others, Romans 12,11. *Not slothfull to doe Service.*

2 Divine, religious worship given to Idoles, Gal. 4,8. *Yee did Service to them who are no Gods.* Heere is overthrowne that Popish distinction of *Latria* (a worship due to God alone) and *Doulia* (a worship peculiar to Saints:) seeing the worship of Idols, is heere called (*Doulia,*) which word is also elsewhere applied, to signifie the worship of God, Rom. 12,11. and eleven times in the Scriptures besides. *Latria* is attributed to God 19. times in the new Testament, & the Greeke Interpreters have given it nine times unto God in the old testament, *Doulia* 27. times, as Learned *Pareus* in his Lectures on the Romans, chap. 12,1. hath observed.

3 Subjection and obedience, such as Servants doe owe unto their bodily Maisters, Eph. 6,7. wherein Greeke the Word is (*Doulia.*)

4 Ministration of almes or releefe unto the poore Saints at Ierusalem, Rom. 15,31. compared with Rom. 15,25.

5 Divine, spirituall, and inward worship, by mortification of sinfull lusts, Rom. 12,1, *Service of God.*

Severity] The extreame rigour of God punishing his enemies precisely, even to the utmost, in most exact Iustice, Rom. 11, 21. *Severity on them that fell.*

Seven] fig. many times, Gen. 33. verſ. 3. and 1 Sam. 2,5. Pro. 26,25.

To ſet the Sockets] Exod. 40, 18. The ſtability of the Church and members thereof, grounded and ſtabliſhed by faith in Chriſt Eſay 33. 20. & 14,32. 1 Tim. 3, 15.

S. *H.*

Shadow] A coole place ſerving for bodily refreſhing, in time of great heate.

2 A refreſhing or comfort from God, after, or in ſome hot affliction or great danger, as the Shadow is comfortable to the Traveller in time of extreame heate, Pſal. 91,1. Thus is God a Shadow, in reſpect of his protection and deliverances. Eſay 25,4 and 4,6. Num. 14,9. Pſal. 109,31.

3 Such Inſtruments as God uſeth, to give comfort and refreſhing by, to troubled and afflicted perſons. Lamen. 4, 20. *Vnder his Shadow ſhall we be preſerved.* Thus good Kings, and godly Rulers are Shadowes.

☞ 4. This whole world, and the things thereof. Pſalm. 39. 6, and 73,20. Rom. 12, 2. 1 Cor. 7,31. 1 Ioh. 2,17. Being but as ſhadowes of heavenly and true happineſſe.

5. The life of man. Pſa. 102. 11. & 109. 23. & 144. 4. Eccles. 6. & 8. 12.*

A Shadow from Heate.] Gods protection of his people from violence and cruelty of their enemies, to be comfortable as a ſhadow is in time of drought and heat. Eſay 25,4.

The Shadow of death] Extreme ſpirituall affliction, thorough temptation and ſin. Pſal. 23,4. *Though I walke through the vall, of the ſhadow of death,* that is, the very eſtate of death.

It is a Metaphor, taken from the Sepulcher and ſuch as be buried, who have not the leaſt ſparkle of light; it noteth extreame calamitie both bodily and ſpirituall. See Eſay 9,2. Ezekiel 37, 12, Math. 4, 15.

2 Worldly troubles and calamities, through the cruelty of malicious enemies: Ier. 13, 16. *Whilſt you looke for life, he turnes it into the Shadow of death and darkeneſſe.*

3 Moſt ſecret naughtineſſe. Iob 12,22. Alſo feare and terror, Iob 24,17. and dreadfull darkeneſſe, Iob 10,21, 22.

The light and comfort of the Goſpell is ſpiritually oppoſed unto ſhadow of death. Mat. 4,16.

The Shadow of my roofe] Mine houſe, therein to take his reſt ſafely. Gen. 19,8. *Seeing they are come under the Shaddow of my Roofe.*

To ſhake Earth] To move men

men unto great admiration and aſtoniſhment, as it happened at the publiſhing of the Law. Heb. 12, 26. *Whoſe voyce then Shooke the Earth.* A Metonimie.

As the Shaking of an Olive Leafe] That but a few men ſhould be reſerved from the violence and fury of the enemy, even as when the Olive is beaten, but a few berries remaine, and ſcarce a cluſter of Grapes left at the inning of the vintage. Eſay 34, 13. *Shall be as the Shaking of the Olive, &c.*

To Shake Heaven and Earth] To move with admiration both men and Angels, as it came to paſſe at the publiſhing of the Goſpell, through the powerfull might of the Spirit. Heb. 12, 26. *I will Shake Earth and Heaven.* See 1 Peter 1, 12, Acts 2, 7. Metonimy.

2 To moove Heaven and Earth, and the Creatures therein, to execute and teſtifie the wrath and puniſhment Divine upon the Babylonians for their malice, pride, and cruelty. Eſay 13. 13. *I will ſhake the Heavens, &c.* The wrath that ſhould fall on them, is ſpecified and illuſtrated in verſe 14, 15. Fiercely purſued they ſhould be, and none (not the neereſt of kindred) ſhould reſcue them.

To be ſhaken in minde] To be toſſed and mooved too and fro, with thoughts of doubts, as a Ship with waves in a tempeſt, 2 Theſ. 2, 2. *That ye be not ſoone ſhaken in minde*; that is, from the faith of Chriſt which ye know in your minde.

Things Shaken, and not ſhaken] The whole Ceremoniall Law aboliſhed; and the eternall kingdome and Prieſthood of Chriſt. Hebrewes 12, verſe 27.

Shame] An affection which ſpringeth by reaſon of ſome ciuill diſhoneſty or filthineſſe, appearing in the countenance by bluſhing. Gen. 2. verſe laſt. and 3. *They were naked, and were without ſhame.* This is a Shame of face, or naturall ſhame; and it is either of feare that wee ſhould doe diſhoneſtly, or of griefe that we have done diſhoneſtly.

2 Trouble and pertubation of minde and Conſcience, being grieved and caſt downe at the remembrance of ſinne againſt God. Rom. 6, 21. This is ſhame of conſcience, which in wicked men is an evil affection, and part of the torment of Hell: but in the godly it is a good affection, a ſigne and fruit of their repentance. Ier. 31, 19. *Ephraim ſmote his thigh, and was aſhamed.* 1 Cor. 15, 34. 2 Theſ. 3, 14.

3 Making voide, or forgoing that we hope for, where-

of followeth ſhame. Rom.5.5. *Hope maketh not aſhamed*; that is, doth not deceive & fruſtrate us, ſo as we neede to be aſhamed.

4 Puniſhment or judgement from God, which makes the ſinner aſhamed. Ier.13,26. *That thy ſhame may appeare.*

Shamefaſtnes] A grace which well becommeth and beautifieth women, making them of a modeſt and reverent behavior, 1 Tim.2,9. *Deck themſelves with ſhamefaſtneſſe.*

In Shape as a man] A very true naturall man, Philip.2,7. *And was found in ſhape as a man*, that is, one who in truth had the nature of a man, like other men, ſaving for ſinne.

Shed] The plentifull largeneſſe, or aboundance of Gods grace powred on beleevers, Romanes 5, 6. Titus 3, verſe 6. *Which is ſhedde on us aboundantly.*

To Shave the haire] Not to cut all away, but to poll in a ſeemely ſort, Gen.41.14. It was a ſigne of ſorrow to let the haire grow.

Shekel] Weight: whence our word Skele or Skale to weigh with commeth: It is uſually put for a ſumme of money, and is in worth our Engliſh ſhilling if it be a common Shekell. The Shekell of the Sanctuary was in quantity two ſhilling: It weigh ed twenty Gerahs, and every Gerah twenty graines of barley by the Iewes Record, Exod.30 13. Exod.38,25,26. Gen.23.15, 16.

Sheepe] A Creature, ſo called, of a meeke and harme eſſe Nature, very profitable to the owner every way, both alive and dead, Iob 1, ver.3. *His ſubſtance was ſeven thouſand ſheepe.*

2 Such as be members of the viſible Church, profeſſing to follow Chriſt, Iohn 21, 16, 17. *Feede my Sheepe.* Theſe be Sheepe by profeſſion.

Faithfull Chriſtians, which not onely profeſſe Chriſt, but meekely and in truth ſubmit themſelves, both in their judgment and affections, to the doctrine of Chriſt their chiefe Paſtour, Iohn 10,27. *My Sheepe heare my voice, and I know them, and they follow me.* Sheepe by effectuall calling.

4 The elect Gentiles, not yet gathered into the fold of the viſible Church, Iohn 10,13. *I have other Sheepe that are not of this fold.* Sheepe of Gods purpoſe and election.

Note, the elect before their converſion reſemble ſheepe in their evil quality of ſtraying, & unaptnes to returne to the fold: but after their effectuall calling in three other good qualities, they are like ſheep: 1 in obedience: 2 in patience and meekeneſſe:

neſſe: 3 in fruitfulneſſe, Eſa. 53, 6, and 7. Iohn 20, 27.

5 A people innocent or harmeleſſe. 2 Sam. 24. 7. *Theſe Sheepe, what have they done?*

Sheepfold] A Fold wherein to keepe Sheepe ſafe from the wolfe, and other wilde beaſts.

2 The whole Catholike inviſible Church, conſiſting of beleeving Iewes and Gentiles, Iohn 10, 16. *That there may be one Shepheard, and one Sheepfold.*

Shepheard] See **Paſtor.**

To Shew] To declare ſomething by teaching and inſtruction of the ignorant unperfectly, Math. 16, 12. Acts 19 28. 1 Cor. 12, 21. Alſo to give a perfect ſight and viſion of a thing, as Iohn 14, 8, 9. *Shew us the Father* verſe 21. And I will ſhew mine own ſelfe unto you. 1 Tim. 6, 15. Heb. 8, 15.

2 To give, to impart, to communicate, to doe, as, *I will ſhew him how great things he ſhal ſuffer.* Acts 9, 16. This was by offering occaſions of trouble, and giving patience. *Aſcend or come up hither, and wee ill ſhew you a thing*; that is, wee will doe a thing. 1 Samuel 14, 12. *I will ſhew* (that is, give) *thee all my good*, Exodus 33, 19. *Who will ſhew* (communicate or impart) *any good unto us?* Pſal. 4, 6. *Thou haſt ſhewed* (that is, done) *unto thy people hard things*, Pſal. 59, 5. and 70, 20. and Iohn 5, 20. *And ſheweth him all things*, not by teaching him as an ignorant one (for he is the wiſedome of the Father, who made all by him) but by communicating to the Sonne (as eſſence and nature) ſo power and faculty to worke divine workes. Which Chriſt as Sonne received of his Father by eternall generation: as Mediator at his incarnation, God ſhed (as his love and heart) ſo his vertue and might into him.

3 To preſent and offer ſomething unto ones ſight and view. Mathew 4, 8. *And ſhewed him all the Kingdomes, &c.* Mat: 8, 4. Marke 14, 15. Iohn 2, 18. Iohn 10, 32. *Many good workes have I ſhewed you:* that is, done in your eyes. Iohn, chapter 2, verſe 24.

4 To evidence ſome hidden thing by outward tokens and works ordained for manifeſtation of a ſecret grace, ſeated in the heart and inviſible. Iames 2. 18, 3, 13.

Shield] An Inſtrument of warre, made for defence, to award and keepe off the blowes of an enemy; an artificiall Shield.

2 Faith, which is as a Shield, to beare off and beate backe the fierce temptations of Satan. Epheſians 6, 16. *Above all take*

the Shield of Faith. A ſpirituall Shield.

3 Divine defence and protection, Pſal. 18, verſe 2. *The Lord is my Shield.* An heavenly Shield.

4 Magiſtrates, being Inſtruments of ſafety and defence to good men, Pſal. 47, 9. *The ſhields of the world belong to God.* An earthly Shield.

Shiloh] Secundine, or afterbirth, which being peculiar unto women, noteth him to bee that ſeede of the woman, Gen. 3, 15. and Sonne of *Mary*, Luk. chapter 1. Geneſis, chapter 49; 10. *Till Shiloh come*: that is, Chriſt made of a woman, Gal. 4. verſe 4

Shiloh] The proſperer, the ſafe maker, Gen. 49, 10. The Hebrew hath an un-uſuall manner of writing, implying his ſonne and her ſonne, as a Propheſie that Chriſt ſhould be the ſonne of *Mary* the Virgin, of the linnage of *Iudah*. It is in Hebrew the ſecondine or afterbirth, to ſignifie that Chriſt did take our infirmities, & brought us peace and proſperity, even ſalvation.

Ship] Marriners and Merchaunts which tradique in Ships, Eſay chapter 23, verſe 14. *Howle yee Shippes of Tarſhis.*

2 The riches, ſtrength, and glory of Gods enemies, Pſalme 48, verſe 7. *Thou ſhalt breake the Shippes, &c*, Eſay chapt. 2, verſe 16.

Shipwracke] The loſſe, wracke, and overthrow of a Ship by tempeſt, or otherwiſe, Acts 27, 44

2 The loſſe or falling from that doctrine which once men did beleeve and profeſſe, 1 Timothy 1, 19. *Anã concerning faith have made Shipwrack.* Thou ſhalt breake the Ships of *Tarſhis.*

Shoes] That part of our cloathing with covers and defends our feete from ſtones, thornes, and other injuries which they are ſubject unto, Exod. 3. *Put off thy Shooes.*

2 The Goſpell of peace and attonement, which (being beleeved in) prepareth and armeth the feete, or the affections of a Chriſtian Soule, to goe through all difficulties of their way, being many and ſharpe, Canticles 7, verſ. 1. *How beautifull are thy goings with Shooes?* Epheſians, chap. 6, 15 *Your feete ſhod with the preparation of the Goſpel of peace.*

Putting off Shoes] Giving up ones right to another, Deut. 25. 9. Ruth 4. 7. Alſo it was a ſigne of mourning and humiliation. Ezek. 24, 14, 23. and conſequently of ſanctification before God, putting off uncleanneſſe, as the change of other gar-

garments signified, Exod. 35. and 19,10. Gen. 3,2.

To shut up in unbeleefe] To hold all men from their birth fast bound in the fetters of naturall blindnesse and infidelity (as it were in a close prison) till the mercy of God let them loose by an effectuall calling to Christ, Romanes 11,32. *Hee hath shut up all men in unbeleefe.* God doth not worke this by powring unbeleefe into any mans heart (then should he be author of sinne) nor by bare permission, onely suffering men to fall into unbeleefe, and to lye therein; neyther yet alone by convicting them of infidelity through the testimony of the Law, by which cometh the knowledge of unbeleefe and sinne: but as a just Iudge punishing their naturall blindenesse by giving them up unto Satan, to be carried head-long to greater actuall blindnesse and unbeleefe, as hee punished *Pharaoh, Achab*, the members of Anthichrist, the Iewes: Romanes, chapter 11, verse 8, 2. Thessal. 2. verse 11. Exod. 8,15, &c.

Shoulders] signif. strength, power and might to administer an Office Ecclesiasticall & Divine, Esay, chap. 9. verse 6. Or civill and humane, chap. 22. verse 21.

To shut up the Kingdom of Heaven.] To keepe men from hearing and receiving the word preached, wherby the doore of the Kingdome of Heaven is set open unto us, Mathew, chapter 23. verse. 13. *Because you shut up the Kingdome of Heaven before men.*

To shut up the words] To confirme the words to the godly alone, hiding them from others, Dan. 8,26. and 12,4. and Esay 8,16. That is, locke them up and keep as under seale close the doctrine from Gods enemies, and reveale it to the beleevers,

S. I.

Sicke] One that lacks bodily health, either in whole or in part, Luke 9,1,2. *His sicke Servant*, Philip. 2, 27. *Hee was Sicke neere to death.*

Sinners which doe feele their sinnes with greefe, and desire of a remedy from Christ, Math. 9,12. *The whole need not the Physition, but the Sicke*, verse 13. *For I am not come to call the righteous, but the Sinners to repentance.*

Sickenesse] Ill disposition of the body, Ioh. 11,4. *This Sicknesse is not to death.*

2 The infirmities of the soule, Math. 8,27. *He bare our Sicknesses.*

☞ 3. Paines and punishments of Christ equivalent and answerable to the sinne which we had committed, and to the sickneſſe, or miseries which we deserved, and without his sufferings our selves had suffered. For it must be held that Christ having no inherent sin of his owne, but the imputed sinne of others, he had no maner of bodily disease or hurt as naturall, but onely that which was forced on him, as wounds, stripes and death. Math. 8, 17. See this Interpretation confirmed, *Esay* 53. 4, 5, 6. See Infirmity. Or we may say, it signifieth Christs care of curing our sicknes and sin, by his suffering and satisfying for us.*

To Sift as Wheate] By temptations to assault and exagitate, endevouring by malicious diligence and subtlety to shake faith out of the heart (as wheate out of a Syve) that nothing may remain but the bran of unbeleefe and wickedneſſe, Luke 22, 31. *Satan hath desired to Sift (or winnow you.)* GOD doth Sift & winnow, to purge and cleanse the heart (as a good husbandman the Corne,) but Satan doth it to destroy and to tread the Corne under foot, like ravening fowles and vultures. Thus in one act Satan is uniust, and God most just, because they had not one end.

In the Sight of God] See before God.

Out of his Sight] From before his eyes. Genesis 23, 4. Death so defaceth all earthly things, as the most lovely things become loathsome.

Signe] Some outward sensible thing, whereby some other thing is brought to minde. Mathew 16, 1, 2, 3, 4. *Desiring him to shew them a Sign from Heaven. Can ye not discerne the Signes of the time?* Genesis 9, 13. *It shall be for a Signe.* These be either naturall or civill Signes.

2 Some strange miraculous worke, which (as a Signe) sheweth foorth Christs divine power. Marke 16, 20. *He confirmed the word with Miracles and Signes.* These be myraculous Signes. Esay 7, 11, 2 Thes. 2, 9.

3 A Sacramentall token, to witnesse the Covenant of free Salvation by Christ. Rom. 4, 11. *The Signe of Circumcision.* Gen 17, 11. This is a mysticall Signe.

4 Some outward declaration of Gods mercy or judgment, 1 Cor. 14, 22. *Strange tongues are for a Signe.*

To binde as a Signe] To have a thing alwayes in Sight, or ready in our remembrance. Exod. 13, 9. Deut. 6, 8. *Binde them as a Signe to thy hand.*

To give a Signe] To foretell a Signe which ſhould afterward come to paſſe, Deut.13. 1,2.

To make one a Signet] To have one alwayes before him on his hand, and in his eye (as a Signet) to care for him, and delightfully to reſt in him, as God doth in Chriſt and all his people. Hag.2,24. *I will make thee for a Signet.*

Silence] Quietneſſe, ſubmiſſion, or ſubjection, rebellious affections being tamed and ſubdued, Pſal.62, 1. *My ſoule keepes Silence.* See Pſal.4, 4. By Silence and ſtilneſſe is often meant in Scripture, a modeſt quietneſſe of the minde, troublous affections being alaid, as Pſal 131,2. and Lament.3,26. 1 Tim.2,11,

2 A cutting off, or deſtruction. Pſalm.31,17. and 49,12. *Man is like to beaſts, which are ſilenced*; ſo it is read in the originall, by judgement of the learned; for the Hebrew word ſignifies Silence or ſtilnes, not onely in voyce, but in motion, as the Sunne was ſtill and ſilent when it mooved not, Ioſh. 10, 12,13. And people deſtroyed, are ſaid to be ſilenced. Eſa.15,1. Alſo the Grave or Death, is called Silence. Pſalme 115, 17. And things without life, are in the Hebrew phraſe, Dumb, or Silent. Hab.2,19.

Silver] A precious Mettall, whereof money uſeth to be made.

2 The cheefeſt and choiſeſt perſons in a Kingdome, as Princes, Rulers, and Prieſts. Eſay 1,22,23. *Thy Silver is turned into droſſe, thy Princes are rebellious.*

Not to regard Silver] Neither to crave it of the Babylonians, nor to receive it being offered by them as a ranſome for their life, but to kill all they met with. Eſay 13,17. *They ſhal not regard Silver, &c.*

Simple] One endowed with a very meane and ſlender wit and capacity. Pro.9,16. *Who ſo is Simple, let him come hither, and he that is deſtitute of wiſedome, &c.* Pſal.19,7. *Giveth wiſedome to the ſimple.*

It ſignifies not onely ſuch as be fooliſh and vnwiſe, as all men naturally be, but ſuch as ſee and acknowledge the ſame, and be ready to ſubmit unto the word, as the elect doe at their converſion. 1 Corinthians 3,18.

Alſo Simple ſignif. fooliſh ignorant perſons, being without any mixture of grace or heavenly wiſedome in them. Pro.1,22.

One that hath a plaine heart, void of wiles & wrinkles, having not the wit & skill to contrive any miſchiefe or harme to others

others. Rom. 16, 19. *As concerning evill, be simple.*

This word (*Simple*) in the Hebrew meaneth, one that is easily perswaded or enticed, one credulous and light of beliefe. Pro. 14, 15. Consequently it is used for (unskilfull) and applied sometime to evill persons, Pro. 9, 6. and 21, 3. Sometime to the good, as Psal. 116, 6. The Greek often doth translate it a babe, and so Christ calleth such. Mat. 11, 25.

Similitude] Likenesse, when one thing is declared by another like it: as Mathew 20, verse 1.

2 Forme, together with truth of the thing. Romans 8, 2. *Made in the similitude of sinfull flesh.* Here is meant a true humane Nature, made unto the forme of our Nature.

Simplicity] These foure things: first, faithfulnesse without deceit, not coosening the needy; secondly, humility without pride, not seeking our own prayse. Thirdly, gentlenesse without fiercenesse, not giving the poore ill language. Fourthly, uprightnesse without respect of persons, not preferring one before another, where necessity is equall. Rom. 12, 8. *Let him give with simplicity.* This word is here set against fraud, covetousnesse, morosity, vain-glory, malignity, partiality, and curiosity, by fishing and examining the poore too narrowly, seeking pretences and excuses, as if they had no neede.

Sincere] That which is pure, and without mixture. See **Pure.**

Sincere faith] Vnfained faith which is without mixture of Hypocrisie. 1 Tim. 1, 4, 5. *Pure heart, good Conscience, Sincere faith vnfained.*

Sincere milke] The Doctrine of the word, as it is unmixed with errors, traditions, and heresies. 1 Pet. 2, 1. *Desire the sincere Milke of the word*; that is, such as there is no deceit in it.

Not Sincerely] Without a sincere and pure minde, though the matter of their doctrine were pure. Phil. 1, 16.

Sincerity] Truth or uprightnesse, without counterfeiting. 1 Cor. 5, 8. *Keepe the Feast of unleavened bread with Sincerity,* 1 Cor. 16. verse last.

2 Immortality, incorruption, or life eternall. Eph. 6, 24.

Single life] An unmarried life, or life of such as live out of marriage; which none stand bound to doe, unlesse they can forbeare by speciall guift. 1 Cor. 7.

Single] True, or without guile; it is the same with Sincere.

Singular]

Singular] That which is not common and ordinary, but peculiar and proper to a godly person. Mat. 5,47. *What singular thing doe yee?* Here it is taken in good part: but in the evill part, it is put for one conceited and peevish, bent to his owne way and will, without reason.

2 That which is excellent and precious. 1 Thes. 5,13. *That ye have them in singular love for their worke sake.*

To Sing as an Harlot] That the Merchants of *Tyre*, should with faire speeches, and praise of their Merchandize and ware draw another to bargaine with and buy of them, as harlots for their lucre do entice with their pleasant songs, yong men to come in to them. Esay chapter 23,15.

Sinne] The transgression of Gods Law. 1 Iohn 3,4. *Sinne is the transgression of the Law.* The word in Hebrew which is translated sinne, signifieth properly misdoing, or missing of the marke or way: as in Iudges 20, 16. *Men could sling stones at an haires breadth, and not sinne*, that is, not misse. Also Pro. 19.2 *Hee that is hastie with his Foote sinneth*, that is, misseth, or swerveth. In Religion Gods Law is our marke or way, from which when we swerve, wee Sinne: therefore sinne is defined to be transgression of the Law, or unlawfulnesse. 1 Iohn 3,4.

2 The guilt of sinne, making us subject unto, and worthy of punishment. Romans 5. verse 12. *By one Man sinne entred into the World, in whom al have sinned.*

3 The punishment due to sin, Gen. 4,7,13. *Sinne lyeth at the doore*: and *my sin is greater than I can beare*, verse 13. Esay 24, 20, 1 Pet. 2,24.

4 Both guilt and punishment. Gen. 26,10. *Thou shouldst have brought sinne upon us.* Psalme 32, verse 1. *Blessed is the Man whose sinne is covered.* Mat. 9,2.

5 Originall corruption, or the pravity and naughtinesse of our corrupt nature, being prone to all evill. Romans 6, 11,12. *Let not sinne raigne.* Rom. 7, 8. And so throughout that chapter, Psalme 51,5. Rom. 3, 9,23.

6 Actuall Sinne, when evill thoughts are consented unto, and performed in outward deedes. Iames 1,15. *Lust when it hath conceived, bringeth forth sinne.*

7 Any sinfull act or deede. Rom. 5,12. *By sinne death entered.* Also false doctrine, or error in doctrine. Iohn 8,46. by a **Synecdoche**.

8 A continuall course of sinning,

ning, or a constant service of sinne. Rom. 5, 15. Rom.6,15. *Shall wee sinne, that grace may abound?* Also Rom.6,1. *Shall we continue in sinne?*

9 A Sacrifice offered, to make attonement for sinne. 2 Cor.5. 21. *Hee hath made him to be sinne for us.* Exodus, chapter 29, 14. Exod.30,10. Psal.40,6. and often elsewhere, it signifieth unbeliefe, as the Mother-sinne. Iohn 16,19.

10 It signif. false doctrine. Iohn 8. verse 46.

☞ 10. Infidelity, the roote of sin: and therfore sin. Ioh.16,9.

11. Errour, untruth, falsity, Ioh.8.46.

12. A Sinne extraordinarily great, or made greater by circumstance. Ioh.15,22,24. or a greater measure of sin. Iam.4, 17.

13. The remission of sinne. Rom.5,16.

14. A bribe or gift given by a wicked people to buy out the punishment of sin. Hos.4.3.*

Not to have Sinne] Not to have so great a Sin, as contempt of Christ & his Doctrine. Ioh. 15,22, *Not have had sinne.*

To loose Sins] To assure a repentant sinner of forgivenesse by applying the promises of mercy in the publicke Ministry. Mathew 16,19. *Whatsoever thou shalt loose, &c.* The Papists doe build their indulgences upon this loosing, and their tyranny on binding.

Sinne to lye at the Doore.] Three things. First, that his sin how closely soever done, yet should be made manifest, as things which lye before the doore, where all men goe in and out.

2 Secondly, that howsoever his conscience might sleep and be quiet after his bloudy sinne, yet as a sleeping dog lying at the doore, being awaked by such as tread on him, doth bite and vexe, so should horror and biting of conscience continually molest him.

3 Thirdly, that the punishment of his murthering sinne should be ready at hand to take hold of him, so as hee should not escape, though his paine for a time were deferred. The paine due to Hypocrites, is like a Ban-dog at the doore, which is easily irritated and provoked to flye in a mans face, and to teare his flesh; so the destruction of sinners shall quickly and certainely arrest and seize on them. Gen.4,7. *Sinne lyeth at the doore.*

Sinne to death] The blasphemy of the holy Spirit, which is capitall, without all recovety. 1 Ioh.chap.5. verse 16. *There is a sinne to death, for which yee shall not pray.* See **Blasphemie.**

Note.

Note. Sinne to death, is not a ſinne which is committed in the houre of death, but which undoubtedly bringeth death: like to the phraſe, Numb. 18, 22. but that which *Moſes* ſpeaketh of, is a bodily death; in S. *Iohn*, is caried to the death of the ſoule, and that which is eternall.

To Sinne] To breake or tranſgreſſe ſome Commandements of God. 1 Iohn 1, 8, 9, 10. Alſo to offend publiquely, 1 Tim 5, 20.

3 To follow ſin with pleaſure, not ſtudying to live holily. 1 Iohn 2, 1. *That yee Sinne not.*

To commit Sinne] Willingly, with the whole will, to fulfill the deſires of luſt and ſinne, 1 Ioh. 3, 8. *He that committeth ſinne of the Divell.*

To continue in ſinne, to live in ſinne, to commit ſinne, and to ſinne (ſometime) to ſerue ſinne, to obey ſinne, be *Synonima* or of one ſignification and force, being ſpoken of unregenerate impenitent ſinners, who in all things be ruled by their owne ſinfull motions, though not without the checke of conſcience and reaſon; yet without any godly ſorrow, or hatred of their Sinnes.

To Sinne no more] To increaſe our care and endeavour againſt our ſins, that the force of them may be weakned, and their number leſſened, and occaſions avoided. Iohn 5, 14. *Goe and Sinne no more*, that is, reſiſt and ſtrive againſt thy ſins, that they be not ſuch, nor ſo many as have beene: it is a comparative ſpeech.

To deſtroy ſinne] To beat and keepe downe the power of ſin, that it reigne not. Rom. 6, 6. *That the body of Sinne might be deſtroyed.*

2 To teach, that elect perſons juſtified by Faith, are ſanctified by the Spirit to be able to kill the rage of ſinne, as they are freed from guilt and puniſhment of it. Galathians 2, 18. *If I build againe the things* (that is Sinnes) *which I have deſtroyed.* To builde Sinne, is to teach that grace hath abounded, that men may live in ſin: to deſtroy ſinne, is quite contrary, to teach, that ſuch as are juſtified by grace, may not ſerve ſinne.

Not to Sin] To endevor the cleanſing our ſelves from ſinne, following holines of life. 1 Ioh. 3, 6. *Sinneth not.*

To walke in Sinne] To live ſecurely in a ſinfull courſe. Eph. 2, 2.

To Sinne againſt one] To give him occaſion of ſinne by our evill example, in word, or deede. Mat. 18, 15. *If thy brother Sinne, or treſpaſſe againſt thee.*

To

To have cloake for Sinne] To have ſomthing to pleade for excuſe, Iohn 15,22.

No Sinne] No ſuch great Sinne.

Sinner] Every man, being ſubject to Sinne, and to the tranſgreſſion of the Law. Luke 18,13. *God be merciſull unto mee a Sinner.* Thus all men be ſinners. Rom. 5,8. *When wee were Sinners.*

2 The Gentiles, which be ſtrangers from the Covenant of God. Galathians 2, verſe 15. *And not ſinners of the Gentiles.* Thus Heathens onely be Sinners. In this reſpect, they which be borne of God, be ſaid not to Sinne. 1 Iohn 3, verſe 9.

3 One that liveth in ſinne, and maketh a trade of ſinning, having Sinne reigning and raging in him. Iohn 9,31. *GOD heareth not Sinners,* Mathew 11, 19. Pſalme 51,13. Pſalme 1,1. *That ſtandeth not in the way of Sinners.* Romans 5,7,8. Thus wicked men onely are ſinners. Which name is uſually given to ſuch as be given to ſinne, and have the courſe of their life ſinfull, therefore *Salomon* oppoſeth good men and Sinners. Eccleſ. 9,2.

4 One wounded with a ſence and feeling of Sinne, hungring after Gods mercies in Chriſt. Mathew chapter 9. verſ. 13. *I came to call ſinners to Repentance.* Thus the godly be Sinners.

To be a Sinner to one] To be guilty as a violator of his faith and promiſe, and to be puniſhed accordingly, Gen. 43.9.

☞ **The cauſes of Sinne**] God is no way to be reckoned among the Cauſes of ſinne, he is cauſa defectiva or rather negative, *non effectiva peccati* or rather *defectus Dei in nobis, eſt cauſa effectus mali in nobis.*

The cauſes of ſinne 1. Without us are reduced to 3. The devill, the world, and the fleſh.

2. Within us, (which is reducible to the Fleſh) there are 3. ingenerall.

1. Ignorance. 2. Infirmity. 3. Evill will; or as *Ariſtotle* hath it. 1. *Ignorantia.* 2. *Paſſio vel infirmitas.* 3. *Electio ſeu deliberatio. Vel.* 1. *non noſſe.* 2. *non poſſe.* 3. *non velle bonum: quæ* 3. *privative ſunt. Poſitivæ vero ſunt cauſæ externi peccati hæc* 3. *interna.* 1. *cogitare malum.* 2. *velle.* 3. *poſſe.*

Sinners of the Gentiles.] Such as from their progenitors and birth were ſtrangers from God his Covenant, being not borne of Gods people, but of Aliens from the Commonwealth (or Church) of *Iſrael*: as all the Gentiles were before the Reſurrection of our Lord: Otherwiſe, even the Iewes were

were borne in Sinne, and by Nature the children of Gods wrath, as well as others, Galat. 2. verse 15. *Not sinners of the Gentiles.*

Sinners in the sight of the Lord] Such as sinne openly, declaring their sinnes impudently, without any reverence of divine Majesty, or of men in earth. Genes. 23. 13. *They were great Sinners in the sight of the Lord.* Thus *Tremellius* reads it. See Genes. 6, 11. *Corrupt in the sight of God*, that is, impudent offenders.

Sinfull Nation] A people addicted and given to sinne, daily sinning out of an habit, (not in some few acts) whereby they are wholly disposed to sinne, and can doe nothing but sinne, Isaiah 1, 4. *Ah sinfull nation.*

Sion, or Mount Sion] An hill in the Citty of Ierusalem, whereupon the Temple was built. Earthly Syon, as a Type and Figure of another Syon, Psalme 125, 1. Syon, was the name of an high mountaine in Ierusalem, on the top whereof, was a strong Forte, which the Heathen Iebusites kept by force from *Israel* until *Davids* dayes, Ioshua 15 63. 2 Samuel 5, 6, 7. but hee tooke it from them, fortified, and called it *Davids* Citie, 1 Chronicles 11, 4, 5, 7. Neere unto this was Mount *Moriah*, whereon *Salomon* did build the Temple, 2 Chr. 3, 1. whereupon Ierusalem was called the holy City, Nehe. 1, 18. Es. 51, 1. and 48, 2. Mat, 4, 5. and Syon is named the Lords holy mountaine which he loved, and where hee would dwell, and from which the Law should come foorth; therefore was it a figure of Christ his Church, Ioel 3, 17. Psal. 78, 60. Esay 2, 3. Psal. 132. 13, 14.

2 The visible Church of God heere on earth, Psal. 51, 20. *Be favourable to Syon*, and 129, 5. *As many as beare ill will to Syon.* Before the comming of Christ, the visible Church was onely among the Iewes, and was signified by Syon, as the most excellent place: where the Israelitish Church did use to assemble to worship GOD, Esay 39, 20.

3 The Celestiall Citie, heavenly Syon, most excellent for glory, and permanent for stablenesse, like to a Mountaine which is high and firme, Rev. 14, 1.

4 The company of beleevers heere on earth, of what Countrey soever, Ioel 2. ver. 22.

Daughter of Sion] The Church which was wont to bee assembled in the Temple built upon Mount Syon, Iohn 12, 15.

2 The

2 The women which dwelt in Ieruſalem, where Mount Syon was ſeated, whether ſingle or married, Eſay. 3, verſe 16.

Sir] A terme of reverence given to Teachers and men of authority and wealth, Iohn 12, 21. *Sir, we would faine ſee Ieſus.* Thus *Sarah* called *Abraham*, Sir, or Lord, 1 Pet. 3,5.

Sirtes] Perillous places in the Sea, like unto whirl-pools, Acts 27, 17 *Fearing leſt they ſhould have fallen into Syrtes.*

Syria] In Scripture is derived from Aram, and Aſſiria from Aſhur, Gen. 10.

Siſter] A Daughter of the ſame father; ſo was *Marie* to *Martha* and *Lazarus*, Iohn 11, 1. *And her Siſter Martha.* A Siſter by nature.

Note. See Gen. 26,7. A Siſter ſig: a neece, as nephew is meant by a brother. See Gen. 13,8, & Gen. 20,2,12, ſhe was not *Abrahams* naturall Siſter, nor of halfe blood as ſome doe thinke, but his brother *Harans* daughter, ſiſter unto *Lot*, called alſo *Iſcah*, Siſter unto *Milcah*, Gen. 11,29.

2 A Kinſwoman; ſo was *Sarah* to *Abraham*, Gen. 12,10. *Say thou art my Siſter.* Alſo Math. 13,56. *His Siſters, are they not with us?* A Siſter by affinity and conſanguinity.

3 Every true Chriſtian that doth the will of God, Math. chapter 12. verſe 50. *Hee that doth the will of my Father, is my Brother and Siſter.* A Siſter by profeſſion, 1 Cor. 9. verſe 5. One of the ſame religion.

4 Any thing that is deere unto us, and to which wee are neerely joyned in love and affection, Proverb. 7,4. *Say unto wiſedome, thou art my Siſter.* A Siſter by affection of love.

5 The Church, to be gathered out of the Gentiles, Cant. 8,8. *Wee have a little Siſter.* A Siſter by ſpirituall union with Chriſt.

Not to take a wife to her Siſter] Not to take one wife to another, or not to have at once two wives. This ſentence condemneth *Bigamie* and *Poligamie*, having two or more wives together, Levit. chap. 18 verſe. 18. *Neither ſhalt thou take a wife to her ſiſter to vexe her:* that it is the true meaning of theſe words, (as I have rendred it) may appeare by theſe following reaſons: firſt, becauſe marriage with our wives Siſter is by proportion forbid in verſe 16. of this chapter. Secondly, to wreſt the reaſons added here unto any purpoſe ſave monogamy or having one woman for wife at once, were violence to the Text. Thirdly becauſe elſewhere in ſome other place the ſecond wife (when

(when the first was living, is termed a vexer or provoker, (*angens seu æmula.*) 1 Sam. 1,6. Fourthly, if having of more wives than one at one, bee not prohibited in this Text, it should bee no where in Scripture forbid, save to the King. Deuter. 17,16. Lastly, Christ. Math. 19,5. *Paul*, 1 Cor. 6,16. and 7,1. Also Malachy 2, verse 15. And *Chalde* paraphrast on Ruth, chap. 4. verse 6. be most faithfull Interpretors of this Law.

A Sister a woman] A Sister a wife. 1 Cor. 9,5. The word Woman being placed after a Sister (as it is in all Greeke copies and Syrian paraphrast) must signif. a wife, or else there were in the Apostles speech an absurdity.

To Sit] To rest after labour. Iohn 4,6. *Iesus being weary, sate thus upon the Well.*

2 To have Dominion and Rule (whereof sitting is a Token.) Math. 19,28. *And Sit upon Seats, and judge the twelve Tribes of Israel.* Revelation 20. 4.

Sitnah] Hatred, spitefulnesse, as *Azek*, in the former verse signifies contention or strife, Genesis 26, verse 20. Of this word the Divell hath his name Satan.

To Sit in the dust] To fall from high estate and degree, to the lowest and poorest condition. Esay 47.1. *Come downe and Sit in the dust.*

To Sit in heavenly places.] To possesse heaven in Christ our head, and by hope to looke to possesse it in their owne persons. Eph. 2,6. *And hath made us Sit in heavenly places.*

2 To be a co-partner and fellow of Gods soveraignty and power. Ephes. 1.20.

To Sit at the right hand of God] To partake with God, in the fulnesse of his glory, Majesty and Rule, over all Creatures, as Christ onely doeth. Psal. 110,1. Eph. 1,20. *And set him at his right hand in heavenly places.*

Christ as touching his divine essence and majesty is in Heaven, but not locally shut up and enclosed there, onely because it is there most eminent and apparant: whereas his humanity is in heaven, as in the proper place, so as hee is not here in earth; else were his body an imaginary, and no true body, (which still holdeth naturall properties, though it have cast off naturall infirmities) and then his ascension were a fiction, and no true and reall action.

2 To have part in the blessednesse and glory of heaven, with God, by his free mercy. Math. 20,23. *To sit on my right hand shall be given, &c.* Mathew

25, verſe 32. *To them on the right hand.*

3 To continue, dwell, abide. Pſalme 2,4. and 132, 14. 101,6,7.

4 To company and have familiarity with one. Pſalme 26, 4,5.

To Sit in the Temple of God] To rule and command in the Conſcience or the Church, where God alone ought to ſit as chiefe Ruler. 2 Theſ. 2, 4. *He ſits as God in the Temple of God.*

Sixe troubles] Sundry and many afflictions, from all which God will deliver the upright man. Iob 5,19. *He ſhall deliver thee in ſixe troubles.*

S. *L.*

Slacke] One, that lingereth and puts off to doe a thing beyond the appointed and due time. 2 Pet. 3,9. *God is not ſlacke*; that is, he is not one that neglecteth his ſeaſon, to come later than he ſhould. God is not ſuch a Slacke one.

To Slander] To raiſe and give out an evill report of others, to their reproach. Pſal. 15, 3. *Hee that Slandereth not with his tongue.* Pſal. 50,20. One may ſlander his neighbour, in ſpeaking the truth of him, if it be done with a minde to diſgrace and hurt his name, by diſcovering his faults.

To Slay a ſlaughter, or to kill beaſts] Either to offer ſacrifices or to make a feaſt, which is the generall meaning of this phraſe, as Gen. 31, 54. 1 Kings 1,9. Numb 22,40

Sleepe] The binding of the ſences, to give the body reſt after labour. Eſter 6,1. *His ſleepe went from him.* Pſal. 3,5. *I ſlept, and roſe againe.* Pſal. 4,8. This is Naturall Sleepe, which is the reſt of the body in the bed.

2 Sinne, ruling and overruling in mens hearts, which makes the ſoule ſecure and ſenceleſſe of God, as if it were aſleepe. Rom. 13,11. *It is now time we ſhould ariſe from Sleepe.* Epheſ. 5,14. *Awake thou that Sleepeſt.* This is ſpirituall ſleepe, which is the reſt of the ſoule in ſinne.

3 Negligence and careleſneſſe, more or leſſe. Mat. 13.35. *While men ſlept.* Mathew. 25,5. *While they Slept.* This is alſo the Sleepe of the Chriſtian ſoule, overtaken with ſome ſecurity, thorough abundance of peace and pleaſures. It is a ſleepe of eaſe, ſecuritie, and proſperitie.

4 Death, or diſſolution of the ſoule from the body. Dan. 12,2. Acts 7, 60. and 13, 36. John. 11,11,14. 1 Cor. 11,30. 1 Theſ. 4,14. *And ſome Sleepe.* This is mortall ſleepe, the reſt of

of the body in the grave. It ſignifies quietneſſe and reſt of minde, voide of carking care. Pſal. 127,2.

To Sleepe] To reſt; Secondly, to ſinne and live ſecurely. Thirdly, to dye. Thus men Sleepe, as before is ſhewed.

2 To be ſlow, and put off long to helpe one out of trouble. Pſalme 44,23. *Why ſleepeſt thou, O Lord?* Thus God is ſaid to ſleepe.

Sleight of men] The cunning and craftineſſe of corrupt Teachers and heretiques, like unto that ſleight and cogging whereby Dice-players uſe to deceive ſuch as they play withall. Epheſ. 4,14. *By the Sleight of men*, M. *Beza* judgeth, that the Apoſtle heere doeth borrow his ſpeech from Gameſters and Dice-players, yet hee referreth it unto the uncertaine caſes, whereby both falſe Teachers, and their followers are unconſtantly toſſed, finding no ſtay for their minde to reſt on: like boats toſſed up and down with waves, and like to the uncertaine caſts at Dice, and doubtfull event of Dice players, who are ever unſure what chance they ſhall have, or what will be the iſſue of their game; even ſo unſtable and reſtleſſe are falſe Teachers.

To Slip] To faile in ſome duetie towards GOD, or our Neighbour, or our ſelfe. Pſalme 73, verſe 2. *My foote had wel-nie ſlipt.*

Slow to anger] One loath to puniſh, deferring his vengeance. Pſalme 103,8. *The Lord is Slow to anger.*

Sluggard] One that is idle, loving eaſe and bodily reſt. Proverbs chap. 6, verſe 6. *Goe to the Piſmire, O Sluggard.*

2 One that is careleſſe and negligent in the dueties of godlineſſe. Prov. 23, 13. *The Sluggard ſaith there is a Lyon in the way.*

S. *M.*

To create Clouds & Smoke] To raiſe up unlooked for helps and aydes for defence of his owne people in *Babylon*, as ſometime he did protect them in the wilderneſſe, by a clowd in the day, and fire in the night. Eſay 4,5. *The Lord will create a Cloud, &c.* See Exodus 13,21 and chapter 14, verſe 19, 24. Gods protection whereby he defendeth his owne in affliction and dangers, is elegantly ſet forth by many Metaphors, of Clowde, Smoake, flaming fire, ſhadow, place of refuge, covering, Eſay 4, 5. 6. by Tower, Buckler, Shielde, Fortreſſe, Horne, &c. Pſal. 18,

1,2. and Pſal. 144,1,2, by ſuch heaping up of words, the ali-ſufficiency of Gods protection is ſignified.

Two Smoaking firebrands] The two Kings, one of Syria, the other of Iſrael, ſo called, becauſe Fire-brands quickely are put out, and can doe no great hurt; ſo the anger of theſe two Kings againſt Iudah ſhould bee vaine and ſhort. Eſay 7, verſe 4. *Feare not the two tailes of theſe Smoaking Fire-brands.*

To Smell] To accept and take favourably. Geneſ. 8. verſe 23. *GOD ſmelled a ſavour of Reſt.*

To Smite] To ſtrike one with the hand, or with a Rod. Mathew 26, 27. *They Smote him with a Rod.* And to Chaſtiſe, Ieremy 5,3. Eſay 5, verſe 25.

2 To witneſſe ſoule-griefe and ſorrow for ſinne. Ieremie 31,19. *And Ephraim Smote his Thigh.*

3 To kill. Gen. 32,11. *Leſt he will come to Smite me.* Gen. 14,5,17. and Exod. 2,12, It ſignifieth to oppreſſe tyrant-like Eſay 10,20,4.

To Smite with blindneſſe] To ſtrike and plague men with darkeneſſe, not of bodily eyes onely, but of minde, ſo troubling their wits, and dazeling their ſight. Gene. 19,11. *And hee Smote them with blindeneſſe.*

Smoake] The reeke and vapour ariſing out of the fire, being hurtfull unto the eyes, and ſodainly vaniſhing to nothing.

2 The unſtable and vaniſhing condition of the Wicked. Pſalme 37,20, *Even with the Smoake ſhall they conſume away.*

3 A ſloathfull Meſſenger, who is as irkeſome and grievous to him that ſendeth him, as Smoake is to the eye. Prov. 10,26. *As Smoake to the eyes, ſo is a Sloathfull man to him that ſends him.* Alſo a mighty King, *Ezekiah*, bitter as Smoake. Eſa. 14, 31.

4 The hot and fierie anger of God, againſt the Wicked. Pſal. 18, 8. *Smoake went out at his Noſethrils.* Eſay 6, 4. *Filled with Smoake;* that is, the great wrath of God was abundantly declared.

5 A viſible ſigne and Token of Gods preſence. Eſay 4, verſe 5. *A Cloud and Smoake by day.*

S. N.

Snare] A Ginne or Trap, to catch ſomething in privily.

2 Some ſecret aſſault of an enemy. Pſalme 91,3. *From the Snare*

Snare of the hunter.

3 Sinfull temptations of Satan and worldly luſts, wherein ſinners are intrapt and held faſt, as birds in a ſnare, 1 Timothie 6, 9, *They that will be rich fall into temptations and Snares.* 2 Timothy 2, 26. *And come out of the ſnare of the divell.* Alſo reproachfull words, 1 Timothy 3, 7.

4 Worldly riches and pleaſures, which to the wicked, (thorough their owne fault) proove Snares, by Gods juſt judgement. Pſalme 69, 22, *Let their Table bee made a Snare.*

5 The hurt and ruine which commeth from Chriſt, to ſuch as doe not beleeve his promiſes. Eſay chap. 8, verſe 14, and 15.

☞ 6 Some ſecret and unexpected judgement of God on the wicked, which they ſhall not prevent by wit, nor breake by ſtrength, nor eſcape by flight. Ezech. 12, verſe 13, Pſalme 11, 6. Hoſea chapter 7, verſe 12.

7 The day of judgement generall, which ſhall be ſecret, ſodaine, ſure. Luke chapter 21, verſe 35.*

Feare, Pit, and Snare.] All manner of evills, fearefull, and dangerous, the feare thereof is worſe than the things feared: ſodaine and unlooked for miſchiefe, as the falling into a pit, whereof one is not aware: and ſuch calamities out of which a man ſhall not eſcape, as there is no getting out of a ſnare. Eſay chap. 24, verſe 17. *Feare, and the Pit, and the Snare are upon thee, &c.*

S. *O.*

So] In ſuch ſort, or ſuch wiſe. Mat. 20, 26. *But it ſhall not be So among you,* that is, not in ſuch ſort and faſhion, as it is with earthly Princes.

2 Likeneſſe, or unlikeneſſe, when it is a note of compariſon, Luke 17, 26. *So ſhall it be in the dayes of the Sonne of man.*

3 A condition to be performed. Rom. 8, 18. *If ſo be ye ſuffer with him,*

Sobriety] A power or gift, enabling men to uſe moderately all lawfull pleaſures of this life, and to refraine from all unlawfull. Titus 2, 22. *To live Soberly, juſtly, and godly.* 1 Peter 5, 8. *Watch, and be Sober.*

2 The moderation of the minde in the uſe of inward gifts, without pride or ſwelling againſt others. Rom. 12, 5. *Be wiſe unto Sobrietie.* Acts 26. 25. *I ſpeake the words of truth and Sobriety.*

Sojourner or forreiner] Properly one that dwels in a ſtrãge

Country, and hath no poſſeſſion of his owne there, as *Abraham*, Gen. 23,4. Alſo Heb. 11,13, 14,15. But by a figure every one of Gods people bee ſo, though they have poſſeſſions: ſo *David* acknowledgeth, 1 Chr. 29, 16. Pſalme 39,13. and the Law taught men ſo much. Leviticus 25,23. and the Goſpell teacheth us the ſame for our eſtate on earth. 1 Peter 2, 11. for here wee have no abiding Citie, but looke for one above. Hebrewes 11, and 13. Thus ſaith *Baſill*, that ſojourning is our temporarie abode, ſignifying not a ſetled life, but our tranſlating and paſſing on to a better. Pſal. 15.1.

Solde] That which paſſeth over to the poſſeſſion of another; who with his money hath purchaſed the property and uſe of it. Acts 5,1. *Sold a poſſeſſion.*

Solde under ſinne] A bondman, or one in bondage to ſin, as a ſlave bought with money, is bond to his Lord: Regenerate perſons are ſuch in part. Rom. 7,14. *I am carnall, Solde under ſinne.* But the wicked are ſuch wholly. 1 Kings 20, 21. *Thou haſt Solde thy ſelfe to doe wickednesſe. Ahab* was a voluntary bond-man unto ſinne, fulfilling the luſts of it with greedineſſe. *Paul* was unvoluntary, being forced to doe the will of ſinne; for he did the evill which he hated and would not have done, becauſe hee was regenerate in part. Romans. 7. verſe 15,16.

Some] The greater number or more part. Romans 3,3. *What though ſome did not beleeve.*

Spirituall Songs] Such Songs or ditties as are not like carnall ſongs of drunkards, but ſpirituall for the matter as well as for the affection of the ſingers. Epheſ. 5,19. *With Pſalmes, Hymnes, and ſpirituall Songs.* Pſalmes be ſuch holy things as beſide the voyce, are ſung with the inſtrument, as Harpe, Lute, &c. Hymnes be Songs containing the laud and praiſe of God onely, and are ſung either by voyce alone, or by inſtrument alſo. Songs containe beſide praiſes of God, doctrines, propheſies, exhortations, thankſgiving. The uſe of muſicke is to be allowed even publiquely in Churches, ſo as theſe three apoſtolicall conditions bee well obſerved: firſt, that men ſing with the heart. Secondly, ſpiritually. Thirdly, to the Lord: that is, to edification in godlineſſe, and unto Gods glory. Therefore popiſh abuſe of Muſicke to the hinderance of edification, ſhutting out Sermons by long confuſed chaunting, and in a ſtrange tongue, cannot be

be defended by this place of *Paul*. In Eſay 12, 2. and Exod. 15,2. Song is put for matter and argument of Song.

Song of degrees] A Song of aſcenſions, or of heights; that is, a Pſalme to bee ſung with an high voyce, as the Levites are ſayd to prayſe GOD with a great voyce on high. 2 Chron. 20 19. Or this phraſe and title noteth the excellency of the Song, for grave, pithy ſentences. Sundry other wayes is this title underſtood, as of the ſtaires or ſteps (which by degrees) went up into the houſe of the Lord, whereon the Singers ſhould ſtand: or for comming up from Babylon, Ezra 7,9 Fifteene Pſalmes together are thus entituled, from the 120 unto the 135.

Song of his beloved] A Song purpoſely made and written by the Prophet unto the honour of Chriſt, the Husband and Bride-groome of the Church, whoſe friends the Prophets were eſpecially, Eſay 5,1. Iohn 3,29. Iohn 15,14.

Sonne] Any man-childe begottten in lawfull Marriage: as *Iſaac* to *Abraham*. Gen. 22. 8. *My Sonne*.

2 A Nephew or a Grandchilde, Gen. 46,7. Gen. 31,43. *Theſe ſons are my ſonnes*. 2 Sam. 19,24. *Miphibeſheth* the ſonne of *Saul*.

3 One that lineally deſcendeth from the loynes of another. Mathew 1,1. *The Sonne of David*: that is, one of his poſterity.

4 A childe, either Sonne or Daughter. Rom. 8,17. *That we are the Sons (or Children) of God*. Alſo verſe 18. Rev. 21,7. *And he ſhall be my Sonne*.

5 One ſpiritually begotten by the preaching of the Goſpell. Titus 1,3. *Titus my naturall Son*, 1 Tim. 1,2,3. *So every true Chriſtian may be called the Son of his Paſtor, which begot him to God*. It noteth three things; firſt the age of *Titus*, a young man. Secondly, *Pauls* fatherly affection. Thirdly, the effect of the Goſpell regenerating *Titus* and *Timothy*.

6 One that hath the affection of a Sonne, and ſubmitteth himſelfe to another, as a Sonne to his Father, Phil. 3. 22. *Hee hath beene with me, as a ſonne with his father*. Prov. 3, 1. *Hearken my Son*. So is every good ſubject a Sonne to his Ruler. Ioſh. 7,19. Alſo Chriſt the Sonne of God and *Mary*. Eſay chap. 9, verſe 6.

7 Some moſt excellent creature of God, as an Angell, or ſome other. Cant. 2,3. *So is my beloved among the Sonnes*.

8 A Succeſſor, one who ſucceedeth or commeth after another in government. Thus

it is written, that *Iehoiakim*, begat *Ieconiah*, and his brethren. Math. 1, 11. A Legall, and not a Naturall Sonne. *Ioseph* in Luke 3. verse 23. is named the sonne of *Heli*, that is, his sonne in law; for the kindred of Christ on the Mothers side, is by *Luke* rehearsed by ascending to *Adam*.

9 One which is so called *Ironice* in derision, because he falsly boasted to be a Son, when he was not. Luke 16, 25. *Sonne, remember that thou, &c.*

10 One of the Kings stocke and family, Mat. 17, 26.

In Math. 17. verse 26. where Christ saith, that the sonnes or children are free from tribute: if it be meant of sacred Tribute due to the Temple, then it did belong to Christ as Lord of the Temple: if it be taken of civill Tribute, which Romans as Lords of Iury by conquest did challenge; even this also did rather belong to Christ then to the Romans, because he was the Sonne of *David*, of the Kings linage and race.

The cause why the Tribute is layd downe for *Peter* alone, and not for any of the rest of the Apostles, was not to commend a mystery of *Peters* supremacy as chiefe in power over the rest, this is a popish fancy; but for that Saint *Peter* had an house and family in that City wherein Christ abode, so had not the rest. Moreover, paying of Tribute was a Token not of superiority, but of subjection. Lastly, it should be considered how unlike unto *Peter*, the Pope of *Rome* his fained successor is; for he exacteth Tributes of Kings and people, but payeth none; thus the weapons which Popery hath to defend it selfe, doe rather fight against it, than ought maintaine it.

Sonne of David] Christ which was promited to *David*, and was to come out of his loynes, lynage, and stocke, as Mat. 20, 31. & often elsewhere. Christ first promised to come of *Adam*, then of *Abraham*, then of *Isaac*, then of *Iudah*, lastly of *David*, whose person and kingdome was a type and figure of Christ and his kingdome, so Psalme 2. throughout.

One like the Sonne of man] One in the figure of Christ, God and man in one person. Daniel, chapter 10, verse 13. *One like the Sonne of Man came from the Clouds, &c.* This comming from the Clouds, signifieth his God-head, and his man-hood is signified by his name (the Sonne of Man:) he is sayd to come to the Ancient of dayes, when he ascended to his Father, at whose right hand sitting he received glory, dominion, and a kingdome everlasting,

ſting, not periſhing and fading like the earthly Kingdomes, verſe 14.

Sonne of God] One begotten of the ſubſtance of God, by an unſearchable and eternall generation. Mathew, chapter 3, verſe 17. *This is my well-beloved Sonne.* Iohn, chapter 1, verſe 14. *As the glory of the onely begotten Sonne of God.* This is a Sonne by Nature; and thus Chriſt alone is the Sonne of God, according to his Divine Nature: other bee Sonnes by adoption and favour. *Arrians* denie this, moſt falſly and impudently.

2 The man Chriſt, or the Man-hood of Chriſt, which is the Sonne of God by the grace of perſonall union, being united unſeparably to the perſon of the Sonne of God, Luke, chapter 1, 35. *That holy thing which is borne of thee, ſhall be called the Sonne of God.* A Sonne by grace of perſonall union.

3 One that is taken of favour to be a Sonne, being by nature a Childe of wrath. Iohn chap. 1, 12. Galathians 4, 5. Romans 8, 14. *As many as are led by the Spirit, they are the Sonnes of God.* Thus every true beleever is a Sonne, by grace of adoption.

4 One framed and made after the Image of God, in perfect righteouſneſſe and holineſſe. Luke 3, verſe laſt, *Adam the ſonne of God.* Thus *Adam* was the ſonne of God, a ſonne by Creation. In this ſence alſo, the Angels are the Sonnes of God Pſal. 89. 6.

5 One that comes of godly Parents, and is a worſhipper of the true God outwardly, though not in truth. Gen. 6, 1. *The ſonnes of God ſaw, &c.* This is a Sonne by profeſſion onely.

Creatures are the ſonnes of God commonly, the Saints be his ſonnes ſpecially, but Chriſt is his Sonne ſingularly.

Like the Sonne of God] One of excellent and as it were divine favour and beauty. Daniel 3, 25. *Like the Sonne of God*: that is, as an Angell: for Angels were called the Sonnes of God; thus our Geneva note, but the former is better: The latter ſeemeth right by the verſe 28.

God hath given his Sonne] That God moſt freely out of his favour and eternall mercy (without all reſpect of our workes and merits) hath beſtowed his Sonne upon us, to bee our Saviour. Romans chapter 8, verſe 32. *God ſpared not his Sonne, but gave him for us.*

Note. Sonne is called branch

in

in Scripture, Gen. 49, 22. becauſe hee ſprings from his father, as a branch from a tree: and ſo young ſmall and tender branches are called daughters, Gen. 49, 22.

☞ Sonne of man:

1 A vaine and wicked perſon, by God in contempt ſo called, becauſe he boaſteth of his petigree, which is but man Pſalme 4, 2.

2 A godly and gracious perſon, ſuch as God called the Prophets, Ezech. 2, 1, 3. 6, 8.

So called of God in love, becauſe God reckoneth of and delighteth in ſuch a one, as a father in his owne Sonne.

3 Chriſt Ieſus himſelfe, who ſo calleth himſelfe. Math. 16. 13. To ſhew 1. His true love to men: and 2 to ſhew his true humanity, both of them for us to beleeve. 3, His true humility for us to follow.

4 To ſhew that he is deſcenced of them in whom hee was promiſed.

5 To honour them of whom he is deſcended.*

Sonnes of death] Perſons appointed to dye, or worthy to dye, Pſal. 79, 11. 1 Samuel 20, 31. Deut. chap. 25, verſe 2, Pſal. 102, 21, And ſonne of perdition, 2 Theſſ. chap. 2, verſe 3.

This word Sonne in Scripture, beſide other ſig. is put for every yong thing, as for a yong Vine, Pſalme 80, 15. and for young Lambes, Pſal. 114, 4, 6. It is Sonnes in the Hebrew, and 147, 9. Sonnes in the originall, which we tranſlate young Ravens.

Sonnes of my people] Citizens.

Sonnes of men] The poſterity of *Cain*, ſo called, for that they ſavoured more the things of men than the things of God, and were more induſtrious in humane inventions, than religious devotions.

Sorrow] A naturall affection, whereby the heart is greeved, in reſpect of ſome evill thing which troubleth us, Gen. 37, 34. *And ſorrowed for his Son a long ſeaſon*, Gen. 42, 38, *Ye ſhall bring my gray head with ſorrow to the Grave* This is a naturall Sorrow.

2 A greefe ariſing out of the feare of puniſhment, breeding deſperation unto death, 2 Cor. 7, 10. *Worldly ſorrow cauſeth death.* This is worldly Sorrow. Alſo it ſignifies ſinne, which bringeth ſorrow, Eccleſ. 11; 10.

3 The greefe and diſpleaſure of minde, which we feele for offending God our merciſull Father, by our ſins, 2 Cor. 7, verſe 10. *Godly ſorrow cauſeth repentance to life.* This is

is godly Sorrow.

4 Misery, which is cause of Sorrow, Revel. 21,4. *No more crying, nor Sorrow.* A Metonimy of the effect for the cause.

☞ Note that sorrow is diversly named according to the diversity of the matters whereon it is set.

1 Being set on or exercised in evils that are our owne, it is called generally Repentance: the sorrow for our misery or punishment, is called attrition, for our fault Contrition.

2 Sorrow for anothers evills is called commiseratior or Pity and mercy.

3 Sorrow for, or at the good of another, is called envy.*

Sorrow of death] A death full of sorrow, both of body and minde, Acts 2,24. *He loosed the sorrowes of death.* Deadly Sorrowes, such as a Woman is tormented with in her travaile: these were loosed by Christs victory over, and deliverance from death, which for a time held downe Christ, as one oppressed by those deadly Sorrowes.

Sonne younger] Genesis 9, 24. sig: not *Canaan* as *Theodoret* thinketh, but *Cham* the Father of *Canaan*, who is called yonger, not in manners as *Ambrose*, nor comparatively, in regard of *Sem*, (as *Pererius*) nor for that he lost his eldership by sinne, (as *Chrysostome* writeth) but in yeares; for he was borne after *Iaphet* and *Shem*, who is named first, as Gen. 5, 32, 6, 10. to note his dignity being the childe of God, type of Christ, and father of holy Kings, &c.

Soothsayers] Certaine Diviners or Magitians, which by observation of the starres, take upon them to foretell the events of humane matters, Esay 2, 6. *They are Sooth-sayers.* Some derive this word of (*Haanan*) which signifies a Cloud, because these kinde of men by the chattering and flight of birds in the Clouds and ayre, doe marke what things will happen unto men. Others fetch it from the Hebrew word *Haaiyn*, (an eye) to signifie Astrologers, which observe seasonable times for doing of matters without either divine or naturall cause: see the punishment appointed to such, Levit 20,6. The greatnesse of the paine shewes it to bee no light crime.

Souldier] One that fighteth in war against a worldly enemy, Acts 10,7. Luke 7,8. *I have souldiers under me.*

2 A spirituall Warriour under Christ, against sinne and Satan, 2 Tim. 2,3,4. *Suffer affliction as the Souldier of Iesus Christ.* Such is every Christian, but

but especially the Ministers of Christ.

Soule] That spirituall and best part of man (which is distinguished from the body) whereby wee understand and discourse of things, Gen. 2, 7. Math. 10,28. *Which is able to destroy body and soule.*

2 The whole man, consisting of body and soule, Rom. 13,1. *Let every soule be subject, &c.* Ezek. 18,20. *The Soule that sinneth shall dye:* by a Synecdoche of the part for the whole, Gen. 46,26,27. Gen. 27,4. Also 1 Pet. 1, 9, and 1 Pet. 2 verse last, *Bishop of your soules.* Deut. 4,15. Luke 12,19. Gen. 14,21. Psal. 107,9. 1 Pet. 3, 20. Acts 7,10. Prov. 27,7. and 15, verse 15. Iames 1, 21. Psalme 19, 7. Note that the soule is named, because 1, therein properly is the Image of God. 2. it is first converted: 3 and first glorified.

3 The will and affections, whereof the soule is the seate, Luke 1,46, 47. *My soule doth magnifie the Lord.* 1 Samuel 18, 1. *The Soule of Ionathan was knit to the Soule of David,* 1 Thes. 5,23. Gen. 34, 8. A Synecdoche of the whole for a part, Heb. 4,12.

4 Life, Psalme 16, 10. *Thou wilt not leave my soule in hell;* that is, suffer my life to bee alwayes oppresst with death, Psal. 7,2. *Lest hee devoure my soule.* And often else-where in the Psalmes, Soule is put for Life, for a mans person and selfe: by a Metonimie of the cause. The soule being cause of life, Iob 2, 6. Math. 2,20. Proverbs 12,10. 1 Kings 19,10. Psalme 63, 10. Exod. 4,19. Gen. 12, 13. and 14, 21. Gen. 27, 4,5. and 44, 30.

5 The breath which men breathe in and out, Acts 20,10. *His Soule is in him.* It signifieth also the corps of a person deceased, Levit. 21,1,11. Numb. 5,1. Also 9,10.

Soule in Greeke, hath the name of breathing and respiring, and therefore sometime is used for the breath, Iob 41, 12. It is the vitall spirit that all quick things moove by: therefore beasts, birds, fishes, and creeping things, are called in Gen. 1, 20, 24. *Living soules.* and this soule is sometime called the Blood, because it is in the blood of quicke thinges, Gen. 9,4. Levit. 17,11. It is also often put for the life of the creatures, so for ones selfe, person, and whole man.

6 God himselfe, Prov. 6,16. *Yea, his soule abhorreth seven.*

7 A sensible and reasonable creature, such as man is, Gen. 2,7.

Soule (in the Hebrew and Greeke tongue) is often found to signifie the carcase or dead body

body of a man; alſo any living thing: as in Leviticus 19, 28, and 21, 11. Revelations 16, 3.

To lift up the Soule] ſign: To deſire, and covet, as Pſalm. 24, 4. and Ieremy 22, 27. or to behold a thing diligently, and attentively, Pſal. 123, 2.

Soule and Fleſh] Chiefe Governor and Captaines which be the Soule and life of an Army: Alſo the common Souldiers, which be as the body therof, Eſay 10, 18.

To ſmite in Soule] ſignifieth, To Smite one dead, ſo as to take away his life, Geneſis 37, 21. The like phraſe in Ieremy 40, 14. Deuteronomy 19, 6, 11. in Numbers 35, 11, 15, it is ſayd, *Smite a ſoule*: and in Leviticus 24, 17, 18. where ſoule is put for life of man or beaſt, and Smitting is uſed for killing, Gen. 4, 15.

South] Dry and barren places, thorough the extreame heate of the Sunne, in ſuch Regions as lye South, being parched and ſcorched with the great ardent heat of the Sunne, and the Rivers dried up, and all left deſert and deſolate; ſuch were Gods people in their captivity, & therefore deliverance was as welcome and gratefull to them, as to ſee Rivers runne freſhly in deſert waſte Countries, and as eaſie to God as to ſend ſtore of waters into drye ſoyle, Pſal. 126, 4. *As the ſtreams in the South.*

To Sowe] To ſcatter ſeede in the earth, that it may grow and bring fourth fruit. Math. 13, ver. 3. *The Sower went out to Sowe.*

2 To diſperſe worldly goods among the poore, 2 Corin. 9, 6, *He that ſoweth ſparingly, ſhall reape ſparingly.*

3 To diſtribute the word by preaching, Luke 8, 5. *And as he Sowed, &c.*

4 To bury a dead body, 1 Cor. 15, 42, 43. Buriall places bee the ſeede plots which will yeeld a joyfull harveſt at the reſurrection.

To Sowe iniquity] To performe and doe wicked workes with diligence and pleaſure, Prov. 22, 8, *He that Sowes Iniquitie ſhall reape affliction.*

To Sowe to the Spirit] To doe good workes by the helpe and ayde of the Spirit; or to bring foorth the fruites of the Spirit, Gal. 6, 8. *If ye Sowe to the Spirit*: that is, if ye doe wiſely and carefully give your ſelves to ſpirituall exerciſes, that ye may bring foorth fruites of the Spirit, to which end ye are to ſpare no coſt upon your Teachers.

To Sowe in teares] To ſerve God thorough afflictions and heavineſſe, Pſalme 126, 5.

They

They which Sowe with teares, doe reape with joy.

To Sowe, and to Reape.] To declare the promises concerning Christ to come, and exhort men to beleeve in the Messiah, which should be sent into the world: thus the Prophets did like Seed-men: also to perswade men to receive this promised Messiah, being already come & given to the world: thus did the Apostles collect into the Christian Church, and gather to Christ (like reapers) such as by the seede of the Prophets Doctrine had beene entred into some knowledge of Christ, Iohn 4,36,37,38. *That both he which soweth, and hee which Reapeth, may rejoyce together.* Such as were somewhat instructed about Christ, by the doctrine of the Prophets, were brought to maturity and ripenesse by the more cleere and full manifestation of Christ by the Apostles, who as they were much holpen by the precedent labours of the Prophets, who had plowed, broken up, and sowed the field to their hands: so now the Ministers of Christ in this age are greatly furthered by the Labours of the Apostles; we reape what they sowed. Note further, the Apostles to be called Reapers, in respect of the Iewes, but sowers or seede-men, in respect of the Gentiles, who had never before heard the Gospell and name of Christ, 1 Cor. 9, 11. 1 Corinth. 3, 6. Romanes 15, verse 10.

Sower] An Husbandman, which soweth and manureth his ground.

3 A Minister, who dispenseth the seed of the word, Mat. 13, verse 7. *The Sower went out to Sowe.*

S. *P.*

Span-long] A short time or small continuance. Psalme 39,6, *Thou hast made my dayes as a hand-bredth, or Span-long.*

To Spare] To forbeare such as have sinned with offence to others, not censuring them; 2 Cor. 13,2. *If I come, I will not spare.* Thus man Spareth man.

2 To holde backe correction from sinners, Lamen. 3,42. *Thou hast not Spared.* Thus God Spareth man.

To speake not of himselfe] In the doctrine of salvation, to teach nothing but what his Father had before spoken in the Scriptures of the Law and the Prophets, Iohn 14,10. *I speake not of my selfe.* In like sence it is written by the holy Ghost, that he shall speake nothing of himselfe, Iohn 16,13. Because hee should teach nothing to the

the Christian Church after Christs ascension, but what Christ himselfe had first taught in the Scriptures of the Evangelists and Prophets; therefore Christ saith, he shall receive of mine, and shew to you. How honestly then doth the Church of Rome pretend to speake by the Spirit, when shee speakes contrary to Christ?

To Speake things earthly and heavenly] To teach the doctrin of the Gospell by comparisons taken from earthly things, such as be best knowne unto us, and not nakedly and barely in a sublime and lofty stile, Iohn chap. 3, verse 12. *If I speake unto you earthly things, &c.* Heere is no comparison of the things themselves, for Christ alwayes taught things divine and heavenly, which belong to the Kingdome of God; but of the manner of teaching these things which in Christ was done familiarly in our owne word and phrase, by similitudes taken from matters wherewith we are best acquainted: whereas he had been able to have fetch'd resemblances from the height above, and depth below, yet he took them from things terrene & in common use, as water, winde, fire, salt, seede, plough, leaven, &c. A good patterne for teachers; for Christs forme of teaching was best, fittest to breed understanding and beleefe.

To Speake] To utter some word with our mouth, thereby to expresse the inward thought, Genesis 34, 2. *And hee Spake kindly to the Maide.*

2 To declare, witnesse, and signifie ones minde by another, Psalme 62, 12. *God spake once or twice.* Ieremy, chap. 10, verse 1. Exodus chapter 20, verse 1 *God spake these words, &c.* Thus God speakes by his Angels, Ministers, Word, Workes, and Signes.

God speakes not Grammaticall wordes onely (bare sounds) but true subsisting things. That which with us the speech soundeth, the same with God is a substantiall thing: it was Light, Sunne, Moone, Earth, Sea, Fishes, *Peter, Paul,* &c. When God spake and sayd, *Let them bee.* Our Grammar is to give names to things already created. God his Grammar is to create and make to be, what hee doth once name or speake of. If hee say, Receive thy sight, beleeve, repent, the blinde see, the infidell beleeveth, the sinner turneth. Therefore Gods speech is not naked words, but reall essentiall things.

3 To utter some weighty thing with deliberation, Psalme 49, 3. *My mouth shall speake*

ſpeake of wiſedome.

4 To preach Acts 14, 1. *He ſo ſpake as many beleeved,* Acts 11,20. *They ſpake to the Grecians, and preached the Lord Ieſus.*

5 To confeſſe with our tongue before men, what wee beleeve with our heart before God, Pſalme 116, 26. *I beleeved, therefore I ſpake,* 2 Corin. 4,13. *We beleeved, therefore wee ſpake.* It is uſed alſo for confeſſion of ſinne, and knowledgement of feare and infirmity, Gen.45,15. Exod.19,19.

6 To entreate or pray God for our ſelves or others, 1 Sam. 1,12,13. *For Anna ſpake in her heart:* and verſ,19. *Of the abundance of my griefe, have I ſpoken hitherto.*

7 To thinke or muſe upon a thing. The thought of the heart is an inward ſpeech; and the word of the mouth, is as a thought outward or uttered, Marke 5,28. *For ſhee ſayde, If I may but touch, &c.* Math. 9,3, *They ſayd or ſpake within themſelves.*

8 To worke and effect ſomething, Hebrewes 12, 24. *The blood of Chriſt ſpeaketh better things.*

9 To bid, enjoyne, and command as an Apoſtle, by the authority which Chriſt hath given mee, Romans 12, verſe 3. *For I ſay.*

10 To declare and make plaine ſomething which was ſayd before, Gal. 4,1. *Now I ſay, &c.* That is, what I did ſpeake before of *Moſes* Law, being our Schoole-maſter to Chriſt, I doe thus underſtand and deſire more to manifeſt unto you by a new name, and a new ſimilitude of a Tutor or Governor.

To ſpeake of himſelfe] To bee author of that which hee ſpeaketh; ſuch an one will glory in his owne invention, as if he ſee more than another, Iohn 7,18.

He ſaith in Oſee] God ſpake by the mouth of *Oſee* the Prophet: as it is written, that God ſpake in the mouth of all his holy Prophets, Luke 1,70. and in Matthew 22, 43. *David in ſpirit called him LORD.* It is then the Spirit ſpeaketh in the Prophets and Apoſtles, Rom. 9,25. *For he ſaith in Oſee:* See the like, Rom.9,15,17. Gal.3, 22. Romanes 11, 33. Marke then that Scriptures are of divine authority, and doe not receive their authoritie from the Church, whoſe office is, faithfully to interpret them, and to preſerve them from corruption. Secondly, that they have a voyce, and are able to judge and determine controverſies, not being dumbe, as Ieſuites cavill.

To

To speake or Judge] To reprehend, accuse, condemne, punish. Ioh. 8. v. 26.

Thou sayest it] It is so, or I am hee: compare Matthew, Chap. 26. ver. 64. with Marke 14. verse 62. Thus Christ gave example of modesty, how to answer, when without arrogancy wee cannot speake directly.

Speed] Successe, good or ill, 2 Iohn 10. *Neither bid him good Speed.*

To Spew] To distaste, loath, and detest; or with loathing to reject one, Rev. 3. 16. *I shall spew thee out of my mouth.* A speech borrowed from a stomacke evill affected, which perbreakes and casteth up that thing which offends it, and is loathsome to it.

Spices] The graces and fruites of the Spirit mentioned in Galathians 5. Which for their comfortable taste and delight, are likened unto Spices, Cant. 4. 16. *That the Spices may flow out.*

Spiders web] A vaine or trifling thing which is of no value or strength, Esay 59. verse 5. *And weave the Spiders web.*

Spirit] The winde or aire, breathing or blowing upon us with might, and secretly, Iohn 3. 8. *The winde or Spirit bloweth where it listeth.*

2 The whole essence of the God-head, as it is common to all the three persons, Ioh. Chap. 4. verse 24. *God is a Spirit.* Romanes, Chap. 1. verse 5. 1 Tim. 3. verse last. 1 Peter 3. 18. Hebrewes, Chap. 9. verse 4. Iohn 6. 63. Here the Spirit signifieth the divinitie of Christ, and consubstantiall essence with his Father: but in the latter end of this verse it signifieth the manner how to eat Christ his flesh, to wit, by the Spirit given into our hearts; and namely by faith, which is the first fruits of the hearts of Gods Children: The word Life which is joyned to Spirit, noteth out the end of such Spirituall feeding; namely, that they might not alwayes here as they imagin'd live, but a life indeed everlasting in the Heavens.

3 The third person in the Trinity, 1 Ioh. 5. 6. *This Spirit is truth*: and verse 7. *Inspiring all good thoughts in our hearts*, Matth. 28. 19.

The third person in Trinity is called Spirit, either being breathed (as it were) and proceeding from the Father and the Sonne, who breathe and move our hearts by it: or by a Metonimie of the effect; or because hee breatheth where hee listeth; or because he stirreth up spirituall motions in the hearts of beleevers, purifying

fying and quickning them, Luke Chapter 1. verſe 35. Or becauſe hee is a ſpirituall, inviſible, and incorporeall Eſſence. Alſo he is called (Holy) becauſe hee is ſo by nature moſt holy. Secondly, by effect, the Sanctifier and worker of all holineſſe in the creature. Againe, hee is called a Perſon, becauſe whatſoever belongeth to a perſon, as to underſtand, to will, to give, to call, to doe, to ſubſiſt of himſelfe, doth agree to the Spirit, who appeared in viſible ſhape. Luke Chapter 3. verſe 22. Acts Chapter 2. verſe 3. Gave the Apoſtle ſundry tongues, Acts 2. verſe 11. Hath will and power to worke and beſtow in the Church, the gift of Tongues, of interpreting Tongues, of Myracles, of Faith, of healing, of Propheſie, &c. 1 Corinthians, Chapter 12. ver. 8. 9. 10. 11. 12. which cannot be attributed to any quality or motion created. Laſtly, it is called the third perſon, not in order of time, or dignity of nature, but in order and manner of ſubſiſting, Matthew, Chap. 5. verſe 7.

4 The gifts and graces of the Spirit, Luke 1. 15. *Iohn was filled with the Spirit.* Alſo Act. Chapter 6. ver. 5. and 2. 18. 1 Cor. 14. 32. Gal. 3. 2. *Received you the Spirit?* And elſe-where often. A Metonimie of the cauſe for the effect, 2 Kings 2. verſe 9. Numb. Chapter 11. verſe 17.

5 The worke of the Spirit; to wit, the new quality of holineſſe, created by the Spirit in the hearts of the elect, Gal. 5. 17. *The Fleſh luſts againſt the Spirit.* Alſo verſe 25. *If we live in the Spirit, let us walke in the Spirit*, Rom. 8. 1. This is a ſupreame worke of the Spirit, peculiar to the elect. Alſo it ſignifieth the vertue of the Spirit or divine power quickning the fleſh and manhood of Chriſt, and all beleevers which ſpiritually feede on his fleſh by faith, Iohn 6 verſe 63. It is the ſpirit which quickneth, the fleſh (by it ſelfe or alone without the operation of the holy Ghoſt. &c.) In the latter end of this verſe, Spirit ſignifieth the organe or inſtrument whereby the Spirit giveth life, alſo ſpirituall.

6 An excellent and moſt ſingular efficacy and working of the Spirit unto the ſanctification of Chriſts humane nature, filling it with holineſſe above meaſure, Rom. 8. 2. *The Law of the Spirit of life, which is in Chriſt Ieſus*; that is, the worke of perfect holineſſe wrought in the manhood of Chriſt, by his owne lively quickning Spirit, which is like a Law, mightily governing and

and moderating.

7 The ſpirituall workes of the Goſpell, being ſet againſt the carnall ſhadowiſh Ceremonies of *Moſes* Law, Galathians 3. 3. *That after you have begun in the Spirit.*

8 An inferior worke of the Spirit; generally, and ſleightly enlightening and reforming the reprobate, 1 Sam. 10. 10. *The Spirit of God came upon him.* 1 Theſ. 5. 19. *Quench not the Spirit.* Heb. 6. 4. *And were made partakers of the Holy Ghoſt.* This is an inferior worke of the Spirit, common to the elect, with many reprobates.

9 The motions of the minde ſtirred up by the Spirit, Pſal. 51. 11. *Renew a right Spirit within me,* Rom. 8. 14. Luke 9. 55. Iudg. 3. 10. *And the Spirit of the Lord came upon him;* that is, hee was ſtirred up, or moved by the Spirit, to doe that he did.

10 Good or wicked inſtinction or inſpiration of the Spirit, Matthew, Chap. 22. ver. 43. *How did David in the Spirit?* Acts, Chapter 28. verſe 25. Luke, Chapter 2. verſe 26. *It was declared to him by the holy Ghoſt,* 1 Corinthians, Chapter 14. verſes 14. 15. 16. Epheſians 2. verſe 2.

11 That which is ſpirituall or pure, Iohn 3. 6. *That which is borne of the Spirit, is Spirit;* that is, cleane holy, and pure; like to the cauſe whereof it ſpringeth.

12 Revelation of the Spirit, 1 Cor. 2. 12. *By the Spirit we know what things are given us of God. For the ſpirit reveales the hidden things of God,* verſe 10. Alſo Reveiation pretended to come from the Spirit, 2 Theſſ. 2. 2.

13 An holy Angell, Heb. 1. 14. *Are they not all miniſtring Spirits?* Alſo it ſignifies a wicked Angell; to wit, the Devill, Luk 11. 26. *He tooke ſeven other ſpirits.*

14 The ſoule of man, Luke 23. 46. *Father, into thy hands I commend my Spirit.* 1 Pet. 3. 19. *And preached to the ſpirits that are in Priſon;* that is, to the ſoules which were in the Priſon of hell, now at this time, when *Peter* wrote this Epiſtle; but were alive, at what time the Sonne of God did preach unto them by his ſervant *Noah.* For in Hell there is no place of preaching or repentance.

From this place of *Peter* the Papiſts gather, that Ieſus Chriſt after his death deſcended into hell in his ſoule, by his preaching to deliver from thence ſuch as were ſhut up in that part of hell called *Limbus Patrum,* as in a priſon, alſo to releaſe divers out of the paines of Purgatory.

This Collection howſoever backed by antiquity and authority of ſome of the Fathers, (as Saint *Auguſtine* namely) yet it is erroneous and falſe, as will appeare by theſe reaſons following. For firſt, here is (in *Peter*) no mention of Chriſt his ſoule, or of his deſcending, but of his Spirit; whereby cannot bee meant his ſoule, becauſe the Apoſtle ſpeakes of the Spirit of Chriſt whereby hee was quickened and raiſed up from the dead, verſe 18. But that Spirit which raiſed Ieſus from the dead, was his divine power and Godhead, or divine nature, here ſet againſt his fleſh, which ſignifieth his humane nature. Indeed none is reſtored from death to life, but his ſoule muſt be joyned to his body, yet can the ſoule no more conjoyne it ſelfe to the body, than at firſt it could create it ſelfe. Wherefore that which made Chriſt alive again, was not his humane ſoule, but his divine power, as it is written, *Him God raiſed up*, Acts 2. Alſo Rom. 1.4. Againe, what fence is there to reſtrain Chriſt his preaching in hell unto the dayes of *Noah*? Were they onely in *Limbus* or Purgatory? 3. This Text of *Peter* doth ſpeake of diſobedient ſoules, not of godly ones. 4. Here is no one ſillable at all of their deliverance; and truth is, they of whom *Peter* ſpake, are yet kept in the priſon of hell for their obſtinacy. Fiftly, in all the Scriptures, priſon is not found to ſignifie a place to containe the godly in. Sixtly and laſtly, all that is written by *Peter*, is no more but that Chriſt of old time, went and preached through his Spirit or Godhead by *Noah* his ſervant to the Spirits or ſoules which are now in hell, but were alive, at what time *Noah* did preach unto them. This ſence of the place is ſo cleare, as divers Popiſh Divines doe yeeld to it. *Thomas Aquinas* rejecting their opinion, which ſay, Chriſt preached in hell, telleth us, it is better expounded of the Operation of Chriſt his Godhead, from the beginning of the world. Of this mind are the ordinary gloſſe, *Lyranus* and *Andradius* too, as Learned *Reinolds* affirmeth. *Beda* alſo, with *Athanaſius*, interpret this Text of Chriſt his preaching to them who were unbeleevers, before the floud, as D. *Fulke* writeth in his anſwer to the Rhemiſts, on this Text.

16 That high and nobie faculty of mans ſoule, called the underſtanding or minde, with the moſt inward cogitations thereof, Luke 1.47 *My Spirit rejoyceth*, Rom. 12.2. *Be renewed in the Spirit of your minde*, 1 Theſſ.

Theſſ.5.23. 1 Cor.2. 11. And in all places where Spirit and ſoule are mentioned together. An unregenerate perſon hath but a ſoule and a body: but a ſpirituall man borne from above, hath a Spirit, ſoule, and body. Not that any new part is added to the ſoule of a newborne child of God, but a new ſpirituall quality is wrought in it, Ioh.3.6.

17 Purpoſe, thought, will, and conſent. 1 Cor.5.3. *But preſent in Spirit.* Alſo ver.4.

18 With all the heart, or with a true affection. Rom.1.9. *Whom I ſerve in my ſpirit*, that is, cheerefully, and with a good will, not for gaine or vaine-glory, but from his heart. Matth. 5.3. It is put for opinion or affection.

19 The conſcience ſanctified and renewed by the Spirit, Rom.8.16. *Gods Spirit beareth witneſſe with our ſpirit*, that is, to our ſanctified conſcience.

20 The dreames and devices of men, covered and cloaked with pretence of ſpirituall revelation. 2 Theſſ.2.2. *Nor be troubled, neither by Spirit, nor word.*

21 The ſpirituall and ſinceere worſhip of God, void of carnall ceremonies and hypocriſie, Ioh. 4.24. *Muſt worſhip him in ſpirit and truth*, Phil.3.3.

22 The Goſpell, 2 Cor.3.6. *Hath made us able Miniſters of the Spirit.*

23 One that pretendeth to have the gift of the Spirit to doe the office of a Prophet and Teacher, yet indeede hath it not, 1 Iohn 4.1. *Beleeve not every Spirit.*

24 Doctrine, delivered by him, which is endued with the gift of the Spirit, for inſtruction of the Church. 1 Iohn 4.2. *Every ſpirit which confeſſeth that Ieſus is come in the fleſh, is of God.* Here is meant, both doctrine and perſon that brings it.

25 Spirituall exerciſes, of Prayer, Meditation, Hearing, &c. Gal.6.8. *Hee that ſowes to the Spirit*, that is, he that exerciſeth himſelfe in ſpirituall duties.

26 Skill of working in gold, Silver, Iron, and Braſſe, Exod. 31.3. *Whom I filled with the Spirit of God.*

27 Livelineſſe, quickneſſe, and greater zeale of godlineſſe than in other men, to the end they may bee examples to lead others in the way, 1 Tim.4.12.

28 A ſtrange tongue by the gift of the Spirit. 1 Cor.14.15. They doe erre which intrerpret this either of voice, or breath, or blinde intentions.

Spirits] The moſt inward and ſecret conceptions and thoughts of the Soule, 1 Cor. Chapter 12.ver.10. *To another*

discerning of Spirits.

Evill Spirits] Fury, rage, and madneſſe, ſtirred up by ſome divell ſent of God, to vex wicked *Saul* for his diſobedience, 1 Sam. 16. 14.

Spirit of adoption] An effect of the holy Spirit, to witte, a witneſſing unto the beleevers that God hath adopted them, and taken them for his Children, Rom. 8. 15. *Ye have received the Spirit of Adoption*, that is, the Spirit which witneſſeth unto you your adoption to be Gods children.

Spirit prayeth] That it teacheth or cauſeth the faithfull to pray, ſuggeſting good deſires and motions, and ſtirring up affiance and fervency in calling on God, Rom. 8. 27.

To be borne after the Spirit] To bee borne into this elementary world, by the vertue of Gods promiſe, and after a ſpirituall manner, and not by ordinary courſe of nature, Gal. 4. 29. *Perſecuted him that was borne after the Spirit*, that is, *Iſaac* and the children of the true Church.

Borne of the Spirit] One regenerate and borne inro the Chriſtian world by the holy Spirit, the author of our Newbirth, Iohn 3. 6. *That which is borne of the Spirit.*

Earneſt of the Spirit] See **Zeale and Earneſt.**

Spirit of feare] An effect of the Spirit, to wit, feare and terrour wrought in the hearts of men by the holy Spirit, in the miniſtery and preaching of the Law, revealing our ſinnes, and Gods wrath due unto them, Rom. 8. 15. *Ye have not received the ſpirit of feare againe*, 2 Tim; 1. 7. This is the worke of the Spirit in unregenerate men.

Thus the Spirit of a ſound minde, the Spirit of wiſedome and meekeneſſe, the Spirit of knowledge, the Spirit of grace and prayer, the ſpirit of Propheſie, and ſuch like, ſignifie ſeverall effects, workes, and gifts, together with the author and cauſe, which is the holy Spirit infuſing them: and on the other ſide, the Spirit of Pride, Covetouſneſſe, fury, uncleanneſſe, and the like doe ſignifie theſe vices, and the divell that wicked Spirit the author of them,

To grow or be ſtrengthened in Spirit] By little and little (as other children) to attaine the uſe of reaſon, that hee might bee like us, Luke 2. 40. *Hee was ſtrengthened in the Spirit*, Eſay 7. 15.

Spirit of the Son] Not the giving of the holy Ghoſt to the ſon, but the breathing and proceeding of the Spirit from the eſſence of the ſonne, as well as from the Fathers, alſo that the

the ſon giveth the Spirit, Iohn 16.7.14.

To beginne in the Spirit] By the ſpirituall efficacie of the Goſpell to enter upon the ſervice and pleaſing of GOD; ſuch as had done thus, were not to looke for perfection by outward ceremonies, and naturall ſtrength endevouring to keepe the Law, Galathians 3.3. *Having begunne in the Spirit, &c.*

Fervent in the Spirit] A Chriſtian ſoule, made earneſt in duties of Chriſtianity thorough the powerable motion of the holy ſpirit ſtirring us up to vehement and zealous endeavours, Rom.12.11. *Ferventin Spirit.* When as any matter concerning Gods glory, or the ſalvation of our ſelves and others is in hand, wee may not then behave our ſelves ſloathfully or coldly, Revelations 3.16.

One body, and one Spirit] Our being conjoyned into a moſt ſtreight corporation by one Spirit knitting many members in one. Epheſ. 4.4. *There is one body and one Spirit.* That which is one, may not be devided by hatred, diſcord, ſchiſms, hereſie.

This word (Spirit) when it is oppoſed unto the (Fleſh) it ſignifieth one quality, to wit, the grace of regeneration, or whatſoeuer is in man renewed by the holy Ghoſt: Galathians 5.17. and when it is ſet againſt the Letter, it ſignifieth another quality, to wit, the operation and efficacie of the holy Ghoſt, engraving and writing in mens hearts, the Doctrine of the Goſpell and Law, 2 Corinthians 3. verſe 6. and ſometime it noteth the Vertue, truth, and end of ſome outward ſigne which ſevered from ſuch end, is called the Letter, Romanes, Chapter 2. verſe 27.

Spirit of the Gods] A Divine force and vertue, Gen. 41. verſe 37. *In whom is the Spirit of Gods.*

Holy Spirit] That Spirit of God, which in himſelfe is moſt holy, and worker of holineſſe in all others, Epheſ. 1. 13. *Yee were ſealed with the holy Spirit.*

To be led by the Spirit] To follow the direction of the ſpirit, having his good motions for the guide and governour of our whole life, Roman. 8. 14. *They that are ledde by the Spirit, are the ſonnes of God.*

Note. The Spirit is ſaid in holy Scripture, as Iud. 6. 14. and 14.6. to come upon one, when he doth ſome noble, rare, and worthy act: even as the wicked ſpirit is ſaid to enter into *Iudas* when he did ſome notable and exceſſive wickednes, Ioh. 13.17.

To live in the Spirit] To be quickned (having beene dead in sinnes) with the Spirit to Godward, to bee able in some measure to please him by an holy life, Gala. 5.2. *If ye live in the spirit.* Whereas some use to demand whether the Spirit bee in the faithfull onely, as touching his gift and operation, or also by his essence and substance; I doe judge, that seeing he never leaveth his owne gifts but is ever present with his owne workes, to preserve and continue them, it is said, hee doth continue with the faithfull for ever, therefore his own person, not his graces alone, is with and in the godly.

Spirit lusting against the flesh.] See Lust.

Ministring of the Spirit] The preaching of the Gospell, whereby God giveth his quickning Spirit, working the life of Grace in the Elect, 2 Corinthians 3.8. *How shall not the ministerie of the Spirit bee glorious?*

Spirit of Grace] The worke of the Spirit, making the elect partakers of that Grace, which Christ hath purchased; Zachary Chapter 12. verse 10. *And I will powre upon the house of David, and upon the Inhabitants of Ierusalem, the Spirit of Grace.*

Meaning of the Spirit] Inward sighes, and earnest desires, proceeding from the instinct of the Spirit. Rom. Chap. 8.27. *Know the meaning of the Spirit.*

Newnesse of the Spirit] Such a new life, as becomes them whom the Spirit hath renewed; or a new and holy life wrought by the Spirit of God, Romans 7. verse 6. *That wee should serve God in Newnesse of Spirit.*

Spirit of Promise] That spirit, which brings not the Law to terrifie us, but the promise of free adoption to confirme and comfort us, and by his speciall giftes to seale up the promise in our mindes, Ephes. 1. 13. *The holy Spirit of promise.*

God promised his Spirit, Ioel 2.28. Esay 44. 3. and eternall life promised, is assured to the faithfull by the Spirit, thence called Spirit of Promise.

Promise of the Spirit] The Spirit promised, or the blessing of a spirituall life, which commeth to beleevers by promise and free gift of God, Galathians Chap. 3. vers. 14 *That we might receive the promise of the Spirit.*

Spirits of the Prophets.] The doctrine which the Prophets bring through the inspiration of the holy Spirit, 1 Corinth. 14. 32. *The spirits of the Prophets*

Prophets are ſubject to the Prophets.

To receive the Spirit] To feele the efficacy and power of the Spirit, working in us, faith, hope, love, joy, feare, griefe, and ſuch like graces and affections, Rom. 8. 14. *Ye have not received the ſpirit of bondage, but ye have received the ſpirit of adoption.*

To ſend the Spirit] Not to remove the holy Spirit from heaven to earth, in reſpect of his divine eſſence, (which being infinite, and fulfilling all places, therefore doth not change place) but to worke effectually and forcibly (as Kings effect matters by their Legats) by the decree of GOD in the hearts of the Elect, to gather them to Chriſt out of the world, and to endow their hearts with full confidence in him, giving thereby witneſſe to their ſpirits, that they be the children of God, Gal. 4. 6. *God hath ſent forth the Spirit of his Sonne, &c.* Seeing it is here called both the Spirit of the Father, and of the Sonne, and it is ſaid to bee ſent out from both, in Iohn 14. and 16: Therefore raſhly did the *Arrians* teach the inequality of the Father, and of Chriſt, as touching the God-heade, which is hereby proved to be equally belonging to them both, becauſe the Sonne as well as the Father ſendeth the Spirit, who is ſaid to be the Spirit of them both.

Spirituall ſlumber] Spirituall ſlumber and blindneſſe, cauſed by the wicked ſpirit, Eſay 29. 10. *The Lord hath covered you with the Spirit of ſlumber.*

Spirit of Soothſaying] Such an evill ſpirit as can tell things paſt, and gueſſe at things to come, Acts 16. 16. *Having a Spirit of ſooth-ſaying, or divination.*

Sword of the Spirit] The word of God, which is a Spirituall Sword, to defend us, and offend Satan, Eph. 6. 17. *Take to you the Sword of the Spirit.*

In the Spirit] By ſuch prayers as proceed from the Spirit and the moſt inward parts of the ſoule: as Roman. 8. 26. 27. Epheſ. 6. 18.

Spirit of truth] The holy Spirit being himſelf moſt true, even truth it ſelfe, alſo the Autor and Teacher of truth to all others, Iohn 15. 17. *Even the Spirit of Truth.*

Thorough the Spirit] Thorough faith wrought in the Elect by the grace and vertue of the holy Ghoſt, or by the holy Ghoſt begetting faith, Gala. 4. verſe 5. *We through the Spirit, &c.*

Uncleane Spirit] A wicked Angell or a Divell, uncleane in himſelfe, and Author of unclenneſſe

cleanneſſe in others, Mat. 10, 1. Luke 9, 1. *And gave them power againſt uncleane ſpirits.*

Spirit of Wiſedome and Revelation] The gift of wiſedome, and a more large meaſure of the knowledge of the Goſpell, through the revelation of the Spirit, Epheſians, 1, verſe 17.

To walke after the Spirit.] To be led by the Spirit, when wee follow (in ordering our lives) the good motion thereof, Rom. 8, 10. *Which walke after the Spirit*, Gal. 5, 25.

To worſhip in Spirit] To give and offer unto God a ſpirituall ſervice, agreeable to his Nature, being himſelfe a Spirit, Iohn 4, 23. *The true worſhippers, ſhall worſhip the Father in Spirit.*

Note. Here is meant that the worſhip of God under the goſpel, ſhould eſpecially conſiſt in the mind and heart of man, and not ſo much in bodily ſervices, as in waſhings, anointings, garments, place, times, as it was under the Law, as appeareth by the next verſe. As by worſhip in truth, is meant that it ſhould not be in ſignes and ſhadowes, as under the Law. Hereby, it is not Chriſts meaning to ſhut forth all ſeruices bodily, as kneeling, lifting up of hands, nor earthly meanes of his worſhip, who appointed Water, Bread and Wine; but that corporall ſervices now ſhould bee fewer.

In Spirit] Spiritually, not in carnall rits, Phil. 3 3.

Spirituall] That which is moſt pure, being given not to our bodies onely, but to our verie ſpirits and ſecret thoughts. Romanes 7. 14. *The Law is ſpirituall.*

2 Perſons endued with great meaſure of godly knowledge and ſpirituall graces. 1 Cor. 3. 1. *I cannot ſpeake unto you, as unto ſpirituall.*

3 One mightily ruled and governed by the Spirit. Gal. 6. 1. *You that are ſpirituall, reſtore ſuch an one.*

4 One that hath the true ſence and interpretation of the word in his heart, by which he can trie all Doctrines. 1 Cor. 2. 16. *The ſpirituall man diſcerneth all things.* The Papiſts appropriate this terme (*Spirituall*) to their Cleargy, which of all other men, are moſt carnall every way.

Note. *Paul* calleth him a ſpirituall man here, which hath the ſence and mind of God in the Scripture, taught by the Spirit; and ſuch an one as he is to be judged of no man, ſo farre as he is ſpirituall, no more than God himſelfe, whoſe minde hee hath. 1 Corinthians 2. verſ. 15.

Spirit

Spirit of ſlumber] A minde ſenceleſſe altogether in matters of ſalvation, (like to one in an heavy ſleepe or lethargy) who is not to be awaked out of the ſleepe of ſinne, with any prickings of the word. Romans 11.8. *I will give them the Spirit of ſlumber.* The word (*Spirit*) though it ſignifie the minde, as Ezra 1.1, yet here it ſignifieth ſomewhat more, namely, the evill ſpirit Satan, ſent of God into the mindes of the reprobate Iewes, to harden them in their unbeleefe till they became paſt feeling. And note it generally, that where good or bad Epithites are added to this word (*Spirit*) they doe imply the effects and workes of Gods grace, inclining the godly to good things: or of his wrath, inclining and diſpoſing (as a righteous Iudge) the wicked to evill things.

Spiritually] By the vertue and ſpeciall enlightning of the Spirit. 1 Cor. Chapter 2. 24. *Becauſe they are ſpiritually diſcerned.*

Spirituall meate] Manna in the Wilderneſſe, which was foode not onely for the belly, but repreſented our true ſoule-food, even Chriſt, which is the bread that came downe from heaven, whereof he that eateth ſhall live for ever: this bread or meate promiſed to the Fathers, now exhibited to us, received and eaten by the Spirit and Faith, was figured in Manna, therefore called the Spirituall Meate. 1 Cor. 10.3,4.

Spirituall things] The matter of doctrine, and the words whereby it is delivered and taught, both being Spirituall and heavenly. *Comparing Spirituall things with Spirituall things.*

Sporting] Some token or ſigne of mariage love, Gen. 26. 8. *Hee ſaw Iſaac ſporting with Rebecca.*

Note. It is the word whereof *Iſaac* himſelfe had his name. Geneſis 17.17. and 21.6. and it ſignifies laughing, playing, rejoycing. *Salomon* ſaith, *Rejoyce with the wife of thy youth*, Prov. 5.18.19.

Without Spot] That after the reſurrection (as now there is none by imputation) ſo in the body of the Church, ſhall not ſticke the leaſt ſin or ſtaine of old *Adam*, not ſo much as is a ſmall Spot in a garment, or a wrinkle in the face, becauſe all ſhall be moſt pure and glorious, there being a celeſtiall brightneſſe in the Church triumphant, with bleſſed immortality and moſt perfect knowledge of God, accompanied with perfect holineſſe. Epheſ. 5. verſe 27. *Not having Spot or wrinkle.*

Sprinkling of the bloud of Jesus Christ] The purifying and cleansing of our Consciences from the guilt and filthines of sinne, by the merit of Christs bloud-shedding, effectually applied thorough the Spirit and Faith. 1 Peter 1. 2. *Thorough the Sprinkling of the bloud of Iesus Christ.*

Spread abroad] To encrease greatly and suddenly to be enlarged, Genesis 28.14. in Exo. 1.12. Gen. 30.30. 43.1 Chron. 4.38. the word is so used: it foretelleth the spreading of the Church throughout the world.

S. *T*

To Stablish] To set up, or reare a thing or a person which is weake and unable to stand up, without support. Romans Chapter 14. verse 4. *He shall be established*; that is, made to stand or held up that he do not fall downe flat and perish, Romans Chapter 10. verse 3. *Going about to stablish their owne righteousnes.* Iusticiaries, which attribute righteousnesse to their owne workes; doe like little children, which make babbies of clouts, and set them up on their feete, though they can by no meanes stand. So in vaine doe Merit-mongers, Pharisies heretofore, and Papists now, seeke to reare up their righteousnesse of workes, which cannot possibly stand before the most severe Iudge of the world, no more than a bed-rid person, or dead carkasse, or puppet can be erected and caused to stand upon their feete.

2 To continue in strength, and firme estate, something already lifted up, and well setled. Psalme 90.71. *Stablish the thing, O Lord, which thou hast wrought.*

Staffe of bread] The strength of bread which nourisheth us. See **Bread.**

To goe with a Staffe] To goe simply, barely, without any riches, or strength, pompe, or power, Gene. 32.10. *With my Staffe I came, &c.* Mar. 6.8. *A Staffe onely.*

Stained Cloth] Vnperfect inherent righteousnesse of the Saints, mingled with many sinnes, as if it were so many staines. Esay 64.6. *Our righteousnesse is like a filthy or stained cloth.*

To stay] To leave bearing children for a while. Gen. 29.45.

Standing] Continuing. Psa. 33.11. and 111.3. Ministring. 134. 1. Dan. 1.4. Also taking effect, or being performed. Esay 8.10.

To stand or fall to the Lord] To

To do any thing well and rightly, or otherwise, and withall to be approved or disproved of the Lord for such deeds done rightly, or otherwise. Rom. 14 4. *To his owne Lord he standeth or falleth*, that is, his Lord onely hath dominion it over him, and his worke to judge it, to accept or condemne: therefore it is a sawcy presumption for any Christian to judge the actions of another, in things of an indifferent nature. By standing or falling, some understand the profit or danger of our actions; but the former exposition is to be preferred, because of our doings (be they done rightly or not) there commeth neither commodity nor losse unto the Lord.

To stand before the Lord] To make prayer to him, Ierem. 15.1. Marke 11. 25. So the Chaldea translateth. Gen. 18. 22. and 19 27.

To stand in Grace] To persevere and continue in the state of Grace, Roman. 5.2. *In which grace we stand.* They erre, who thinke beleevers and justified persons can fall, either wholly for a time, or finally for ever, from the grace of Reconciliation with God. It is one thing to stand, that is, firmely to beleeve (such fall not away:) another to thinke we stand, that is, to have opinion of faith, which may and doe fall from God.

To stand in the liberty of Christ] To settle the affections of our heart fast in our Christian liberty, as it were, in a station, wherein Christ our Captaine hath placed vs, Gal. 5.1. *Stand fast in the liberty, &c.*

Star] A bright creature set in the firmament, to adorne it, and giue light to us here below. Genesis 1.15. Iob 25. 5. and 38,31.

2 A Minister of the Gospell, shining as a starre, by his pure and cleare doctrine, and good life. Revelation 1.20. *The seven Stars, are the Angels of the seven Churches.*

3 Worldly Princes excelling in dignity, Daniel 8.10.

Or it signifies as *Iunius* thinks, the chiefe professours, whereof some were driven by the cruelty of *Antiochus Epiphanes* to forsake the faith, and other put to death and torment, because they did sticke to their religion, as the mother with her seaven children. See Revelations.

To shine as the Starres] To be clothed with heavenly glory. Dan. 12. 3. *And they that turne many unto Righteousnesse shall shine as the Starres, for ever and ever.*

Day-Starre] The cleare doctrine of the Gospell, 2 Pet 1.19. *The Day-starre arise your hearts.* How then doe

Papists well to keepe the Scriptures from the people of God, under pretence of obscuritie and darkenesse?

To make a nest among the Starres] Proudly, to presume of safety, as if they were out of reach and gun-shot, being amongst Starrs, farre aboue mens heads. Obed. 4. *Make thy nest aboue the Starres.*

Starres of God] Most beautifull, bright, and glorious Stars. Esay 14.12. *Aboue the Starres of God.*

Statutes] The word of God, because hee hath appointed us to walke in it, and to frame all our thoughts, affections, words and workes by it; and because all statutes, decrees, constitutions of Church and Kingdomes ought to be ordered by it. Psal. 19.8.

The stay and Staffe] All the props, helps, and aides of the Common-wealth, both small and great, whereof the kinds are particularly rehearsed untill the fift verse. Esay 3.1. *The Lord doth take away the stay and Staffe.*

To lift up his Staffe] To be and stand for the defence and safegard of his people of *Iuda*, as when at their comming out of Egypt, *Moses* lifted up his Staffe to divide the Sea. Esay 10.24.

To Steale] To convay himselfe away without the knowledge and consent of *Laban*. Gen. 31.20.

Stem of Iesse] The royall Family of *David* sonne of *Iesse*: now deprived of kingly power and authority, and brought to poverty, as in *Ioseph* and *Mary*, both of this family, and both needy persons, appeareth. Esay 11.1. *A rod of the Stem of Iesse.* Marke 6.3.4. Luke 2.24. In this 1. ver. of Chap. 11. of Esay, the nativity and person of Christ, in the 2. and 3. his manifold graces; in the other three verses, his office and kingly administration be described.

Wandring Starre] An unstable man, or one of an unconstant minde. Iude 13. *They are wandring Stars.*

Steward] An Officer in a great family, put in trust with dispensing and laying out of his Masters goods. Luke 16.1. *A certaine man had a Steward, &c.*

2 Every Christian which hath received a calling and gifts from God, but especially the Ministers of the Gospell, trusted with the Mysteries of Christ to dispose and dispense them to the people. Luke 16.2. *For thou maist be no longer Steward.* And 12.42. *Who is a faithfull Steward and wise?*

To Stirre up] To foster and keepe burning the fire of Gods

Grace

Grace, which Sathan and the flesh goe about to put out and quench. 2. Tim. 1. 6. *That thou Stirre up the gift of God which is in thee.* Hag. 1. 14. A Metaphor from a sparkle hid in the ashes, and by gentle blasts quickened.

2 To bring one into the world, advance him to authority, and to harden him in his sinne, as a punishment of his former lusts. Rom. 9. 17. *For this same purpose have I stirred thee up.*

To Stinke] To become lothsome. Genesis 34. 30. The like is spoken, 1 Sam. 13. 4. and 27. 12. 1 Chr. 19. 6. Exod. 5. 21.

Stone] A creature so called, being strong, hard, and stiffe, whereof there be many kindes.

2 Hardnesse of heart, or a stiffe and unyeelding heart, Eze. 36. 26. *I will take from you your hearts of Stone.*

3 Christ which is likened to a Stone, because hee beares up the whole building of the Church, and joynes together Iewes and Gentiles, as two wals in one, Genesis 49. 24. Esay 28. 16. Hence hee is called the Head-stone, or the Corner-stone, Matthew 21. 42. And because this Stone is not set up by man, but sent by God, therefore hee is said to be a Stone cut out of the Mountains without hands. Daniel 2. 45. And because unbeleevers refuse to be laid upon this Stone, and so perish; therefore it is called, *A Stone of offence.* Esay 8. 14. 1 Pet. 2. 8. *A Stone to stumble at, and a Rocke of offence.* Moreover, because he is of exceeding great value, and excellency, thence he is called an elect and precious Stone. 1 Pet. 2. verse 6. *Behold, I put in Sion a chiefe Corner-Stone, elect and precious.* Whereunto adde this, that hee is termed a living Stone, because by his ever-living vertue, hee preserves in life of grace all the faithfull, till hee bring them to the life of glory. 1 Pet. 2. 4. *To whom wee come, as to a living Stone.* Lastly, because the most perfect providence of God watcheth over the Church, and every faithfull person built upon this Stone: therefore it is said, that seven eyes shall be upon it. Zach. 3. 9. *Vpon one Stone shal be seven eyes.* Zach. 4. 10.

Stone of Israel] God, who was the strength and refuge of *Israels* people. Gen 49. 24. *By the Stone of Israel.*

Lively Stones] All true beleevers which by the Doctrine of the Gospell, are quickned with the life of God, being founded upon Christ the Head-Stone. 1 Peter, Chapter 2. verse 5. *As lively stones are made*

made a spirituall Howse.

White Stones] A Stone of this colour, given in old time to witnesse the acquiting or absolution of one from some crime, unjustly laid to him.

2 Absolution of sinners, which doe beleeve in Christ, from guilt and punishment of all their sinnes. Rev. 2. 17. *I will give him a white Stone.*

Straight of times, or troublous times] That for the space of 62. weeks of yeares, (which is 434 yeares) great calamities should come upon, and continually presse and vexe the Iews in *Ierusalem*, which did begin upon the departure or returne of *Nehemiah* to the King of Babilon, Daniel 9. 25. *Even in troublous times.* Of these times fore-spake *Nehemia*, Cha. 13. 6. but *Ezekiel* more fully, in Cha. 38. and 39. And by the books of *Ezra*, *Nehemia*, & *Machabees*, it appeares to have fallen out as *Daniel* here prophesied, and elsewhere.

Straight gate] Mortification of our evill lusts, or deniall of our selves, when our reason and will are made subject unto Gods Word, Mat. 7. 13. *Enter in at the Straight gate.*

A Stranger and sojourner] One that was borne in another country, and hath no possession of his owne in that strange place where he dwelleth; this is the proper signification. Gen. 23. 4. Heb. 11. 13.

Stranger] One that is not a Iew, but of some other Nation, Math. 27. 7. *To bury Strangers in.* Esay 14. 1. it signifies elect Gentiles.

2 One that comes to us from another Country, though he be a Iew. Heb. 13. 2. *Be not forgetfull to entertaine Strangers.*

3 A woman that is not a mans owne wife. Proverb. 5. 20. *Why shouldest thou embrace the bosome of a Stranger?*

4 One that useth this world as if he used it not, setting his minde upon his country, which is above. Peter 2. 11, *I beseech you as Pilgrims and Strangers.* Hebrewes 11. 13. *Confessed they were Strangers and Pilgrims upon earth.*

5 Vncircumcised Gentiles, who had nothing to doe with the Covenant of Salvation by Christ, Ephes. 2. 12. *And were Strangers from the Covenant of Promise.*

6 One which is not of the Kings stocke and family. Mat. 17. 25. 26.

7 One which loseth his dignity and liberty, passing into the power of another. *Obad.* verse 12.

8 Every Infidell and prophane person. Ioel 3. 17. Reve. 21. 27.

Wicked

9 A wicked person, who having a good profession like ours, and otherwise neere us, yet is of strange ill manners, and useth us as if he were a stranger or enemy. So the *Ziphims* being Israelites were to *David*, Psalme 54.3. A stranger to humanity.

10 A sinfull lust, 2 Sam. 12.4. a stranger to reason and to chastity.

Stumbling Blocke] 1 A naturall or artificiall impediment in ones way. 2 Any sinne inward or outward, as that which hindereth our confidence in our prayer to God, and his mercy towards us. Eze. 14.32. also hindereth the power of Gods Word, and mans conversion.

Children of strangers] Either Children which are begotten in marriage with Infidels. or (which is better) the rites, customes, inventions, and manners of strangers, which are called Children by Similitude. Esay 2.6. *They rest in the Children of strangers.*

Strength] Strong praise, Psalme 8.2. & 29.1. & 86.7. & 118.14.

2 Kingdome, Psalm. 20.6. Also the Arke of God, Psalme 78.61.

3 Naturall and vitall juyce, which makes things strange. Genesis 9.12. Psalme 22. 16. and 33.76. Ioshua 14.15. Genesis 4.3.

Strugled together] Bruised one another by strugling. Gen. 25.22. This did presage the contrariety that should be betweene *Esau* and *Iacob*; also betweene the children of this world and of God.

S. *V.*

Subiection, or Submission] The placing and setting one thing under another in a due order, as the water under the earth, and earth under the aire, the aire under the Firmament, and this under the third heaven, Children under Fathers, Servants under Masters, Subjects under Princes, &c.

2 That obedience that all creatures yeelde unto their Soveraigne Christ, either voluntarily or unvoluntarily, Ephes. 1.22. *He hath made all things subject under his feete.* Phillip. 2.10. *That in the name of Iesus every knee should bow.*

3 Reverence and obedience toward God. Hebrewes 12.9. *Be in Subjection to the Father of spirits.*

4 The willing obedience yeelded in word or deede, by doing and suffering, from inferiors towards their superiours. Romans 13.1. Eph. 22. *Wives submit your selves to your Husbands.*

5 Inordinate and prepoſterous yeelding unto the wicked deſires of others, or to the bondage of ſuch things, as ought not to rule over our conſciences, Gal. Chap. 2. verſe 5. *To whom we gave no place by Subjection*, 1 Cor. 6. 12. *I will not be brought under the power of any thing.*

To Stumble] Properly to trip as men doe uſually in the night to the danger of falling. Iohn 11. 10. figuratively to ſinne of ignorance and infirmity, as the Saints doe. Iames 3.2.

To Submit] To yeelde obedience to all lawfull Governors, with a willing acknowledegement of their juſt authority over us. Col. 3. 18. *Wives ſubmit your ſelves to your Huſbands.*

To ſerve one another thorough love for Gods ſake. Ephe. 5. 21. *Submitting your ſelves one to another in the feare of God.*

Subtilty] A ſingular wit, or naturall policy, wherewith Serpents were indued at their creation. Gen. Chapter 3. verſ. 1. *And the Serpent was more Subtile than any Beaſt of the field*; that is, more provident and wiſe: for Subtilty here is taken in good part, becauſe the Serpent was thus made of God, and God made every thing good, but Sathan abuſed this good quality to a bad end.

2 Craft and wicked willineſſe, whereby men are made fit to deceive others. Acts 13. 10. *O full of all Subtilty and miſchiefe.* Here the word (Subtilty) is taken in ill part for guile and deceit.

As it ſeemeth alſo to be uſed for guile. Gene. 27. 35. where the indirect meanes which *Iacob* uſed are blamed, for none ſhould doe euill that good may come.

Subverted] One quite overturned in his judgement, as an houſe, whoſe Foundation is turned upward, hardly to be built againe: ſo an Heretiques caſe is very deſperate, as being damned of himſelfe, oppugning and withſtanding the truth againſt the light of his owne conſcience, being bent to his errour obſtinately, to maintaine it, and wilfully to ſtand in it: wherefore, worthy after admonition and pnblique convictiou to be rejected, and by excommunication cut off by the cenſure of the Church. Titus Chapter 3. 10. verſe 11. *He that is ſuch, is Subverted, being condemned of himſelfe.*

To Suffer To give leave to doe a thing, or not to hinder when one may, Luke 9. 59. *Suffer me firſt to go bury my Father.*

ther. 1 Corinthians 10.13. Pſa. 105.14.

2 To endure paine with patience. 2 Timothy 2.3. *Suffer Affliction as a good Souldier, &c.*

To Suffer for the Kingdome of God] Not to thinke to demerit heavenly felicity by ſuffering affliction, but to endure under hope to enjoy it at the length, becauſe affliction is the way unto the Kingdome. 2 Theſ. 1.5.

Not to Suffer] To forbid or interdict. 1 Tim. 2. 12.

To ſuffer in the fleſh] To dye a painefull death, according to his humane nature. 1 Pet. 4. 1. *Foraſmuch as Chriſt hath ſuffered in the fleſh.*

2 To mortifie our ſinfull corruption, which is ſo painefull a thing, as may well be called a ſuffering. 1 Peter 4, 1. *He that hath Suffered in the fleſh, hath ceaſed from ſinne.* By degrees we ought to crucifie our corrupt nature, till it be utterly aboliſhed.

To Suffer with Chriſt] Either to be a companion with Chriſt in ſuffering, or to endure patiently painefull things for his ſake, Rom. 8. 18. *If ſo be yee Suffer with me.*

Sufferings of Chriſt] All the painefull and reproachfull afflictions which Chriſt felt in his owne perſon for our Redemption; or which his Members, to wit, the faithfull, doe feele for exerciſe and triall of their faith, patience, and love. Col. Chap. 1. verſe 24. *Fulfill the reſt of the Sufferings or afflictions of Chriſt.* 1 Peter. 1. verſe 11. See **Paſſion and affliction.**

To Suffer violence] To preaſe upon the heavenly treaſure with earneſt and zealous affection ſtirred up by the preaching of the Goſpel, which both offereth this Cœleſtiall treaſure, and forcibly through the Spirit, cauſeth the hearts of the elect, to receive it by Faith, Matthew, Chap. 11. ver. 12. *The Kingdome of heaven Suffereth violence.* See Luk. 16. verſe 16.

Summer] The hotteſt ſeaſon in the yeare, Geneſis Chap. 8. verſe 22. *And Summer and Winter.*

2 Opportunity and fit time to doe things in. Prov. Chap. 6. 8. *Prepareth her meate in Summer.*

Drought in Summer] Extreame drineſſe, Pſal. 32. 4. *My moiſture was conſumed into the drought of Summer.*

Sunne] That greate Light, which giveth light by day, a moſt pure, bright, and glorious creature. Gen. 1. 16. *The Sunne to rule the day.* In Hebrew it commeth of a word, which ſignifieth

nifieth a Minister or Servant. Deut. 4. 19.

2 Christ Iesus, the Sunne and light of the world, Ioh. 1. 5. *And that light shineth in darkenesse.*

3 The bright and glorious presence of God, Revel. 21. 23. *This City hath no neede of the Sunne, for the glory of God did light it, or was Sunne to it.*

4 Worldly prosperity. Iob 31. 26. *I did not regard the shining of the Sunne.*

5 The inward beauty and purity of the Church of God. Canticles 6. verse 9. *Pure as the Sun.*

Sunne and Moone confounded, &c.] That such shall be the glory of Christ his Kingdome, when the Iewes shall be called by the Gospell toward the end of the world, as in comparison thereof, Sunne and Moone shall loose their light. Esay 24. 23. *The Moone shall be ashamed, and the Sunne confounded.* Or haply by Sunne and Moone may bee meant the Churches of the Gentiles, who shall blush to see their zeale and piety eclipsed by a farre more excellent shining light set up among the Iewes.

Sunne, Moone, Light, not darkned] When hee was yet in his young flourishing age, and in prosperity, which by the light is noted often in Scripture, as adversity and all kinde of misery is signified by darkenesse. Eccle. 12. 2.

To behold the Sunne] To rest and satisfie a mans selfe in the sweet pleasures of this life void of care, and without consideration, either of mortality (called here the dayes of darknes) or of the worlds vanity. Eccl. 11. 7 8.

Sun not to fall down] Quickly to expell the immoderate affections of anger, ere it be night. Ephes. 4. 26.

Supererogation] A worke of counsell done by perfect ones, being more than they were bound unto, by any precept of the Law of God. (Popish.)

Superscription] A title written over ones head, shewing the cause of his death, Luke 23. 38. *This superscription was written over him.*

2 A Title engraven in coine to shew whose it is. Mat. 22. 21. *Whose Image or Superscription is this?*

Superstition] A forme of divine worship, devised by men, beside or beyond the commandement of God, breeding in the followers of it, a servile feare. Acts 17. 22. *I perceive you are in all things too Superstitious.*

2 True Religion, reproached and slandered with the name of superstition, Acts 25. 19. *About some words of their Superstition.*

Thus

Thus the Heathen man termed the Religion of *Moſes*.

Supremacy] That high and ſoveraigne power and authority which Kings & Princes have under and from God immediately, as chiefe and ſupreame Governors over all perſons, and in all cauſes temporall and eccleſiaſticall, according to the word of God, and good cuſtomes of ſeverall Countries where they raigne. This doth that man of ſinne, moſt falſly claime to himſelfe, by vertue of ſucceſſion to *Peter* the Apoſtle, who was ſubject to ſecular power in his life and death.

To Sup with Chriſt] To communicate in all the ſpirituall delicates of Chriſt (as they which Sup together, partake in bodily food) Rev. 3.20. *He ſhall ſup with me.*

Chriſt ſupping with us] His chearing and delighting himſelfe, with his owne graces and gifts of his Spirit, beſtowed upon us (as one that eateth ſweet and pleaſant meat.) Rev. 3.23. *I wil come & ſup with him.*

Supper of the Lord] The Sacrament of Bread and Wine ordained by the Lord. 1 Cor. 11. 20. *This is not to eate the Lords Supper.* This Sacrament is called a Supper, becauſe Chriſt ordained it at his laſt Supper. Secondly, becauſe it is a ſpirituall banquet, or Soule-feaſt Mat. 26.26. *And as they did Eate, Ieſus tooke the bread, &c.* It is tearmed (by a part) breaking of bread. Acts 20.7. & 2.42.

The Lords Supper had ſundry names given it by old writers, who called it *Synaxis*, alſo *Love* and *Euchariſt*, of the end and uſe, which is thankſgiving; alſo (a Sacrifice) not propitiatory (for that is Chriſt onely, dying on the Croſſe) but gratulatory as a remembrance of Chriſt crucified: alſo (oblation) of the offering of bread and wine, which the Church made toward the celebration: alſo (*Miſſa*) either of things ſent by the rich, for the uſe of the poore: or of ſending away *Catechumeni*, or the diſmiſſing the whole aſſembly; what helpe is here for ſetting up the Maſſe from this word (*Miſſa eſt?*)

To Suſtaine, or Support] To beare or hold up a thing, as a prop or ſhore, to keep it from falling.

2 To uphold one, either that he take not a fall by ſinne and calamity, or that hee take no hurt by ſuch fals. Pſal. 3.4. *The Lord ſuſtained me.* Pſalme 23.1,3.

3 To hold or lift up one that is falling. Acts 20.35. Luke 1.54.

Sure] Certaine, firme, and conſtant. 2 Pet. 1.19. *We*

have a moſt ſure word of the Prophets. verſe 10. *Make your election ſure*; that is, firme to your ſelves. Pſal. 19. 7.

Note. The Word of God, ſure in it ſelfe, it is ſurer being confirmed with an oath, therefore will not faile and deceive any which rely upon it. Numb. 29. 19. Amos 8. 7. Hebrewes 6. 13.

Surety] One, that undertaketh for the debt of another man. Pro. 6. 1. *If thou be ſurety for thy neighbour.*

2 Chriſt, who undertooke to anſwer the debt of our ſins to Gods Iuſtice, by his obedience to death. Heb. 7. 22. *Ieſus is made Surety.*

S. W.

To Swallow] To deſtroy, or aboliſh. Pſalme 21. 9. *Will Swallow them in his anger.* See Pſal. 35. 25. and 52. 16. and 55. 10. Pſal. 27. 2. and 124 3.

Note. The Scripture uſeth to note out the Tyger-like cruelty of Church enemies, by this Metaphor of Swallowing up, drawne from the likeneſſe of great Whales, or other great beaſts which ſwallow things at once.

To Sweare] To uſe the Name of God in an Oath, to witneſſe ſome matter in Controverſie, for the ending of ſtrife. This may be done either vainely and falſely, or reverently and truly. Mat. 5. 34. *Sweare not at all.* Zach. 5. 3. Deut 10. 20. Eccleſ 9. 1.

2 To worſhip and ſerve God, whereof lawfull Swearing is a part. Deut. 6. 13. *Thou ſhalt Sweare by my Name.* Synecdoche.

3 To make confeſſion, or ſolemne profeſſion by mouth, that God is onely ſearcher of hearts, to acknowledge him as the witneſſe and rewarder of truth, but as a ſevere and juſt avenger of falſehood and perjury. Eſay 45. 23. Rom. 14. 11. The latter place expounds the former; and albeit, that Propheſie of Eſay cited and interpreted by *Paul*, be in part fulfilled now in this life, (for the wicked are forced ſometime to confeſſe Chriſt to be a juſt and righteous God, whom the faithfull willingly acknowledge to be ſo) yet it ſhall not fully be accompliſhed, untill Chriſt come in the Clouds, and all appeare before him, when will they, nill they, they ſhall be driven to acknowledge him their Iudge. Now becauſe none can be the univerſall Iudge of the world ſave hee which is eſſentially God, therefore *Paul* aptly citeth that Text out of Eſay, to prove that the glory of the Godhead doth belong

belong to Christ, to whom all must give an account, and before whom, all knees must bow.

Note. That swearing is alwayes expressed in Hebrew in the forme passive, because it is with a passion of minde, and is occasioned or offered by another: it hath also the signification of seven, because it is confirmed by the seven, that is, many witnesses, Genesis 21. 31. seaven a mysticall number Gen. 2.2.

To Sweare unto the Lord] By solemne Oath, to binde our selves wholly unto God, to serve him onely with a pure heart. 2 Chronicles 14.15. *And they Sware unto the Lord.* Also verse 15. Esay 19.18.

To Sweare in truth, iudgement and righteousnesse] To take an Oath neither falsly to confirme a lie, nor breaking what is truely affirmed or promised; not lightly and vainely without good ground and just cause, concerning Gods glory, our neighbours good spirituall or bodily, or our owne name, when truth without an Oath cannot be knowne: nor lewdly and wickedly against Religion, or right, as *Herods* and the Iewes Oath. Marke 6. Acts 23. Ierem. 4.2. *Thou shalt Sweare in truth, &c.*

To Sweare by the Lord] To call upon the Name of the Lord, as a witnesse and judge against us, if we doe not deale and speake truely, Iosh. 2.12.

To Sweare by Malcham] To halt between the service of the true God and Idols. Zep. 1.5.

Sweate of Face] Great labor and hard pains, such as cause sweate and wearinesse. Gen. 3. 19. *Thou shalt eate thy bread in the sweate of thy face.*

Sweete] Gratefull, acceptable. Levit. 1.9. *An Offering of Sweete odours unto the Lord.* Here it is taken in good part.

2 Pleasant and delightfull. Thus is wickednesse Sweet unto the mouth of a wicked man. Iob 20.12. (Here it is taken in ill part) and Gods Statutes to the soule of a righteous man. Psal. 19. Io.

Swine] Obstinate and desperate sinners, which scorne and deride the Word of admonition, rowling and tumbling with pleasure, in the mire of their old, filthy, and rotten conversation. Matth. 7.6. *Cast not Pearles before Swine.*

Sword] A sharpe Instrument of iron, made for defence and offence. Luke 22.49. *Shall wee smite with the Sword?*

2 The word of God. Eph. 6. verse 17. *The sword of the Spirit, &c.* Heb. 4. 12. *For the Word of God, is lively, and mightie in operation, and sharper*

than any two-edged Sword.

3 An instrument of Iustice, or ensigne of publique authority, Rom 13.3. *They beare not the Sword in vaine.* Also the power to draw out the Sword to punish offenders.

4 The judgement of warre. Levi. 26.25. *I will send a Sword.*

5 The sharpe justice and vengeance of God, hewing downe Sinners, Deut. 32.41. and 43. *I will whet my glittering Sword, and my sword shall eate their flesh.*

6 Death executed by the Sword, Exod. 18. 1. *And delivered mee from the Sword of Pharaoh.*

7 Bloudy warre, strife, and deadly contention. Mat. 10.34.

To live by the Sword] To leade a restlesse life, being driven to maintaine his owne by warre. Gen. 27.42. *Hee shall live by the Sword.*

A flaming Sword] A Sword of fire, or like a flame of Fire, or rather by a Synecdoche of the part for the whole, many firery swords held in the hands of the Cherubs or Angels, shaking and turning them too and fro in terrible manner, to affright *Adam* and *Eve*, that they should be afeard to enter againe into Paradise, out of which God for ever had in justice driven them, Gen. 3.24.

To live by the Sword] With warres and troubles to defend his country, and not with peace as *Iacob* did, Gen. 25.40. Deut. 33.27.28. Sword is opposed to peace, Mat. 10.34.

Sweete Cynamon] It is the barke of a tree, used for sweete odors, and signifies spirituall grace. Prov. 7.17. Cant. 4. 14. Exod. 30.23.

T. A.

A Tabernacle] Properly ſignifies a Tent in warre, and the flitting habitations of warfaring men; or a millitary manſion and portable houſe which hath no fixed and ſetled place and ſeat.

Tabernacle] A place purpoſely built and appointed under the Law, therein to doe Sacrifice, and to ſerve God openly, as afterward was done in the Temple, and as we now uſe to doe in our Churches. It was made like a Tent, to remoove too and fro as occaſion required; it had in it but one Roome, called the holieſt of all, wherein the High-Prieſt entred once a yeare: and another Roome, called the holy Place. Heb. 9.2.3. 4. *For the firſt Tabernacle was made, wherein was the Candleſticke: and after the ſecond veile was the Tabernacle, which is called the Holieſt of all.* This was the publike Tabernacle, for publike uſes of Divine ſervice.

The Tabernacle ſet up, and put together by joynts, figured the myſticall body of Chriſt; to wit, his Church knit and coupled together by joynts, by the power of Chriſt, working with in them inwardly, as Ep. 4. 16.

2 A place or Tent to dwell in, Mat. 17. 4. *Make us here three Tabernacles.* Pſal. 132, 3. This was a private Tabernacle for private uſe of humane life.

3 Chriſts humane Nature, which is the true incorruptible Tabernacle, conceived by the holy Ghoſt, not made with hands, wherein the Son of God dwelt ſubſtantially. Heb. 9. 11. & 8. 2. *And is a Miniſter of the Sanctuary, and of the true Tabernacle which the Lord pitcht, and not man.*

4 Our naturall body, wherein our ſoule dwelleth for a time as in a fraile brittle Tabernacle. 2 Cor. 5. 1. *When our earthly Tabernacles be diſſolved.* 2 Pet. 1. 13.

5 Heaven which is appointed to be the everlaſting Tabernacle and habitation for the Saints to dwell in. Revel. 21. 3. *Behold the Tabernacle of God is with men, hee will dwell with them* Pſal. 104. 2. Luk. 16. 9.

6 The viſible Millitant Church way faring as a Pilgrime here upon earth. Pſalme 15. 1. *Lord who ſhall dwell in thy Tabernacle?* The Church is called

led a Tabernacle, because of many mutations and changes it is subject unto, and because it hath here no abiding place.

Tabernacles] The severall places where the Tabernacle was fixed. Psalme 43. verse 3. Though the Tabernacle was but one, yet (till *Salomon* built the Temple) it had sundry stations and places of residence wherein Gods ordinary worship was exercised and preserved. As first in the City of *Kiriath-Iehharim*, whence *David* carried it into his City. 1 Chr. 15. & 16. In the reigne of *Saul*, the place was at *Nob*. 1 Sam. 21. 2. 3. Where many Priests did abide to minister unto the Lord. Another place was at *Gibhon*, in the first dayes of *Salomons* reigne. 1 Kings 3. 4. 5. Lastly, the Temple being built, the Arke (being a visible token of Gods most holy presence) did there rest a long time. This multiplicity of places caused the Prophet in the plurall number to say, *Leade me to thy Tabernacles*.

Tabernacle of Congregation] That part of the Tabernacle, whither the people resorted and gathered together at an appointed time; or else, whither GOD resorted to speake with *Moses* and his successors. Exodus 27. 21. Numb. 7. 8. 9. *When Moses should enter into the Tabernacle of the Congregation to talke with God.* This part was called the Sanctuary.

Note. It was the place where God met with his people, Exo. 25, 22. and 30. 36. Elsewhere it is named the Tent of the Testimony or Tabernacle of Witnesse, Numbers 9. 15. and 17. 7. Act. 7. 44. Revel. 15. 5. because the tables of Testimony were kept in the Arke therein. The covering of the Tabernacle with a Tent, signifieth Gods Church by his providence protected and covered. Exod. 26. 7.

Tabernacle of David] The Kingdome and Church of our Lord Iesus Christ, which is as a Tabernacle or place of refuge to the godly, howsoever it be contemptible in the eyes of the World. Amos, Chapter. 6. verse 11. *In that day I will raise up the Tabernacle of David which is fallen.*

Feast of Tabernacles] That feast, at which the Iewes dwelt seaven dayes in Tents, to put them in remembrance, that God made their Fathers to dwel in tents, when he brought them out of Egypt, and that here they had no abiding place. Iohn Chapter 7. verse 2. *Now the Feast of Tabernacles drew neare.* Leviticus Chap. 23. verse 34.

Table] A frame of wood, made to eate meate upon.

2 All earthly benefits, ſerving for neceſſity, or honeſt delight and ornament, Pſalme 23. verſe 5. *Thou haſt prepared a Table for me*, Pſalme 69. verſ. 22.

Becauſe men come to the Table, there to be merry, and to be refreſhed, alſo doe furniſh their Table with the beſt meates and delicates; therefore (by a **Synecdoche**) Table ſignifieth all acceptable, pleaſing, proſperous, and happy things, even whatſoever uſeth to give contentment to our minde, be they bleſſings ſpirituall, as Scriptures, Sacrifices, Temples, &c. or temporall, as Health, Strength, Riches, Friends, Proſperity, Peace, publike State, Lawes, Magiſtracy, Credite, &c. All which (though good in themſelves, and good unto good men; yet to the wicked which bee without Chriſt, and Gods enemies) they be all turned to their hurt and deſtruction: which *Paul* ſetteth forth by three ſimilitudes: firſt, of a ſnare made to take birds when they ſeeke their food. Secondly, of a trap or nette wherein wilde beaſts are caught. Thirdly, of a ſtone or blocke, whereat blinde men, drunkards, and heedleſſe perſons uſe to ſtumble and to fall: ſo all healthfull things ſhall proove hurtfull to malicious ſinners, as it happened unto the obſtinate Iewes.

3 That which is upon the Table, (Bread and Wine) alſo that which is repreſented thereby, Chriſt and his benefits, 1 Corinthians, Chapter 10. 21.

Table of Divels] Fellowſhip with Divels, by being preſent at the Sacrifices offered unto Idols, 1 Corinth. 10. 20. 21. *Theſe things that the Gentiles ſacrifice, they ſacrifice to Divels. Ye cannot be partakers of the Lords Table, and the Table of Divels.*

To eate and to drinke at Chriſts Table] To communicate and have fellowſhip with Chriſt in heavenly joyes, Luke Chapter 22. 30. *That yee may drinke at my Table, in my Kingdome.*

The Table of the Lord] The company of Gods people, aſſembled to partake in the Lords Supper, 1 Corinth. Chapt. 10. verſe 21. *Ye cannot partake of the Lords Table*; that is, yee cannot have ſociety and fellowſhip with Chriſt and his members in the Sacrament of the Lords Supper, if you partake of the Table of Divels. What reaſon have Papiſts to ſcoffe at our Communion-Ta-

bles

bles, seeing Scriptures beare out this name? Have not wee cause rather to abhorre their sacrificing Altars?

To serve Tables] To take charge and care of the poore Saints, to provide for them by distribution of the Church goods or almes, for their needfull sustenance at their eating together, as Act. 2. 46. Acts 6. 2. *And serve Tables.*

To sit or be at Table] To partake or have society with others, in eating and drinking, Ioh. 13. ve. 28. *But none of them that were at the Table, knew for wat cause he spake it unto him.*

Table of Shittim Wood] The standing Table of Word and Sacraments, where God keepeth open house (as one would say) to refresh and feast his people in Christ, Exodus Chap. 25. verse 23. and Chap. 26. verse 35. To this figure alludeth *Salomon*, Proverbs 9. 2. and *David*, Psalme 36. 9. and 65. 5. Also Christ, Revelation 3. 20. Secondly, it represented the fulnesse of joy that is in Gods presence, and the pleasurs which are at his right hand for evermore, Psal. 16. 11. Which he hath prepared for the elect, *That they might eate with him*, Luke 22. 16.

To spread, or prepare a Table] To make liberall provision of meat and drinke, and of other necessaries for this life, Psa. 78. 19. *Can God prepare a Table in the wildernesse?*

2 To set in due order Dishes upon the Table, Esa. Chap. 21. 5.

Tables of Testimony] The two stones (as two Tables,) wherein the Law was written, which bare testimony of Gods will, Exod. 32. 15. *And Moses returning, descended from the Mountaine, with the two Tables of testimony in his hand.*

To Take] Not onely to receive a thing of an another: but somtime to give a thing to one, Genes. 24. 22. As taking in Psalme 68. 19. is expounded, giving, Eph. 4. 8. Exod. 18. 12. and 25. 2.

To take up the cloud, or to let it abide] To rest or to goe on at the voyce of Christ, as the Israelites journied, or lay still, as the cloud abode on the Tabernacle, or was taken up, Numb. 9. 16. 17. Thus expounded Iohn 10. 3. 4.

To take the cup of Salvation] To offer and give unto God the sacrifice of praise and thanksgiving, and afterward he would make a solemne feast to the people in remembrance of his manifold deliverances, according to the custome of the Law when they tooke some part of the sacrifice to make a banquet

banquet, in token of rejoycing when they rendred solemne thanksgiving unto God, Psal.116.ver.13. See 1 Chron. 16.1.2.3.

To Take in ill part] To wrest words and actions to an ill purpose, when they might be taken well, Rom.1.29. *Taking all things in evill part.*

To Take the armor of God] To put on all our spirituall harnesse, fitting it close unto our hearts, and using it for our defence and safety against sinne and Sathan, Ephe. 6. 11. 13. *For this cause Take to you the whole Armour of God.*

To Take hold of Gods arme or strength] By true Repentance and acknowledgement of him, with hearty prayer for pardon, to hold God (as it were) by the arme, and stay him from striking, Esay 27. 5. *Let him take hold of my strength.*

To Take the Foxes] To remove, or take out of the way whatsoever hurteth the Church in doctrine or manners, Canti. 2.15. *Take the Foxes.*

To Take away sin] Sometime to abolish all instruments and meanes of sinne, namely, of false worship and Idolatry, Esay 27.9. *To Take away sinne*, that is, the stones of the Altar, Images, and Groves, as it followes in that verse.

To Take heed] To be wary or watchfull for the preventing of some sinne or danger, Ephes.5.15. Luke 12.28. *Take heede and beware of Covetousnesse.*

To Take thought] To vexe and disquiet the heart with feare and griefe, Luke 12.15. 26. *Why take you thought for the Remnant?*

To Take in vaine] To abuse a thing, by using it rashly or to wicked purpose. Exod. 20. 7. *Thou shalt not take the name of the Lord thy God in vaine*; that is, either lightly, or wickedly.

To Take away sinne] To deliver (not onely from temporall captivity or calamity, brought for sin upon the Iewes) but from guilt and eternall punishment by free remission; and from the tyranny of sinne by sanctification of the Spirit, Esay 27. 9, Roman. 11.26.27. This promise was made not to Gentiles, but peculiarly to the Iewes, as appeares by the two words of *Sion* and *Iacob*, in ver. 26. of Rom. 11. Not to some one or a few Iewes, but to the whole people; not for their deliverance from Babylon, but from sinne and death, and that by Christ the deliverer of the Iewes, (*Ipso propinquitatis jure*) comming of them according to the flesh. But as yet wee see not this people so delivered

and

and converted to Christ: therefore they must be delivered and saved by him before the end of the world; to which purpose *Paul* citeth that Text of Esay 27.9. Whereas Iohn 1.29. the *Baptist* saith of Christ in the present time, that he taketh away, (purging sinne by his bloud, and abolishing it at length by his Spirit) it is to signifie a continuall act; for the force of Christ his death, to expiate and extirpe sinne out of mans nature, is perpetuall: and mentioning (Sinne) in the singular number, he chiefely meaneth that (*peccatum peccans*) Originall corruption the roote of all, together yet with all the fruites thereof, which are usually called sinnes in the plurall number: Lastly, under (World) he comprehendeth both Iewes and Gentiles, as it is written, 1 Iohn 2.2. Finally the *Baptist* propoundeth him to his Disciples, as a Lambe and Sacrifice even before his sufferings and death, betimes to plucke out that common error of the Iewes, wherewith even Christs owne Disciples were infected, that the Messiah should be an earthly King, to rule with outward pompe and glory, Acts, Chap. 1. verse 6.

To take to one] To propheſie or say, that hee was like to a man who had taken to him such a woman, and such children, Hosea, ch. 1. v. 2. this was done in type, not in truth: also to take, sig. to give, Gen. 24. v. 22. and taking, Psal. 68. 19. is expounded given, Eph. 4. 8.

Tale-bearer] One that goeth about (as a Pedler with wares) with reports and tales, Levit. 19. 16. Prov. 20. 19.

Talent] A certaine piece of Gold, which weighed sixty pound, as the common Talent did; or 120. pound, as did the Talent of the Temple, 2 Sam. Chap. 12. verse 30. Exo. 25. 39. *Of a Talent of pure Gold thou shalt make it.*

2 A free and franke gift of God, bestowed on men, in a certaine portion and measure, to be used to his owne glory, and the profit of others, Matth. 25. 25. *And to one he gave five Talents.* There is no man but hath some Talent committed to him, whereof he must make use here, and account hereafter.

Tares] A kinde of graine in the East-Countries, so like to wheate (whiles it is in the blade) as hardly the one can be discerned from the other, being also a very hurtfull thing.

2 The Children of this world, but especially Hypocrites, Matth. 13. 16. *The Tares are the Children of that wicked one.*

3 All

3 All offences in manners and doctrine, being so coulou-red and disguised, as hardly can vertues be knowne from vices, and errors from truth. Matthew 13. verse 25. *And sowed Tares among the Wheate.* False doctrine when it is disgui-sed, is fitly signified by Tares, both because it is the root and seed of wicked men: Also for that it doth besot the minde, as Tares (being taken in drinke or bread) doe make giddy the braine.

Tarshish] The Ocean or maine Sea. Psalme 48. verse 9. *Breake the Shippes of Tarshish.* Tarshish was the name of the sonne of *Iavan*, the sonne of *Iapheth*, the son of *Noah*, Gen. 10.4. Of whom, *Tarsus* a City of *Cilicia* in *Syria*, had the name, 21. 34. From whence they went by shipping into farre Countries, *Affrica*, *Iudæa*, *Ophir*, &c. 1 Kings 22. 48. and 10. 22. Hereupon that Sea was called Tarshish, and gene-rally the name is applied to e-very Ocean.

To Taste] To take some slender triall of meates or drinkes, how good they be, before wee receive them into our bodies.

2 Slightly to know and be-leeve generally, the doctrine and promise of Christ, as a man that tasteth of a cup and drinkes not; or as a Cooke, who tasteth the meate, and eateth it not: or lastly, as a sicke man, who doth Taste meate, which hee doth pirke backe or cast up againe, Heb. 6.4.5. *For it is impossible that they which were once en-lightned, and have Tasted of the Heavenly gift.*

3 To take experience of a thing, having indeed tried it, Psalm 34.9. *Taste and see, how good the Lord is*, 1 Peter 2.3. It signifies that joy which they have which earnestly imbrace Christ, out of knowledge of him.

To Taste Death] To die, or to feele death, Matth. 16.28. *There be some here that shall not Taste of death.*

Taske-master] Exactour, properly, and generally such as exact or require either money, 2 Kings 23. 35. or any debt, Deut. 15. 2. or otherwise doe oppose any, Esay 53.7.

T. *E.*

To Teach] To cause to learne; which God doth ef-fectually, by enlightning the heart unto knowledge and faith of the word: and men instru-mentally, by interpreting the word, and by lively voyce fa-miliarly propounding instru-ctions to the outward eare, Ier. 31.34. *They shall be all Taught*

of

of God. Pſal. 119. 26. *Teach me thy Statutes,* Acts 20. 21. Math. 28. 9. *Goe, Teach all Nations.* Teaching is by publike and private perſons; by words, works, ſignes, and creatures, &c. Galathi. 6. 6. even by afflictions alſo.

Note. Teaching hath in it interpretation, doctrine, and application. See Luke 4. 18. Acts 8. 32. 33. Pſalme 94. 12. Gods Law Teacheth both cheerefully to beare the Croſſe; and how to profit by them to amendment, as alſo from whom they come, to what end, and for what cauſe.

Teacher] A publike Miniſter, which by wholeſome Doctrine inſtructeth the Church, beating downe errors, Epheſ. 4. 11. *He gave ſome to be Teachers.*

Such as by private inſtruction helpe others to know the things of God, Titus 2. 3. *Teachers of honeſt things.* Thus Parents, and Maſters, and common Chriſtians are Teachers: The former by publicke, the latter by private authority.

As a Teile tree, or an Oke] That as theſe trees which loſe their leafe and beauty in Winter, yet keeping their ſubſtance in the Roo, doe flouriſh againe in the Spring, when the Sunne draweth out the ſappe into the branches: ſo ſhould that people of *Iudah* be, though ſpoiled of their honour and glory, being carried captive into Babylon, yet in the holy ſeede, a ſubſtance ſhould remaine, the elect reſerved, when the reprobates were fallen like leaves from a tree in the Autumne. Eſay 6. 3. *As a Teile, and as an Oke ſhall the holy ſeede be.*

Teare] A water iſſuing out of the eye from the moiſtneſſe of the braine, as witnes of ſome inward griefe, Pſal. 6. 6. *I water my couch with Teares.* and 42. 3. *My teares are, &c.*

2 Sorrow and afflictions, the cauſe of teares, Revel. 21. 4, *All teares ſhall be wiped from their eyes,* Pſal. 126. 5. *If ye ſowe in Teares, &c.*

To wipe off all Teares of all Faces] To remove all inward heavineſſe, and outward calamities which cauſeth tears, Eſay 25. 8. This to be fulfilled in the reſtitution of the Iewes, to the Kingdome of Chriſt, when Turkes and Popiſh rout being rooted out and ſubdued, there ſhould be no power and Tyrant to oppreſſe the truth of the Goſpell, and the profeſſors of it, as it was wont to be under Antichriſt and the Turke: See Revel. 21. 4.

Temple of Idols] An houſe erected for the ſervice of Idols, 1 Cor. 8. 10. *Sit at Table in the Idols Temple.*

To

To Tempt] To make proofe of a thing by queſtion, or otherwiſe, for knowledge ſake: for that is the end of Temptation, to gaine knowledge thereby.

2 To make triall and proofe of our faith, patience, and love towards God, Gen. 22,1. *God tempted Abraham.* This temptation is commonly by proſperity or affliction: and the end of it is to make it knowne to our ſelves what is in us, eyther good or bad, Deut. 8, 2. *Tempting thee, that hee might know what is in thy heart*; that is, make it knowne to thy ſelfe, for the all-ſeeing God cannot be ignorant what is in us. Thus God is ſayd to Tempt.

3 To ſift us by ſubtill ſuggeſtions, that all grace may be ſhaken out of our hearts, and nothing left but the Branne or Chaffe of corruption, 1 Theſ. 3, verſe 5. *Leſt the Tempter had tempted you in any ſort.* Thus Satan Tempteth not to try, but to deſtroy.

4 To entice and move one to ſinne, Iames 1,14. And every man is Tempted when he is drawne aſide of his owne concupiſcence. Thus Luſt tempteth; but God tempteth not thus, Gal. 6, 1.

5 To make tryall of Gods power and juſtice, whether he can and will help, or hurt, Exo. 17,2. *Wherefore doe ye Tempt the Lord?* Thus men tempt God through diſtruſt.

6 To forſake the ordinary meanes of our good, preſuming too much upon Gods helpe. Math. 4,7. *Thou ſhalt not Tempt the Lord thy God.* Thus men Tempt God by curioſity and preſumption, to try whether God will uſe any way to ſuccour them, other then is appointed: When men will not beleeve that God can helpe them without a miracle, Eſay 7,12. Deut. 6,16. Luke 11,16.

7 To ſeeke matter and occaſion againſt other men, for which to reprehend and accuſe them, Math. 16,1. *Then came the Phariſies to Tempt him.* Thus Man Tempteth Man; by captious and by ſubtle queſtions.

Note. Tempting by the Originall word in the Hebrew ſignifying up as for a ſigne, or aſſaying of ſomthing, as God tempteth men, when hee requireth ſome great or high experiment of their faith, love, obedience, as Genes. 22, 1. Exod. 15, 26. Deut. 8, 2, and 13, 3. And the end of Gods temptation is alwaies to do us good in the end, Deut. 18, 16, 1 Corin. 10, 13. whereas the temptation of Satan Mat. 4, 1, 4. and of our owne corruption, Iam. 1, 13. alwayes tendeth to evill, being a ſoliciting of us to ſinne.

Temptation.] Probation, tryall or proofe, of any thing or perſon, to get the true knowledge of it, for knowledg is the end of Temptation.

2 Afflictions and croſſes, by which men are tryed, Iames 1, 2, 14. *Count it exceeding joy when ye fall into ſundry Temptations.* This is Temptation of probation, ſerving to manifeſt what is in us, unto our ſelves and others.

3 Inward ſuggeſtions of Sathan, or outward proſperity of life, as baits and ſnares to catch us, Math. 6. 13. *Leade us not into Temptation*, Math. 26, 41. *Pray leſt ye fall into Temptation*, Luke 4. 13. *When he had ended his Temptation*: that is, Temptation to perdition.

To fall into Temptation.] To be overcome, when thorough weakeneſſe we yeeld unto wicked motions and affections, and unto occaſions of evill, Math. 26, 41. *Leſt ye fall into Temptation, for the fleſh is weake.*

Humane Temptation.] Some Tryall, wherein doth appeare great weakeneſſe, ſuch as accompanies the Nature of man, 1 Cor. 10, 13. *No Temptation hath taken you, but ſuch as is humane, or which pertaineth unto men.* The meaning is, that the Chriſtians of *Corinth*, which for feare of giving offence to their idolatrous Neighbours, went into their Temples of Idols, there to eate meat ſacrificed to Idols, had herein ſhewed themſelves men, yeelding to humaine frailty: and therefore it behooved them to bee more conſtant afterwardes, that God might bee with them in all Temptations that ſhould befall them, for the time to come.

To leade into Temptation] To put or bring one in the power of Sathan the Tempter, delivering him as a juſt Iudge, to the will and pleaſure of the Divell, to be carried captive of him, Mat. 6, 13. *Leade us not into Temptation.* God puts one in the power of Sathan, as a Iudge doth put a malefactor over unto the Hang-man.

The Tempter.] The Devill by his wicked ſuggeſtions prooving and ſeeking whom he may deſtroy, 1 Theſſalonians 3, 5. *Leſt the Tempter had Tempted you in any ſort*, 1 Peter 5, 8. Math. 4, 3, *Then the Tempter came to him.*

Ten] ſig: Many; a diſtinct number, uſed for an indefinite, Iob 19, 3. Leviticus 26. verſe 26. Numb. 14, 22. Geneſis 30, 7.

Ten dayes] A certaine ſpace of time (very ſhort) wherein God would afflict his Church, Revel. 2, 10. *And ye ſhall have tribu-*

Tribulation ten dayes, Gen. 31,7. Numbers 14,22. Iob 13,3. *Ten times put for oftentimes.* A finite number for an indefinite.

Ten hornes] Many Kings and provinces, which did give their authority, power, and force (meant by the Hornes wherein lyeth the ſtrength of Beaſts) to erect, enlarge, and eſtabliſh the tyranny of Eccleſiaſticall *Rome*, Rev. 17, 12,13. *And the ten Hornes which thou ſaweſt, are ten Kings.*

Ten Virgins] The viſible Church, conſiſting of wiſe and fooliſh; that is, godly and wicked, Math. 25,1. *Then the kingdome of Heaven ſhall be likened unto Ten Virgins.*

Tenth] ſignif. A remnant left of a farre great number; or a very few of many, Eſay 6,17. In it ſhall be a tenth, Amos 5,3.

Tender mercies] Moſt inward feeling and affectionate compaſſions, like unto motherly pitifulneſſe and kindeneſſe, which is hard to tell how tender and great it is, Luke 1, 78. *The Tender mercies of our God.*

Tent] A place to dwell in, ſo made, as it might be remooved and carried too and fro, Num. 5,3. Geneſis 4,20. *Iuball was the father of ſuch as dwelt in Tents.* Exo. 18,17. See Tabernacle.

God cauſed an habitation to be made in the wilderneſſe, wherein he dwelt among men, Exod. 26. Pſalme 78,60. That Manſion made of ten Curtains he called a Tabernacle, Exod. 26, 2. Pſal. 26,8. Over this other Curtaines were made and caſt as a covering, called a tent or covering, Exod. 26,7. Hereupon the whole place is called ſometime a Tent, and ſometime a Tabernacle, Pſalme 15,1. To this Tent (till the Temple was built by *Salomon*) all Gods people were wont to come to worſhip, Levit. 17,4,5. Deuter. 12. 5,6. It was a mooveable place, and ſo differed from an houſe or ſetled habitation, 2 Sam. 7. 1,6. 1 Chro. 17,5. Yet for the uſe, was ſometime called an houſe.

Tents of wickedneſſe.] A place without the Church of God, wherein dwels no goodneſſe nor holineſſe, Pſal. 84,10. *Than to dwell in the Tents of wickedneſſe*; that is, among Infidels and wicked men.

Tents of Shem] The viſible and publike meetings of the Church of God, (which was in families untill the birth of *Enoch*, Gen. 4,26. and after in great aſſemblies.) Gen. 9, 26, 27. *To dwell in the Tents of Shem.* He ſpeaks after the cuſtome of thoſe times, which was to dwell in Tents like Pilgrimes,

which had no permanent City, but looked for one in heaven.

A Tenth] The small number of the Iewes, which shall be saved from spirituall and bodily calamity, which are called the Tenth, because both for their paucity and fewnesse; also because they are sacred and holy to God, as the Tenths were. Leviticus chap. 27. Esay 6. verse 13. *Yet in it shall bee a Tenth.*

To live in Tents] To exercise the trade of a Shepheard. Genesis 25, 27. *Iacob dwelt in Tents.*

2 To looke unto houshold affayres, that they be well governed. Gen. 4, 20. *Iuball was the father of those which dwell (or live) in Tents.*

Teraphims] Gene. 31, 19. were Images in the shape of men, as may be gathered, 1 Sam. 19, 13. 16. And that they were Images and representations used in divine worship; See for that Iudges 17, 5, and 18, 14, 17, 20, Hosea 3, 4. and by Ezekiel 31, 21. Zach. 10, 2. it seemeth that idolaters consulted with their gods by them, and had Oracles.

Testament] That which we commonly call a mans will, and appointment for the bestowing of his goods amongst his Children, or kindred and friends, Gal. 3, 15. *Though it be but a Mans Testament*, Heb. 9, 15, 17.

2 An appointment or agreement betweene God and Man, touching free salvation by faith in Christ. Mat. 26, 28. *For this is my blood of the New Testament.* This is called a Testament, because it was ratified and confirmed by the death and bloud-shed of him, who made the Covenant or agreement with us; to wit, of Christ, and containeth (as it were) his last will written doutre.

3 The Book or Tables wherein the Testament is written. 2 Cor. 3, 14.

Old Testament] The agreement or covenant of God, which is called (*Old*) in regard of the first dispensation of it by *Moses*, toward the Iewes, in many figures and shaddowes of Rites and Sacrifices, and with other obscure and darke Revelations by Prophesies; which dispensation is now ended, Heb, 8, 13. *In that he saith, a New Testament, he hath abrogated the old.*

New Testament] The Covenant of God, in regard of the dispensation of it under the Gospell, by Christ, towards Christian people, without such Types and Prophesies. Also with few Ceremonies, and with much more cleerenesse and fuller revelation of the

the truth, and more plentifull graces of the Spirit, to endure alwayes new, and the ſame, to the end of the world, Iere. 31. 33,34. Acts 2,17,18. This divers manner of adminiſtration and delivery of the Covenant or Teſtament, cauſeth it, that being but one in ſubſtance, (to wit, ſalvation by faith in Chriſt) yet it is called Olde and New Teſtament, as if it were two. Heb. 8, verſes 9,10. See Covenant.

Two Teſtaments] Two types, and figures to ſhaddow foorth in ſome ſort, and to repreſent the two Covenants of grace and works, Gal. 4,22. *For theſe are the two Teſtaments, the one, &c. Agar* which with her ſon *Iſmael* was abiding in *Arabia*, doth repreſent the Legall Covenant, (or of the Law) which was publiſhed in *Sinai* a mountaine of *Arabia*; and ſtriketh the hearts of ſinners with ſervile feare, becauſe none can keepe it, and it threatneth eternall death to all that breake it. Therefore ſuch as truſted in the Ceremonies and workes of the Law, done by their owne ſtrength, are lyable to the curſe, and caſt out of the family or Church of God, (as *Agar* and *Iſmael* out of *Abrahams* houſe) that they never enjoy the inheritance of the life which is eternall. But *Sarah*, who not by naturall ſtrength that ſhee lacked, but by vertue of Gods promiſe, bore *Iſaac* of *Abraham*; ſhe repreſents the Evangelicall covenant, or promiſe of grace, wherin, ſuch as freely be begotten of the Spirit, doe put their truſt, and are thereby Iuſtified and become inheritours of heaven, as *Iſaac* the Sonne of the promiſe, enjoyed his Fathers inheritance. Theſe two Covenants being weighed in the ballance of falſe Apoſtles, who aſcribed part of ſalvation to the workes of the Law, or of the Phariſies, who imbraced the Law inſtead of Chriſt; then theſe Covenants are not onely two, but flat contrary to themſelves: whence ariſeth the concluſion ſet downe by the Apoſtle, Galat. 5, 2, 4. *Chriſt profiteth you nothing; ye are fallen from grace, if you bee juſtified by the Law, &c.*

New Teſtament hath commonly one of theſe three acceptions: firſt, Reconciliation of all elect ſinners with God, through the blood of Chriſt. Secondly, the doctrine which teacheth agreement, either by voyce or writing. Thirdly the Cup in the Lords Supper, which ſealeth this reconcilement, Math. 26,26,27. 2 Cor. 3,6.

In Teſtaments divine and humaine, there be examples of

unproper and figurative ſpeeches. See Gen. 17,11,12. Math. 26,26,27. Gen. 49. Deut. 33. 2 Sam. 23. 1 Kings 2,1. Math. 2. Tob 4.

To Teſtifie] To beare witneſſe of any perſon or thing, by word or worke, 1 Iohn 5, 9. *Which he teſtified of his Sonne.*

Teſtimony.] The whole Scripture or Word of GOD. Pſal. 19;7- *The Teſtimony of the Lord is ſure, and giveth wiſedome unto the ſimple.* The Word of GOD is called a Teſtimony, becauſe it containeth Articles of the Teſtament or Covenant, both on Gods part and ours; witneſſing his good will to us, and our duty to him, what good he meanes us, and what dutie wee ſhould doe to him. Sometime this word (*Teſtimony*) ſignifies doctrine, agreeable to the word, 2 Theſſ. 1,10. Gods Law hath this name not for the former reaſon onely, but alſo for the conteſtation and earneſt charge concerning it: And alſo, becauſe it teſtifieth the wiſedome, power, goodnes of God more plentifully than the booke of Gods works doe, Pſal. 19,7.

2 The word of precepts and commandements, which are witneſſes of Gods will, what he would have us do, Pſa. 119,2. *Bleſſed are they which keepe his Teſtimonies,* Pſal. 25,9.

3 The Arke, becauſe the Teſtimonies were kept in it, Exod. 16,34. *Aaron layd it before the Teſtimony.* Numb. 7,89, Exod. 25,21. Alſo it ſignifi: the Tabernacle wherein the Arke was.

4 A good report from others, witneſſing well, 2 Tim. 1, 8, Acts 16,2. Either Chriſt or his Goſpell, which teſtifieth of him. 1 Tim. 2,6.

5 The two Tables of Stone wherein the Law was written, Exod. 40,20. *And hee tooke and put the Teſtimony in the Arke,* Exod. 25,16,21. and 31,18.

To binde the Teſtimony.] To wrap and fold up the volume and roule wherein was written, as verſe 2,3. the teſtimonie of God touching his defence of *Iudah*, againſt the two Kings of *Syria* and *Iſrael*, leſt it ſhould bee any more in the ſight of a people which made but a mocke and ſcorne at it, Eſay 8,16.

Arke of Teſtimony.] A Cheſt, wherein were put the 2. Tables of Stone containing the Law, which is the Teſtimony of his will, Exod. 30,6. *After thou ſhalt ſet it before the vaile that is neere the Arke of the Teſtimony.* Alſo God did there uſe to give his people viſible Teſtimonies of his preſence. The putting of the Teſtimony or two Tables of the Covenant into

into the Arke, Exod. 25, 21. this ſignified that Chriſt was the end of the Law, Rom. 10, 4. And had teſtimony from it, Rom. 3, 21, 22, 23. And that God wil not accept of any our obedience of the Law, unleſſe the blemiſhes of our ſinnes, and the wants of our obedience bee hid and purged by Chriſt, whereupon he is called the propitiation of our ſinnes, 1 Iohn 2, 2. Whereas without the Arke (yet before it) were put and ſet a golden pot, Heb. 9, 4. which had the hidden Manna, Exod. 16, 33, 34. and *Aarons* rodde which had budded, Numb. 17, 8, 10. The former ſignifieth the glory of eternall life hidden in Chriſt, as Revel. 2, 18. The latter, that they were dayly to be deſtroyed for their rebellions, unleſſe they were forgiven and covered by Chriſt.

T. *H.*

Thankſgiving] An acknowledging and confeſſing with gladneſſe, of the benefits and deliverances of God, both towards our ſelves and others, to the praiſe of his name, 1 Tim. 2. 2. *Let ſupplication and prayer, and thankſgiving, be made for all men*, 1 Theſ. 1, 4. Thankſgiving hath in it, 1. Remembrance of the good done to us. 2. Mention of it. 3. Confeſſing God to be the Author and giver of it. 4. Cheerefulnes, being glad of an occaſion to prayſe him, and doing it gladly, with joy.

To Thanke] To acknowledge a benefit, and to recompence a gift freely given, Luke 17 9. *Doth he thanke that ſervant?* In thankefulneſſe unto men, there muſt bee trueth in confeſſing a kindnes received, and juſtice in requiting it as we may.

That] The excellency of ſome particular perſon or thing good or evill, as That light, That Son of God, That Lambe of God, That life, That Antichriſt, &c. That notable adverſary of Chriſt, 2 Theſſal. 2. 3. *That Man of ſinne*; that is, That moſt notorious ſinner, exceeding all other in ſinne. Oftentime (*That*) is read without any Emphaſis, only to note ſome ordinary thing, or ſome perſon. See Romanes 9. verſe 10, 11. and Philip. 1, 6, 9, 10. where both the matter and end is meant.

Note further of (That or The) it ſometime hath the force of noting ſome ſpeciall thing; as ſometime it is demonſtrative, and other-while hath no power at all, but aboundeth.

This particle (*That*) doeth often ſignifie the impulſive or finall cauſe of Gods counſels and workes, or of mens purpo-

ſes and doings, as Romans 2, 4. and Chapter 9,23. and chapter 11,32. and chapter 9,17. In theſe places the end or marke propounded unto the actions of God, are poynted at. Alſo Rom. 10,1. *That they might bee ſaved.* Not the event, but the end and ſcope at which *Paul* his prayers aymed, is declared: but ſometime *(That)* noteth the ſcope of Gods purpoſe and the event, and what falleth out, or followeth of ſome foregoing matter, by the courſe of Gods providence, as Rom. 11,11. *Have they ſtumbled that they ſhould fall?* and Rom. 11,31. *That they alſo may obtaine mercy:* Of theſe texts the meaning is, that the Gentiles being called to Chriſt, this event by Gods appointment, will follow of it at the length, even the vocation of the Iewes, being provoked to deſire and ſeeke the like grace by emulation of the beleeving Gentiles. Laſtly, even the meanes leading to the end, are in this particle (That) deſigned, as Epheſ. 1,4. *Choſen that we ſhould be holy.* If this obſervation bee well heeded, it will helpe to the due interpretation of many places of ſcripture, and give light to many waighty matters.

In Thée] ſig. In thy ſeed, Geneſ. 12,3. compared with Geneſ. 22,18. And in thy ſeed ſhall all nations, &c. that is, in Chriſt by faith, Gal. 3,8, and 16. So then *Abraham* is not onely a forme or patterne of eternall bleſſednes (conſiſting in remiſſion of ſinnes, deliverance from Satan; regeneration, juſtification, ſanctification, and glorification) but a cauſe of it, not in and from himſelfe, but by and from his ſeede included in his loynes, and by none other ſeed of his than Chriſt, who dying, freed all beleevers from the curſe of the Law, Galat. 3.13, 14.

Theft, or ſtealing.] The with-holding of that which is another mans, againſt the owners will; the drawing unto us other mens goods by injury, or not diſtributing that which is our owne when neede requires, Hoſ. 4,2. *By ſwearing and lying, killing and Stealing,* Exod. 20,15. *Thou ſhalt not Steale.* All manner of wrong done to our ſelves, in reſpect of our owne ſubſtance, or to the ſubſtance of others, is ſtealing.

Theefe] One that taketh to himſelfe the goods of other men, without the privity of the owner, Prov. 6,30. *Men doe not deſpiſe a Theefe which ſtealeth to ſatisfie his ſoule.*

2 One, that dealeth unrighteouſly in his owne Temporall goods, or ſpirituall gifts, by keeping in and hiding them from

from ſuch, to whom wee owe them by vertue of our calling: or one, who behaves himſelfe unjuſtly in other mens goods, impairing them, either by deceit or violence, as Iohn chapter 12, verſe 6. 1 Cor. chap. 6, verſe 10. *Theeves, extortioners.*

3 A Seducer, which by corrupt gloſſes, and falſe interpretations, ſteales from the Church of God the true meaning and doctrine of the Scripture; ſo ſpoyling ſoules, as Theeves ſpoyle mens bodies. Iohn 10,8. *All which came before me, are Theeves, &c.* Hoſea 6,9.

4 Hypocrites, which under ſhew of piety, ſeeke their owne gaine with the loſſe of others. Math. 22,13. *Ye have made it a den of Theeves.*

Note. Theeves bee ſuch as enter not by lawfull calling, or which teach lyes, and not Chriſt.

Thæves] One of them. Mat. 27,44. Luke 23,39,40. This change of number is often in the Hebrew: as Gen. 19,29. 46,23,7. 1 Sam. 9,2. 2 Chro. 6, 14, Gen. 21,7. Zach. 9. Mat. 21. 5. and 7. Marke 11,17.

As a Thæfe] Suddenly, as Theeves uſe to doe, comming at ſuch an houre as they are not looked for. 1 Theſſalonians 5,24. *As a Theefe in the Night.* This pertaineth to the wicked, not unto the godly, who are watchfull continually, looking and preparing for that great day. See Mathew 24,42, 43,44. Luke 12,39,40. and 21. 34,35.

Then] That a thing is ſo, or ſeeing it is ſo. Romans 6.1. Alſo 7. verſe 7. *What ſhall wee ſay Then?*

2 Some certaine time wherein ſomething was done. Math. 4,1. *Then was Ieſus led aſide.* And elſewhere often it is thus taken, for to note a certaine time.

3 Therefore, and it is a note of an inference or concluſion, gathered from ſome premiſes. Rom. 8,1. *Now Then there is no condemnation.*

Therefore] Sometime a precedent cauſe of that which is inferred. Rom. 8,1. Rom. 3,28. Rom. 2,1. In theſe and ſuch like places this particle is argumentative, and inferreth the effect from the cauſe.

2 The end, order, and ſequele of a matter. 2 Kings 22, 19,20. Geneſ. 22,16. Phil. 2,9. Romans 14,9. *Therefore* (or to this end) *Chriſt dyed, &c.* Here is noted onely the conſequent, or what in order did follow the humiliation and death of Chriſt, to wit, his exaltation, and manifeſtation of his Godhead; alſo his dominion over his Church, as is plainly to bee

ſeene by Luke 24 46. 1 Pet. 1, 11. They doe erre then, which would by theſe and ſuch like places conclude, that Chriſt merited in his obedience and paſſion, ſomething to and for himſelfe, to whom all good was due, even from the time of his union: when his manhood at his conception, was knit unſeparably unto the perſon of the Son of God, then was he Lord of all, even as man, & had right to eternall glory. Alſo the Scripture cleerly proveth, that whatſoever Chriſt did or ſuffered, was for us, not for himſelfe; for that had obſcured his grace towards his members, if he had come to deſerve ought for himſelfe.

Theraphim] An Image, made in the likeneſſe of a man: and all inſtruments belonging to falſe religion. Iudges 17, 5. *Made an Ephod and Theraphim.*

More than theſe] More than his Ship, Nets, and other things Iohn 21, 16.

Thing] Some reall ſubſtance or quality, either good or evill. Epheſians chapter 1, verſe 11. *Which doeth worke all Things after the Counſell of his Will.*

2 Some word ſpoken of God, touching that which was after to be done, Luke 1. verſe 37. *With God ſhall nothing be impoſſible.* In the Greeke Text it is read, No word ſhall bee impoſſible.

3 The doctrine of the Goſpell. Act. 17, 32. *We will heare thee againe of this thing.*

4 Elect men and women, Epheſ. 1, 10. Col. 1, 20. Rev. 21, 27. *No uncleane thing*, that is, perſon.

To thinke any Thing] To conceive or have in our mindes a good thought, pertaining to ſalvation, 2 Cor. 3, 5. *Not that we are ſufficient of our ſelves to thinke any Thing, as of our ſelves:* where then is the naturall power of will to chooſe and embrace good things, ſeeing wee lacke power and will to thinke well?

2 To judge, and certainely determine. 1 Corinth, 7, verſe laſt: *I thinke I have the Spirit of God.*

3 To make our Thoughts known by boaſting and glorying. Mat. 3, 9. *Thinke not to ſay in your hearts.*

4 To deviſe or imagine. 1 Cor. 13, 5.

To thinke ſoberly] That all Chriſtians muſt bee modeſtly minded, not to take more upon them than they have graces and calling to anſwere and diſcharge. Rom. 12, 3.

Theſe things] The ſinnes and puniſhments of the Iſraelites living in the wilderneſſe.

1 Co-

1 Corinthians 10, 6.

Great things] Very precious and excellent benefits, as freedome from all those evils, which the captivity in Babylon brought with it, liberty of body, goods, country, and conscience, being restored to the pure worship of God in his Temple, restitution of City and Temple, &c. Psa. 126, 2, 3. These were great things, not onely for the matter of the benefits, but for the manner of bestowing them, which was incredible and unwonted, as verse 1, and for the persons who were the receivers, being Wormes and miserable sinners, lesse than the least thing, and worse than the worst thing.

In all good Things] Of all his goods and substance, according to his owne ability, and the necessity of the Teacher. Gal. 6, 6.

To put the hand under ones thigh] Subjection and great fidelity to him who gave the oath, by him who tooke it. Gen. 47, 29, and Gen. 24, 2, the Hebrews referre this to the mystery of circumcision, which was in a part of the thigh: others (as *Augustine*) referre it to the Messiah or Christ, who was to come out of *Abrahams* loynes or thigh, See Gen. 46, 26.

Thirst] To desire drink, out of a feeling of the want thereof by some naturall drought or drinesse, Iohn 19, 28, *I Thirst*.

2 Very earnestly to desire and long for Christ and his spirituall graces, out of a sense of our sins and miseries, Mathew chapter 5, verse 6. Iohn 7, verse 37, *If any man Thirst, &c.* Esay 55, 1, *Ho, every one that Thirsteth, come.*

To Thirst no more] To finde all contentment and satisfaction to our selves in Christ onely, twithout seeking further for it, than in him alone, Ioh. 6, 35, *He that beleeveth in me, shall thirst no more.*

Thou] Whosoever thou art, without difference of sex, condition, nation, &c. Exod. 20, 3, 4, 5, 7, 8, &c. Rom. 10, 10. *If thou beleeve, &c.* Gal. 4, 7, *Thou art no more a Servant, &c.* And the like is often elsewhere, to teach that the commandements and promises of God belong not onely to the whole company of beleevers, and congregation of Gods people generally, but particularly to every one without exception. Which meeteth with that corruption too too common, to put and post off from our selves to others, things commonly and universally spoken.

Thou] Thy selfe and thy succession. Daniel 2, 3. Ieremie 27, 7.

Thought] The least motion and

and ſtirring of our minde: which when it is by the holy Ghoſt made agreeable to Gods word, then it is a good thought; but if the motion bee from our corrupt heart, and be diſagreeable from the word, then it is an evill thought, whatſoever good pretence it have. Mat. 15. 19. *For out of the heart comes evill Thoughts.*

2 Our counſels, touching matters to be done, or not done, Pſal. 146, 4. *Then his Thoughts periſh.*

3 The griefe of an afflicted minde, Pſal. 94. 14. *Amidſt the Thoughts of my heart, thy comforts have refreſhed my ſoule.*

4 Reaſoning inwardly in the ſoule. Luke 9, 46, 47. *When Ieſus ſaw the Thoughts of their hearts.*

5 Purpoſe joyned with indevour. Gen. 50, 20. *When you Thought to doe me evill.*

6 Carking, or immoderate care, or care with anxiety. Mat. 6, 31. *Take no Thought.* Mat. 10, 19. *Take no thought what ye ſhall ſpeake.*

Referred to God. 7 The will, counſell, purpoſe, or decree of God, touching al things which we will doe, or not doe. Pſalme 33, 11. *The Thoughts of his heart ſhall ſtand for ever.* It doth ſometime ſignifie Gods diſpoſition, when his purpoſe is executed and brought unto effect. As Geneſis 50, 20. *But God Thought, &c.* So *Tremel.* tranſlated it.

Thouſand yeares] The ſpace of ten hundred yeares.

2 An exceeeing large ſpace of time, a finite number being put for an indefinite, Pſal. 90. 4. *A thouſand yeares is but as yeſterday, when it is paſt.* 2 Peter 3, verſe 8. *A Thouſand yeares as one day.*

Through or by, in the doctrine of Juſtification] The chiefe efficient cauſe, to wit, the grace and free favour of God. Rom. 3, 24. *We are Juſtified freely, by, or Through his grace.*

2 The outward meritorious cauſe, to wit, Chriſt Ieſus our Redeemer, Romans 3, 24. *Through the Redemption which is in Chriſt.* Eph. 1, 17. *Through his bloud.*

3 The inward inſtrumentall cauſe, to wit, our Faith. Rom. 3, 28. *Wee are Juſtified thorough Faith, without the workes of the Law,* Verſe 25. *Through faith in his bloud.*

4 The ſignes and fruites of our juſtification, to wit, good workes. Iames 2, 22. *Was not Abraham Juſtified thorough Workes?*

Through all, and in you all] The ſupreame government over the whole Church, and reaching or paſſing through unto every member thereof, together

ther with the moſt neere conjunction, which the faithfull have with God by Chriſt: all which he doth violate, whoſoever violateth Chriſtian charity and peace. Epheſ. 4, 6. *Which is above you all, and through all, and in you all.*

Through bearing of Children] That in this condition of bearing, bringing forth, and bringing up Children (which by Gods owne ſentence, Gen. 3. hath much bitter ſorrow and paine joyned with it, as a fruite of the firſt Sinne) yet there is this comfort left unto women to ſweeten this miſery and eaſe their heavy burthen, that it ſhall not hinder their ſalvation; if under ſuch waight and puniſhment, like beleeving perſons, their faith ſhine forth, reſting on Gods promiſes, and ſhewing it by love to others, and by holy and modeſt behaviour in themſelves. 1 Timothy 2, 15. *Through bearing of Children ſhe ſhall bee ſaved, if they, &c.* This relative particle (*They*) muſt be referred (as to the antecedent) not to Children, but to women, of whoſe duty he ſpeaketh generally, (it being uſuall in Scriptures to change one number and perſon into another.)

Through the Law] By the workes of the Law as they are done by us: or upon condition of fulfilling the Law by our owne ſtrength. Rom. 4, 13.

Through him] By his adminiſtration or powerfull government. Rom. 11, 36. *Through him are all things.*

Thorny ground] An heart ſtuffed with the cares of this world, which choake the ſeed of the word, as thornes choake the Corne ſpringing out of the ground. Mat. 13, 22. *That which fell amongſt Thornes, or thornie ground.*

Threatning] A denunciation of ſome judgement, temporall or eternall from God.

2 Hard and cruell ſpeeches from one man to another. Acts 4. 17. *Let us Threaten and charge them.* 1 Peter 2. verſe 23. *When he ſuffered, he Threatned not.*

To Threſh] To beate corne out of the huskes with the ſtrokes of a flaile, or other inſtrument made for that purpoſe, Lev. 26, 5. 1 Cor. 9. 10. *Thus men Threſh Wheate, &c.*

2 To puniſh Gods enemies with plagues and calamities, as it were with ſore ſtrokes of Gods revenging hand. Eſay 25, verſe 10. *Moab ſhall bee Threſhed.* Thus God Threſheth in anger.

3 To exerciſe Gods people with chaſtiſements and corrections for ſinne, ſifting and trying them, as when corne is beating

ting out of the huske by threshing. Esay 21,10. *O thou whom I doe Thresh, or, O thou my Thressing.* Thus God Thresheth in mercy.

4 To execute extreame cruelty towards Gods Church. Amos chapter 1 verse 3. *They have Throshed Gilead with instruments of Iron.* Such Instruments were wont to bee applyed for punishing obstinate Rebels. 2 Samuel 12. verse 31. Thus Tyrants Thresh the godly.

To Thresh the Mountaines] To destroy and afflict grievously, even strong and mighty enemies. Esay chapter 41. verse 15. *Thou shalt Thresh the Mountaines, and bring them to powder.*

Throne] A high seate, full of Majestie and glory, fit for earthly Kings or Iudges: As 1 Kings 10, verse 18. *Then the King made a great Throne of Ivorie, and the Throne had sixe steppes.* Also it signifieth kingdomes and dominions. Daniel 7,9.

2 Some visible token or representation of Gods power and Majesty. Revelation 4, 9. *They gave honour to him that sate on the Throne.* A Metaphor. Esay 6, verse 1. (which is applyed unto Christ. John 12. verses 20.39.

Thunder] A great noyse and sound caused in the clouds by the breaking out of hot and dry exhalations, beating against the edge of the Clowd. Psalme 18, verse 13 *The Lord Thundered in the Heaven* Exod. 19,16. *There were Thunderings and Lightnings.* Thunder, is a witnesse of Gods power, and serveth to strike terrour and feare into men, that the godly may be humbled, and the better subdued unto God; and the wicked confounded and left without excuse.

T. I.

Time] Some certaine space, as houre, day, weeke, yeare, &c. Daniel 2,21. *He changeth the Times and Seasons. And let his portion be among the Beasts, till seaven Times passe over him;* that is, seaven yeares. Exodus 2, verse 23. Daniel 4 verse 16. and 11,13. Seven Times for seven yeares.

2 Terme, period, and shutting up of ones life Psalme 31, 15. *My times are in thy hands, O Lord.*

3 Opportunity, or fit and convenient season for to doe things in. John 7,6. *My Time is not yet come.* Acts 1.7. *The Times and Seasons.*

4 The whole terme or space which a man liveth. Psal. 90. verse 20. *The Time of our life*

life is three score yeeres and ten, &c.

To observe Times] To place Religion, pleasing of God, merit of salvation in keeping holy dayes, moneths, yeares, times, prescribed in *Moses*; as though after the death and ascension of our Lord, (whereat their date expired) they were still in force, contrary to that which *Paul* had taught the Galathians, chap. 4, 10. *Ye observe Times and yeeres.*

To change Times] To bee the author of the alteration of estates and kingdomes, which continue so long as GOD appoints, Dan. 2, 21.

Time and times, and part of time] Three yeares, and ten dayes, Dan. 7, 25. *And they shall be given into his hands, untill a Time and Times, and the dividing or part of Time*, See 1 Macc. 4. verse 52.

Times past.] Before any worke of new birth begun in us. Eph. 2, 2.

Tithes] The tenth part of our goods, Deut. 14, 28. Heb. 7 verse 8. *Men that did receive Tythes.*

Tythes, were a Tenth part of all one had offered to God, and to his service, which *Iacob* vowed to doe, Gen. 28, 22. *and Abraham paid to Melchisedeck* Gen. 14, 20. Hereof some part at least was offered in Sacrifice, Numb. 18, 24. A shadow and figure, as other oblations were, figuring Christ. The equity is, out of our goods to minister sufficiency to Pastors and poore, Galat. 6, 6. 2 Cor. 9, 11. Tithes (as first Fruites of Corne and Cattle) the sanctifying of the rest to their use, Deuter. 26, 15. and secondly, a thankefull remembrance of Gods benefits, Genesis 28, v, 22.

To] The meanes that leade to the end, Ephes. 2, 11. *Created To good workes.* It signifieth by, or through, 2 Timothy 2, ver. 25.

2 The end and finall cause, Rom. 9, 22. *Prepared to destruction*, 1 Thess. 5, 9. *Appointed to Salvation*, Ephes. 1, 6. *To the prayse of his grace.*

To himselfe] To the glory of his grace, Ephes. 1, 5. *Predestinated us to himselfe*, that is, to the praise of his glorious grace, This is the utmost finall cause of free election to life: as the salvation of the elect is the neerest end thereof, See Ephe. 1, 6, 12, 14.

To day] All the time, that the doctrine of Grace is preached, Psal. 95, 7. *To day if ye will heare his voyce.*

To the Lord] To the praise and glory of the Lord, Ephes. 5, 19. *Singing to the Lord.*

2 Sincerely, as one that hath

hath to deale with the Lord, the searcher of hearts and reines. Ephesians 5,22. *Submit to your Husbands as to the Lord*, that is, for his sake, with unfained hearts put your selves under the rule of your Husbands, obeying them in such causes as hee approveth.

To Morrow] Time to come. Math. 6,34. *Care not then for to Morrow.*

Together] Alone, without other. Thus sometime the Hebrew (*Iachad*) signifieth. Iob 34,20. Ezra 4.3.

2 Wholly, or every whit. Iob 16,8.

3 Together, or in one, Psal. 2, 2. All these significations agree to this word used in Psal. 33, 12. For God onely and wholy formeth every mans heart and spirit. Zac. 12,1. Heb. 12,9. Numb. 16,22.

4 With other, and with one consent among themselves. Phil. 3,7,8.

Tongue] The principall instrument of speech. Psal. 45,1. *My Tongue is the pen of a ready Writer.* Iames 3, 5. *The Tongue is a little member.*

2 Speech it selfe. Iames 3, 6. *The Tongue is fire.* Ier. 18,18. *Smite him with the tongue.* A Metonimy of the cause for the effect.

3 Strange language, or the gift of speaking with a strange language. 1 Corinthians 14, 2. *He that speaketh a Tongue.* 1 Cor. 13,8.

Tongue of fire] A flame, which is like a tongue in forme and in effect, for it licketh up as a tongue doeth, so Gods wrath shall consume the wicked. Esay 5, 24.

Deceitfull Tongue] A tongue uttering crafty and guilefull word. Psalme 52,4. *Thou lovest all words that may destroy, O deceitfull Tongue*, that is, a man speaking deceit with his Tongue.

Double Tongued] Such as say one thing sitting, and another thing standing: Lyars which vary in their reports. 1 Tim. 3,8.

Tongue imagineth mischiefe] The Tongue to be the Instrument to utter that mischeefe which the heart hath thought and imagined. Psal. 52, 2. *Thy Tongue imagineth Mischiefe.*

Tongue of the Learned] That singular skil which Christ had in his owne person, above measure, and which he gave to his Ministers (according to measure) that they might know how to comfort and pacifie afflicted consciences. Esay 50,4. *The Lord hath given me a tongue of the Learned.*

Tongues of men & Angels] Such an excellent facultie of speech,

ſpeech, as might not onely become men, but even the Angels if they could ſpeake: yet were it nothing worth, unleſſe it were imployed (thorough love) unto the edification of others. 1 Cor. 13,1. *If I could ſpeake with the Tongue of Men and Angels, and had not Love, I were as ſounding Braſſe, and tinkling Cymball.* An Hyperbole.

To ſmite with the tongue.] To utter malicious and ſlanderous words, which hurt a mans name (as blowes or ſtroakes hurt a mans body.) Ier. 18,18. *Let us ſmite him with the tongue.* Metaphor.

To Touch] To feele a thing lightly with the finger. Luke 8, 44. *She touched the hemme of his Garment.*

2 To hurt or offer the leaſt violence. Pſalm. 105,15. *Touch not mine annointed, doe my Prophets no harme.*

3 To refreſh and ſtrengthen one which is weak. Daniel 8,8. 1 Kings 15,5,7.

Tophet] A large and wide place neere unto *Hieruſalem*, where Iewiſh idolaters (after the manner of the *Ammonites*) burned their children, & offered them up unto the idol Moloch, ſet up in this *Tophet*, being in the valley of *Hinnom*: as wee may reade, 2 Kings 23, 10. Ier. 7,31. Alſo Ier. 19, 2. 2 Chron. 28,3. King *Achas burnt his Children in Tophet.*

2 A place appointed for deſtruction, where God would give a famous overthrow openly in the ſight and knowledge of his Church, unto the fierce and mighty King of *Babylon*, for his exceeding cruelty againſt the people of God. Eſay 30,33. *Tophet is prepared of olde.* Whereas ſome expound this of hell, it is not properly a deſcription of hell, but by alluſion: for Tophet carryeth a deſcription of hell, in three things; 1. for the ampleneſſe or largeneſſe of the place. 2. and the horrible crying of burned and tormented children. 3. alſo for the ſharpneſſe of the paines.

To Touch a woman] To lye with her. Gen. 20,6. 1 Cor. 7. Alſo to hurt or doe iniurie. Gen. 36,11,29. Ioſh. 9,19. Ruth 2,9. Iob 1,11. Pſalme 105,15. Zach. 2,8.

T. R.

Tradition] A doctrine, firſt delivered from GOD by ſpeech, and written downe afterwards in his booke for the uſe of the Church. 1 Cor. 11, 2. *And keepe the ordinances (or Traditions)* for ſo it is in the originall. This is a written Tradition, we are bound to beleeve this abſolutely. Of ſuch

Paul speakes. 2 Thes. 2,15. and 3,6.

2 An humane ordinance, not written in the word, but delivered from man to man. Math. 15,2. *The Tradition of the Elders.* Tradition so taken, is either good or evill, according to the subject, matter, and intention of men. This is an unwritten Tradition. This wee must beleeve conditionally, as it agreeth with the word, but Popish superstitions contrary to the word, are to be abhorred of us.

Tradition of the Fathers] Such ordinances as his Ancestors had received from God, and imbraced; of the which, *Paul* was an earnest maintainer and follower, even while hee was a Pharisie, but without repentance and faith in Christ. Phil. 3, 6. Galathians 1,4. *Being zealous of the Tradition of their Fathers.*

Transgression] That which goes beyond, and exceedes due bounds and limits.

2 Every sin, small and great. 1 Iohn 3,4. *Transgression of the Law is sinne.* Heb. 2,2. Sinne is called Transgression, because it exceeds the bounds and markes which God by his Law hath appointed unto us, for the moderating of our desires and actions.

3 The wickednesse of the Iewes betraying and denying Christ before *Pilate*, and delivering him to be crucified. Esay 53. verse 8. Acts 2,2. and 3, 13.

Because of Transgressions.] To shew and manifest our sins, and in the sight & feeling therof to be driven to looke unto Christ, to be saved by his onely grace, and no otherwise. Galathians chapter 3. verse 19. *It was added because of Transgressions.*

Travaile] Iourneying or passing on foote, or by horse, from place to place.

2 The paine of childe-birth. 1 Thes. 5,3. *As travaile upon a woman with childe.*

3 Troubles, dangers and evils, which happen in ones journey. Exodus 18,8. *Hee told all the Travaile that happened unto them.*

To Travaile in birth again] To seeke, and with great griefe of heart (like to that of Women with travaile) to labour and strive to recover or revoke the Galathians to that truth of the Gospell, from which they were falne since their first birth by *Paul* his preaching. Gal. 4,19 A Metaphor from women great with child.

Treasure] Some earthly thing of price, which men make great account of, and therefore lay it up till afterward.

Math.

Math.6.verſe 19,21. *Lay not up Treaſure for your ſelfe in Earth.* Math.13,44. An earthly treaſure.

2 The wholeſome precious Doctrine of the word.2 Cor.4. 7 *We have this Treaſure in earthly veſſels.* Metaphor. An heavenly Treaſure.

3 Everlaſting life, with the graces and good workes that leade thither, and ſhall be there freely rewarded.Mathew 6,20. *Lay up Treaſures for your ſelves in heaven.* When Chriſtians doe carefully imploy their graces, ſtudying to abound in good workes, they doe herein treaſure and hoord up joyes, in life which is heavenly and everlaſting.

Good and evill Treaſures] The aboundance, either of graces or vices, ſtored up in the hearts of men,good & evill, to be vented and uttered by their Tongues Luke 6,46. *A good man, out of the good treaſure of his heart, bringeth forth good things,&c.*

To Treaſure up]To gather together into one heape. Rom. 2,5.*Yee treaſure up vengeance againſt the day of vengeance.* The meaning is, that wicked men by continuing in ſin, heape and ſtore up puniſhment, even as worldly men doe heape up and gather treaſure.

Treaſurie] That part of the Temple wherein oblations and gifts for the widowes, fatherleſſe,and other poore, were laid up and kept. Iohn 8, 20. and Luke 21.verſe 1.Mark 12,41.

Tranſlated] Taken away from the converſation of men without ſence of death, removed whole into Heaven, as *Enoch* and *Elias* were.Hebrews 11.verſe 5. *By Faith Enoch was Tranſlated.* Geneſis chapter 5. verſe 24.*God tooke him.* Which phraſe, though it be ſometime applyed to the reception of the ſoule, as Ezechiel 24. verſe 16. Ionas 4. verſe 3. yet it is fitted in Scripture to the aſſumption of the whole man from hence to Heaven. I ſee no more abſurdity why the bodies of ſome may not be received into heaven before Chriſt, than the ſoules of all the Saints which departed before his death. For whereas Chriſt is called the firſt fruits of them that ſleepe, it will not prove that Chriſt did firſt of all other in body aſcend to heaven, but that his reſurrection is the cauſe of ours to eternall life; as the bleſſing and uſe of the reſidue of Fruits did depend upon the benediction of the firſt fruites. That place in the Hebrewes, will teach onely this, that by his Fleſh crucified, he merited and purchaſed the opening of Hea-

ven to all that ever entred; not that his body came there before all other bodies. Sure it is, that both *Moses* and *Elias* were alive in Mount *Tabor*, the Translating of whose bodies was a comfortable pledge to all the holy Fathers of the future Resurrection of all the faithfull. If their bodies which rose at the Resurrection of Christ, were taken up into Heaven before his owne Ascension, why not those of *Enoch*, *Elias*, and *Moses*?

Transubstantiation] A change of one substance into another, as of Bread into the body of Christ; of Wine into the bloud of Christ, according to that monstrous Doctrine of Popery, and contrary to the wholesome words of Christ, which teach, Sacraments to be not the things themselves, whereof they be but Pledges and Seales.

Not to Travaile] To be deprived of all her people, wherein shee abounded. Esay 23,24.

Tree] A Plant, growne up to a great height and measure.

2 Every person, man or woman, good or bad. Mathew 3, 10. *Every man that bringeth not forth good Fruite*. **Metaphor.** Ezekiel 17,24. A good man is resembled to a good tree, and a bad man to a bad tree. Math. 7, 17.

3 Souldiers of the King of *Assur*, Esay Chapter 10, verse 19.

Corrupt Trees] Vngodly persons, that are unfruitfull and good for nothing, like to rotten and dead Trees. Iude 12. *Corrupt Trees, and without fruite*. Such as the fig tree was, Math. 21.

Tree of knowledge of good and evill] The miserable experience of good lost, and of evill which should come upon *Adam* and *Eve*, and all mankinde, by breaking Gods commandement, in eating of that Tree, which was forbidden them to eate of. Gen. 2, 9. *The Tree of Knowlege of good and evill.*

To Plant a Tree] A plot of Trees, Genesis 2,33. It is usuall to put one for many: As Genesis 3,2. and 4,20. Psal. 78, 2. 95, 8. and 1 King. 10,22. 2 Kings 10, 11. Gen. 21, 25.

Many Trees] A multitude of people to be refreshed with the spirituall water of the word. Ezechiel chap. 47. verse 7. *At the brinke of the River were very many Trees.*

Tree of Life] That happy life that *Adam* received of God by Creation, wherein he was to be confirmed, by eating

ting the Tree of Life, which was appointed to be a Sacrament thereof. Gen. 2,9. *And the tree of Life in the middle of the Garden.*

2 Christ Iesus, who himselfe is the eternall life, and from whom the faithfull receive it. Revelation 22,2. *Was the tree of life.*

Trée planted by the Rivers, &c.] A faithfull person, ingrafted into Christ, to be made one with him by regeneration, and to become fruitful in good works. Psal. 1,3. *He shall be like to a tree planted by the Rivers of Water.*

Trées of Righteousnesse] Righteous Men and Women, who being justified by Faith in Christ, doe live righteously, and bring forth much good fruit. Esay 61, verse 3, *That they may be called the trees of righteousnesse.*

Note. As good trees bring forth fruit as an ornament to it selfe, and commodious to others; so beleeving persons are fruitfull to many.

Note. As all men generally are compared to Trees, so Princes and great men are set forth by high and tall, trees Ezek. 17,12. & 31,3.

Trespasse] An hurte done to our Neighbout in his estate, name, or person. Numbers 5,6. Levit. 6, 24. Mathew 6,15. *If you doe not forgive men their trespasses.*

2 Any sinne or offence, either against God or man. Mat. 16,15. *Neither will your Father forgive you your trespasses.* This word (Trespasse) according to the Hebrew word, signifyeth seditions, iniquities, defections done purposely and disloyally, and therefore be heynous and criminall; it is more than sinne, as may be gathered by Genesis 31, vers. 36. Exodus chapter 34, verse 7, and Iob 34. verse 37. He addeth Trespasse to sinne. Psalm 5,10.

Feare and trembling] Not that perplexed feare and horror of damnation, which Wicked men have; but the awe of sinning against God, and reverend dread of his Majesty, which holdeth the godly alwayes conversant in good workes, till they come to the end of their race, and attaine the goale of salvation. Philippians chapter 2. verse 12. *Worke out or make an end of your salvation, with Feare and with trembling.*

Hence there is no helpe at all for the Papists, against the infallible certainty of Salvation by faith, which doth well admit (as companion and a fruit) a godly feare and trembling at sinne, (a feare of humility:) but quite shutteth out

that ſervile feare of being damned, (a feare of diſtruſt.) See 1 Iohn 4. 1. *Perfect love caſts out feare.*

To Try] To ſearch, examine and prove every thing, to finde out what is good, what evill; what true, what falſe; that we may embrace the one, and eſchew the other. 1 Theſ. 5. 21. *Try all things.* 1 Iohn 4. 1. *Try the Spirits.*

2 To looke into one neerely, to take knowledge of him; and his cauſe. Pſal. 26. 2. *Prove me, try me, O Lord.*

Tribes] The poſterity of the twelve ſonnes of Iſrael. Pſa. 78. 55. Theſe were cald (*Tribes*) after the Romane name, where at firſt the whole multitude was divided into three parts, thereof called Tribes: but the Hebrew name ſignifies ſtaves, or roddes, as growing out of one ſtocke or tree: and theſe Tribes were 12. Numbers 13. 3. 5. 16.

Triall of Faith] Afflictions which are ſent of GOD, for triall and proofe of our faith, as Gold is tried in fire, 1 Pet. 1. 7. *The triall of your faith being much more precious than Gold.* Iob 23. 10.

Fiery Triall] Moſt ſharpe, bitter, and grievous afflictions. 1 Peter Chapter 4. verſ. 12. *Thinke it not ſtrange, concerning the fiery Triall.*

Tribe] Either ſtrictly one of the twelve Tribes of Iſrael. Mat. 19. 28. Luke 2. 36. Acts 13. 31. Phil. 3. 5. and elſewhere often: or more largely for all people diſperſed in divers parts under heaven, as the Iſraelites were diſtributed into 12. Tribes. Revelation 7. 11. and 14. 6, and Mat. 24. 30. and often elſewhere.

Tried] One upon Triall found faithfull. Iames Chapt. 1. verſe 12.

Tribulation] A temporall affliction in this life, either inward to the ſoule, or outward to the body, Rom. 5, 4, *Wee rejoyce in Tribulation.* This ſometime hapneth for triall, ſometime is a fore-runner of Hell.

2 Part of that eternall paine and torment, reſerved for the wicked in Hell. Rom. 2. *Tribulation and anguiſh ſhall be upon the ſoule of every man that doth evill.*

Tribute] A ſumme of money paid unto Princes (for their better maintenance) according to the proportion of mens ſubſtance. Rom. 13. 6. *For this cauſe ye pay Tribute.*

Howſoever the two Greeke words, *Pheros*, and *Telos*, uſed by the Apoſtle, and engliſhed by our Tranſlators Tribute, and Cuſtome, be confounded by ſome learned men, as *Synonima* and equivalent or of one ſignification

nification and force, yet being here by a particle disiunctive distinguished, I judge with other judicious expositours, that they signifie two kindes of payments, one laid upon the person, which is properly *Telos*, or pollmony (Custome here) becaus men were taxed by the poll, and paid man by man, as Mathew 17, 25. The other laid upon mens substance, moveable, as Merchandise, or unmoveable, as Lands; that is *Phoros*, (Tribute) becaus men were wont to bring it into the Kings Treasure, or becaus it was payde of commodities brought in. Thus with us there be two kindes of payments, the first cald Subsidies, Tenths, Fifteenes, laid upon men according to ability: the second is Impost, or Custome due for Trafficke, arising by exportation, and importation. Note further, that among the Romans, Tribute was paid to the *Quæstores*, or publike Treasurers: Custome to Publicans or Customers: feare was due to Officers of Iustice, as Iudges, Presidents, Serieants, &c. Honour to the Emperor or King. 1 Peter 2, 17.

Twelve Tribes of Israel] The heads and authors of the twelue Tribes and kindreds which came of Israel. Gen. 49, 28. Also Gen. 35, 22. and 49, 16.

Trinity] The distinction of the persons, in the unity of the God-head; one and the selfe-same God in Essence, being for subsistence three; to wit, the Father, the Sonne, and the Holy Ghost. 1 Iohn 5, 7. *And these three are one.*

How three, remaining three, may yet be one; and one abiding one, be three, and all this at once: This is a mystery, rather to be religiously adored than curiously searched into, requiring rather faith to beleeve, than reason to comprehend and judge it.

To Trouble] To drive or thrust one from his owne station or seat, and thereby disquiet him.

It further sig. with disquietnesse of minde, danger to be destroyed, Gen. 34, 30. So *Achan* troubled Israel and was himselfe destroyed, Ioshua 6, 18. and 7, 25. Proverbs 15, 6, 27. where it is opposed to life.

2 To transport and carry Christian professors from that inward tranquillity and rest which they finde by staying upon Christ alone, by preaching of the Law, and joyning the observation of it with Christ, as necessary to salvation: whereupon ariseth restlesse feare in mens Consciences, troubled with privity & sence

of their owne guilt and transgression. Gal. 5, verse 12. *They were cut off which trouble you.* To be the cause thorough the sinne of Idolatry, of Iudgments, drought, and famine upon the Land, to the great disquiet thereof. 1 King. 18, 17, 18. *Art thou hee which Troubleſt Israel? &c.*

Trumpet] An hollow Instrument, of Siluer, Brasse, or some other Mettall, giving a great sound through the breath of a mans mouth, wherewith publike Magistrates are wont to proclaime their Lawes in the time of peace. Dan. 4, 2, 3, 4. After the example of GOD. Exodus 19, 16. *And the sound of the Trumpet exceeding lowd.* Also Captaines were wont to encourage their Souldiers in the time of warre, after the example of *Gedeon*, Iudges 7, 18. And hypocriticall Pharisies did call the poore together, to receive their almes. Mathew 6, 2. *When thou giveſt thine Almes, make not a Trumpet to be blowne before thee.* This is a materiall Trumpet, whereof we reade in Scripture of three good uses, and of one abuse.

2 The Prophets, Apostles & Ministers of the word, which are commanded to publish the message and minde of Christ to his people, with great vehemency of voyce. Esay 58, 1. *Cry alowd, spare not, lift vp thy voyce like a Trumpet.* Revel 8, 2. *And to them were given seven Trumpets.* This is by some expounded of the Ministers of the Gospell, whereof there was a type and figure under the Law in the Silver Trumpets, by the noyse whereof, the people of God, were called to the publique assemblies on Earth, as now by the Preachers of the word, they are called unto the kingdome of heaven, Numb. 10, 2. *Make two Trumpets of Siluer, for the assembling of the congregation.* An immateriall and heavenly Trumpet, whereof there is direct use for salvation; also that notable shrill voyce of the sound of God, shaking all, and piercing the dead which have long lyen in the dust, that they may live againe. 1 Cor. 15, 52. 1 Thessal. 4, 16. Iohn 5, 28. Note here, that fervour, zeale, and courage, ought to be in the Ministers of the word in reproving, admonishing, comforting, and stirring them up to spirituall warfare, was figured in the Trumpets.

The Trumpet of God] A most mighty noyse (like to the noyse of a Trumpet) made of God extraordinarily, for the quickening or raising up of the dead. 1 Thessal. 4, 16. *The Lord shall come with the Trumpet of God.* 1 Cor. 15, 52. *The Trumpe shall*

ſhall blow, and the dead ſhall riſe. This is expounded to bee the voyce of Chriſt himſelfe, Iohn 5,28. *All that are in the Grave ſhall heare his voyce.*

To blow the great Trumpet] Either litterally the Edict of *Cyrus*, to permit the Iewes to returne into their Country at the end of their Captivity in *Babylon:* Or ſpiritually, the mighty ſound of the Goſpell, comming into all the parts to call unto Chriſt out of al countreys his elect, both of Gentiles and Iewes. Eſay 27,13. *It ſhall come to paſſe the great trumpet ſhall blow:* which ſhall bee one of the laſt ſignes, which ſhall goe before Chriſts comming to jugdement, as in Math. 24.

There was among the Iewes a Feaſt of leſſe ſolemnity, called (blowing of Trumpets:) it began the firſt day of the ſeaventh moneth, and was celebrated with blowing of trumpets. The ſignification of it was the ſpirituall joy and gladneſſe which all our life long wee are to have by the comming of Chriſt, praiſing God for it with Oades and hymnes: for thus the Prophet Eſay expoundeth it, Eſay 52.8,9. and 35,10. See Levit. 23,24,25.

To blow a Trumpet before us] To ſeeke fame and renowne of men, by dooing of good things, Mat. 6,2. *When thou giveſt thine Almes, thou ſhalt not make a Trumpet to be blowne before thee.*

Not to blow a Trumpet before us] To do the works of mercy, & all other good works as ſecretly as wee can, without ſeeking any vaine glory from man, or receiving it beeing proffered, Math. 6,2. *When thou giveſt thine almes, make not a trumpet to be blowne before thee.* There is the ſame meaning of that (*Let not thy left hand know what thy right hand doth.*)

Truſt] The credit which one of us puts in another, in our mutuall worldly dealings. Prov. 31,11. *The heart of her husband truſts in her.* This is a civill truſt.

2 The affiance and confidence of our hearts, relying upon the mercifull & true promiſes, & moſt powerfull, wiſe, and good providence of God, both for the remooving and keeping from us evill things, & for the giving and beſtowing good things, Pſal. 37. 3. *Truſt thou in the Lord*, and 34, verſ. 22. *None that truſts in him ſhall periſh.* 1 Tim. 6,17. This truſt is religious, and cannot bee put in any creature without idolatry. Hence wee are forbidden to truſt in riches, in the arme of fleſh, in Princes, or in any Son of man, no not in Chriſt as man,

man, or in any our good works although proceeding from Grace.

3 The matter and object of our truſt, or hee in whom our truſt is to be fixed, Pſalm. 40, 4. *Bleſſed is the man which makes the Lord his Truſt.*

Truth] The moſt perfect eſſence of any thing, or the moſt abſolute perfection it ſelf of any matter, Iohn 18. ver. 38. *What is truth.*

2 The moſt perfect divine eſſence, which is truth it ſelfe, and the Author of all Truth in his creatures, Pſal. 31, 5. *Thou haſt redeemed me, O Lord GOD of Truth*, Iohn 14. verſe 6. *I am the Truth, &c.* Exodus 34. verſe 6.

3 The conſtancy of God, in keeping his promiſes, Rom. 3, 7. *If the Truth of GOD hath more abounded through my Lye.* The word (Trueth) is taken in this ſence in all places of Scripture, where Mercy and Truth are matched and mentioned together, Pſalme 111, 2. and Pſal. 43, verſe 3. and often elſewhere.

4 The ſubſtance and body of that, that was ſhaddowed under the Ceremonies of *Moſes* Law, Iohn 4, 23. *The true worſhippers ſhall worſhip the Father in Truth.* Alſo the impletion and performance of promiſes and propheſies concerning mans redemption, Iohn 1, 14.

Note. The word is Truth, both becauſe from the beginning to the ending, it is wholly true: and alſo it is a rule of all truth, which is according to godlineſſe, Titus, 1, 1.

5 The whole word of God, both Law and Goſpell, which is called (the Truth) becauſe it containeth the firme and ſure doctrine, which teacheth the true way how to attaine eternall ſalvation, Iohn 17, 17, *Thy word is Truth*, Iohn 8, 31, 32. Coloſſ. 1, 5. *Whereof you have heard before by the Word of truth which is the Goſpell*, Galathians 5. verſe 7.

The Doctrines of falſe Apoſtles, teaching righteouſneſſe to come by the Workes of the Law: alſo the opinions of all ſorts of Heretiqnes, and whatſoever Precepts and Traditions of men, in the cauſe of Religion and Salvation (beeing not grounded on the Word of Trueth) are to bee held for meere fables, yea for lyes and falſhood.

6 Chriſt and his Doctrine, 2 Iohn 1. *But alſo all that have knowne the Truth*, 1 Tim. 2, 4. This is the meane whereby ſalvation commeth to men.

7 The true underſtanding of things neceſſary to ſalvation, Iohn chapt. 17, verſe 17.

San-

Sanctifie them with thy Truth.

8 That light of Nature left in man ſince his fall, to helpe him to know God, ſo far as to leave him without excuſe (but not ſo farre as is needefull to ſalvation,) Romanes 1, verſe 18, *Which with-holde the truth in unrighteouſneſſe*, Rom. 2,8.

9 True Religion, taught and contained in the Goſpell, Gal. 3,1. *Who hath bewitched you, that you ſhould not obey the truth?* Titus 1.1.

10 Integrity of life, or uprightneſſe and ſincerity, voide of deceite and counterfeiting, 1 Cor.5,8. *With the unleavened Bread of ſincerity and truth*, Eph. 4,24. Eſay 38,3. *I have walked before thee in truth.*

11 Iuſtice or righteouſnes, as it is contrary to iniquity, 1 Cor. 13,6. *It rejoyceth not in Iniquity, but in truth*, Pſalme 51,6. *Thou loveſt truth in the inward parts.* It is a part of the image of God, See Eph.4,24. Iohn 3, 21. and 3. Iohn ver.12. Truth ſignifieth juſt deeds truely and uprightly done.

12 Fidelity and faithfulnes betweene man and man, in keeping juſt covenants, promiſes, and bargains, Ieremie 5,1,3. *O Lord are not thine eyes ſet upon truth?*

13 A juſt and true ſentence pronounced by a Magiſtrate in caſes of juſtice, Prover. 20,28. *Mercy and truth preſerves the King.*

14 Plainneſſe and ſimplicity of ſpeech, when things are uttered as they be, without fraud and falſhood, Pſal.15,2. *He that ſpeaketh the truth from his heart*, Eph.4,25. *Speake truth one to another.*

15 Moſt true, and far from all deceit, Pſalme 19,9. *The judgements of the LORD are Truth.*

16 Indeede, and in good earneſt; when the inward beleefe and obedience of the heart doeth anſwere the outward profeſſion, Epheſians 4,21. *And have beene taught in him, as the truth is in Ieſus*, that is, the true and ſincere inſtruction in Chriſt. Alſo Phil.1,18. Truth ſig: ſincerity from the heart, with aſſent of the minde, as one truly purpoſeth.

Girdle of Truth] The true doctrine of the Goſpell, which is unto the ſoule to ſtrengthen it, as a girdle is unto the body of a Souldier in warre, Ephe. 6,14. *Your Loyns girt about with truth:*

Paul that holy Apoſtle, hath very elegantly deſcribed the complete armour of a Chriſtian Souldier, alotting his loynes the (Doctrine of Truth) for a Girdle, his breaſt (a good Conſcience) for a Breaſt-plate; his

his Legges and Feet (a prompt and ready minde to confeſſe and preach the Goſpell of peace and attonement with God) as bootes and ſhooes; confidence in Chriſt (as a Shield) in the left hand, and in the right hand the word of God for a Sword: and finally, the hope of ſalvation by Chriſt, for an Helmet to cover the head. Thus is the whole man armed throughout at all points (none being allowed the backe, teaching thereby unto us, that a Chriſtian is never to thinke of ſaving himſelfe by flight) againſt all the Temptations of the ſpirituall Enemies, to be made able to withſtand and overcome them through the power of Ieſus Chriſt, their Generall and grand Captaine; from whom both the weapons themſelves, and the skill with agility to uſe them aright, alſo the ſucceſſe and victory after the Combate muſt bee begged by faithfull and earneſt prayer: ſee Epheſians, 6. from verſe 14. till 20. verſe.

Word of Truth] The Goſpell, preached and publiſhed by the true Miniſters thereof, being the onely ſaving truth, 2 Corinth. 6, 7. *By the word of Truth*, Col. 1, 5. *Whereof ye have heard by the word of Truth*; that is, the Goſpell, Ephe. 1, 13.

True] That which is perfect, faithfull, ſound, and ſure, not counterfeit nor falſe, Pſal. 119, 151. *Thy Commandements are true*, Rom. 3, 4. *Let God be True, &c.* Alſo one which is faithfull, Iohn 8, 26. 2 Timot. 2. 11.

2 That which is moſt excellent in that kinde with which no other can be compared for worthineſſe, Iohn 1, 9. *This is that True Light*, Iohn 6, 32. alſo 15, 1. In which places (*True*) is not ſet againſt Falſe, but is a note of difference, to diſtinguiſh degrees and kindes of things, ſignifying as much, as truely divine and heavenly, far exceeding other things ſo named.

This word (*True* or *Truth*) is contrary ſometime to that which is counterfeit and falſe, and ſometime to that which is a ſhaddow, as Ioh. 1, 17. Thirdly, True is as much as naturall, not made, as Ioh. 17, 13. *Know thee the onely true God, &c.* In all theſe ſences, Chriſt is the true Light.

Truely] Sincerely and uprightly, without lies and deceit, Mat. 22, 16. *Thou teacheſt the way of God, Truely*; that is, true doctrine for the matter; 1 Iohn 1, 6. *They lye, and doe not truely*: that is, they play the hypocrites.

To doe Truth] To deale truly

truely and sincerely, leading an honest life, void of all craft and deceiving, Iohn 3,21. *He that doth Truth, comes to the light.*

Full of Truth] One full of the very substance of truth; to wit, Christ, being the perfection and accomplishment of all Legall Ceremonies, Iohn 1,14. *Ful of Grace and Truth.*

Truth of the Gospell] The true and sincere doctrine of the Gospell, Gal. 2,5. *That the truth of the Gospell might continue in you.*

To hold the Truth in unrighteousnesse.] To suppresse the light of knowledge, naturally shining in mens hearts, forcibly keeping it backe from shewing it selfe, in words and deeds, as it desires to doe, Rom. 1,18. *Wrath of God is revealed from heaven upon men, which hold the Truth in unrighteousnesse.*

Words of Truth] Words worthy to be received for their certainty: being for use, like goads to incite us to our duty, being slothfull, and as nailes to containe us in our duty, Eccles. 12.11.

To tell the whole Truth.] To declare and lay open the whole matter, as it was done, Marke 5,33. *Shee told him the whole Truth.*

Rightly to divide the word of Truth] Skilfully and very wisely to distribute and apply the Gospel (which is by excellency the word of truth) unto the capacities and uses of the hearers, 2 Tim. 2,15 *Rightly dividing the word of Truth.* It is a Metaphor taken from the Rite of the Leviticall Priests, whose use what it was, see Levit. 1,5, 17. To cleave the Bird with the wings in even parts, which signifieth both the death of Christ, without breaking any bone, & the skill which should be in Ministers, to cut the word.

To walke in Truth] To live uprightly, without hypocrisie, 1 Kings 2,4. *That they walke before me in Truth.*

To worship God in Truth] To serve God with an inward pure worship, and without such Ceremonies as were under the Law, Ioh. 4,24. *And will be worshipped in Spirit and Truth.*

According to Truth] Not after appearance and shewes, as men doe judge, 1 Samuel 16,7. Neither unjustly and partially, but righteously and equally, as becometh the Iudge of the world, and the searcher of hearts, Rom. 2,2. *The Iudgement of God is according unto Truth.*

T. V.

To Turne] To call one backe

backe that erreth, into the right way, Iames 5,19. *He that turneth a sinner, saveth a soule.* Thus Ministers and Christians turne one another.

2 To endevour our selves to leave the by-path of sinne, and to turne to God by repentance, Acts 3,19. *Turne, that your sinnes may be put away.* Thus are men saide to turne themselves, Ionas 3,10. *They turned from their evill wayes.*

3 To change mans heart from evill to good, by putting into it the grace of repentance, Ier. 31,18 *Turne us O Lord, and we will returne.* Thus God alone turneth Sinners, Acts 26, 18. 2 Corin. 3,16. *When their heart shall be Turned to the Lord.*

4 To give some mercy after some judgement, as if God did turne and change his minde, Psalme 80,7. *Turne us againe,* Lam. 3,21. Ionas 3,9. In these and many other places, the word (*Turne*) signifies, to restore such as be in calamitie, shewing some new favour after some affliction.

Turtle] A Bird so called, being of Doves the least, a lovely, delightfull, harmelesse, simple, and chaste fowle, Ier. 8,7. *Even the Turtle and the Swallow observe their times.* The Prophet heereby accuseth the Iewes of great blockishnes, having lesse understanding in heavenly matters, than birds and beasts, in discerning their seasons of heat, cold, &c.

2 The Church of God in earth, being like a Turtle, Psal. 74,19. *Give not the soule of thy Turtle, &c.* **A Metaphor.** As the Turtle, so the true Church of God on earth is small, weake unarmed, exposed to many dangers from beastly ravenous men; yet remaineth meeke and innocent, both by imputed and inherent innocency, whereby she is still amiable to Christ her husband, and all her Children, though hated and persecuted of the world.

T. *W.*

Two] The least number, consisting of Two Vnities, or Two ones, Luke 10,1. *Hee sent them out Two by Two.*

2 Many joyned together in society, Eccles. 4,9. *Two are better than one:* that is, society is better than a solitary life, though this bee especially meant of marriage society.

They Two shall be one.] The strait and most neere conjunction betweene Man and Wife, by the band of marriage, which maketh Two to be (as it were) one person, Math. 19,5. *They Two, shall be one flesh.*

Two Witnesses] A competent or sufficient number of Wit-

Witneſſes, to teſtifie any truth, Humane or Divine; Civill or Religious, Deut.19.15. *In the mouth of two Witneſſes ſhall the matter be ſtabliſhed*, Revel.11,3. *I will give power to my two Witneſſes.* Which the *Rhemiſts* doe falſly expound, of *Henoch* and *Eliah*, preaching and ſtriving againſt Antichriſt, & by him to be martyred,&c. All meere forgeries, without warrant of Scripture. Whereas by two is meant a few, yet ſufficient to cal the elect, and convince others.

Twelve howres in the day] That the artificiall day in *Judea* by their cuſtome, conſiſted of twelve unequall houres, which in winter were ſhorter, and in ſommer longer, but all the yeare long but twelue houres a day, Ioh.11,9. In the equinoctiall it is ſo in this Iland, not ſo in the reſt of the yeare, as there it uſually was.

V. A.

(Vagabonds)
SVch Companions, as do nothing but walke the ſtreets; which commonly be called the Raſcals & Dung-hill knaves of all Townes and Cities, Acts 17, 5. *The Iewes tooke vnto them certaine Vagabonds.* Alſo unſtable men, who have no certaine dwelling for the body, or quietneſſe of minde, being full of feare and trembling, Geneſis chapter 4, verſe 12. Pſalme. 109. verſe 10.

Vaile] A certaine cloath, hanged before the light, to hide it from our eyes, or put upon womens heads for a Covert, in token of ſubjection to their husbands, Gen. 24, 65. *So ſhee tooke a Vaile and covered her.*

Note. The covering of a womans face or eyes with a vaile, was a ſigne of womanly modeſty and ſhamefaſtneſſe: as alſo of ſubjection or reverence to her husband, alſo of his power over his wife, Gen. 21, 16. Gen. 24, 65. 1 Cor. 11. verſe 10.

2 A coſtly and precious hanging, made of purple and blew Silke, Scarlet, and fine twined Linnen, &c. whereby the moſt holy place was divided and ſeparated from the holy place. Exod. chapter 26. verſe 31, 32, 33. *And the Vaile ſhall make you a ſeparation from the Holy place, and the moſt Holy place.* This was the Vaile that rent in twaine at the death of Chriſt, to ſhew the determination and end of the whole Leviticall and Ceremoniall Law, as one ſaith. *In morte Chriſti omnia legalia terminantur*, a bodily, materiall, and typicall Vaile.

This Vaile was a figure of the fleſh of Chriſt, which covered his God-head, and whereby Chriſt dedicated us a way to Heaven, as it is expounded, Hebrewes, chapt. 10. It was repleniſhed with Cherubims, to figure the multitude of Angls ſerving Chriſt, even as he is man, and by him as man aſcending and deſcending, Eſa. chapter 6. Iohn, chapter 1. verſe 51. Alſo to ſig: the manifold graces of the ſpirit, & heavenly affections which Chriſt had in humane nature, & which he communicateth with his, by his word and ſpirit: likewiſe the

the heavenly myſteries which are in *Moſes* Law rightly underſtood.

3 Blindneſſe and hardneſſe of heart, 2 Cor. 3, 16. *When their hearts ſhall be turned to the Lord, the Vaile ſhall bee taken away.* As the Vaile kept men from looking upon the things which were in the Holy of Holieſt, ſo the hardneſſe of heart, and unbeleefe, kept the Iewes from acknowledging and ſubmitting themſelves to Chriſt. A Spirituall Vaile.

4 The defence and preſervation, which husbands owe unto and affoord their wives, againſt the iniuries of others. Gen. 20, 16. *He is the Vaile of thine eyes, to all that are with thee, and to all others.* A Metaphor. A civil Vail.

Hanging Vaile] Exod. 26, 36. This hung as a dore of the entry of the Tabernacle, thorough which the Prieſts of the Law went or paſſed every day to miniſter in the holy place, but the people might not, Heb. 9. ver. 6, 9, 10.

Vaine] Something which is not firme and conſtant, but ſubject to decay, being of a periſhing and vaniſhing condition, Pſalm. 108, 12. *Vaine is the helpe of man.*

2 That which miſſeth of his end, or deceived of his expectation, Rom. 1, 21.

3 Vnprofitable and needleſſe, of no uſe, and to no purpoſe, Pſalme 127, 1. *Except the Lord build the houſe, they labour in vaine that build it.*

In Vaine] Raſhly, without reaſon, counſell, or due cauſe, Rom. 13, 4. *Beareth not the Sword in vaine.* Magiſtrates, having their authority from God, doe not beare the Sword without reaſon, and when they put difference (in the uſe of the ſword) they doe not beare it without counſell and cauſe: alſo if their puniſhments amend the offenders, terrifie the beholders, to feare others from doing evill, then it is not borne it vaine, in regard of ſucceſſe.

2 Without fruit or profit, to no purpoſe or end, Gal. 3, 4. *Have yee ſuffered ſo many things in vaine?* And elſewhere often, as Gal. 4, 11, 1 Theſſ. 2, 1.

3 Either to no purpoſe, upon idle reſpects, or to wicked purpoſe, to confirme lies and wickedneſſe, Exod. 20, 7.

Vanity.] A thing of no force uſe, or continuance, 1 Sam. 12, 23. *Why will you follow vanity which profiteth not, nor can deliver?* In this ſence Idols are often called Vanity, Ionas 2, 8. Pſalm. 71, 7. Rom. 8, 20. *The Creature is ſubject to vanity*; that is, to a vaniſhing and fleeting eſtate.

Vanity of Vanities] Moſt vaine, and exceeding full of

vanity, Eccles. 1, 2. *Vanitie of Vanities (saith the Preacher.)* In the Hebrew phrase, two positives be equivalent to the superlative: as Servant of Servants, Vanitie of Vanities, signifies most servile, most vaine.

Vaine-glory] The opinion, praise, or applause of hearers and beholders, Gal. 5,26. *Bee not desirous of Vaine-glory.* When any say and doe things for this end, to win and gaine estimation and commendations from men, then they shew themselves men-pleasers, and desirous of vaine-glory: for it is against all reason and wisedome to seeke our owne praise, and thereof commeth no fruit but shame.

Vaine Idols] Things of nought, of no force or profit. Psal. 96,5. *Their Gods bee vaine Idols.* The Apostle openeth this word, 1 Cor. 8,4. *Wee know* (saith he) *that an Idoll is nothing in the world.* *Ælim* and *Ælohim* in Hebrew, are Gods of strength and power, so called, Gen. 1,1. Psalm. 82,1. *Ælilim* be Idols of no strength, without power: so they are called, 2 Chr. 13,9. as unable to helpe, and unprofitable, Ier. 10,5. Esa. 44,9,10. And as the name of GOD is often ioyned with things to shew his excellency, Psalm 36,7. so of Idols, to shew their vanity, Iob 13,4. Zach. 11,7. Ierem. 14,14.

Vapor] A dewy Mist, as the smoake of a seething pot.

2 The frailty of mans life, being of short continuance, and suddenly extinct and put out (like a Vapor.) Iam. 4,14. *It is even a Vapor that appeares for a little time.*

Valley Hinnon] A very low place on the East & South part of Ierusalem, so called of the son of *Hinnon*: this Valley grew so execrable by the pollution thereof by slaughter and buriall, as hell was thereof called *Gehenna.* 1. for the lownes: 2 for the fire which the wicked feele there: 3. for the filth cast there, 2 Kings 23,10. Ier. 7,31, 32, 33. where it is called *Topheth*, of the timbrells which the bloudy Priests used at the sacrificing of chidren that the cries of the dying child might not move the parents to compassion.

V. *E.*

Vengeance] Law aud divine right, Act. 28,4. *Vengeance hath not suffered him to live.*

2 Punishment inflicted and taken upō the wicked for their wickednesse, Rom. 12,19. *Vengeance is mine,* Rom. 13,3. *To take vengeance on them which doe evill.*

Vertue.] The naturall vigour and strength which is put into

into every creature, for such use as it is appointed unto of God; as the Vertue of Hearbs, Plants, &c.

2 Power and might, or the effect of power, Luke 8, 46. *Vertue is gone out of me*; that is, there is some healthfull effect wrought by my power.

3 Godlinesse, honesty of life, and good manners, Phil. 4, 8. *If there be any vertue, &c.* 2 Pet. 1, 3. *Called to vertue.*

4 Christian Valour, Courage, and Fortitude, (as *Virtus* is derived of *Vir.*) 2 Pet. 1, 6. *Ioyne to your Faith Vertue.*

5 Excellencies and perfections of God, 1 Pet. 1, 2.

Vessell] Any instrument of use in an house, for the good of this life, 2 Tim. 2, 20. *In a great house are vessels of wood, & of earth.* These serving to common use, were prophane instruments. Marke 11, 16. *Neither would he suffer them to carry vessels through the Temple.* In Gen. 24, verse 53. it sig: all things for use or ornament.

2 Naturall Instruments, which receive and containe the matter of generation. 1 Sam. 21. *And the Vessels of the young men were holy,* 1 Thessa. 4, 4. *That you know how to keep your Vessels in holinesse and honour.* A Metapho.

3 Wives, which howsoever they be the weaker sexe, yet are Instruments of great and manifold use, 1 Pet. 3, 7, 8. *Giving honour unto the woman, as unto the weaker Vessell.* A Metapho.

Vessels of earth] Fraile and brittle men, subject to mortalitie. 2 Cor. 4, 7. *Wee have this Treasure in earthen vessels.*

Vessels of mercy] Elect and chosen ones, ordained to mercy, even to obtaine honour and salvation in heaven, through Christ, Roman. 9, 23. *That hee might shew the riches of his glory upon the vessels of mercy.* These be also called vessels of honor. verse 21.

Vessels of wrath] Persons, men and women prepared to destruction, Rom. 9, 22. *What if God would, to shew his wrath, and to make his power known, suffer with long patience the vessels of wrath prepared to destruction?* These are also called Vessels made to dishonour, verse 21.

To vex] Most greevously to torture ones minde, as a body set upon the Racke to be tormented. 2 Pet. 2, 7, 8.

2 To provoke and anger one with bad words and ill usage, Levit. 18, 18. and Psalme 6, 10.

V. I.

Vile] That which is of no worth or price, being contrary

to precious: as vile Sacrifice.

2 Base, rotten, corruptible, being set against glorious, Phil. 3,21. *Our Vile bodies shall be like his glorious body, &c.*

3 It sign: any niggardly person; because all such bee vile, sprung from the dunghill, and grubbing the dung. Esay 32,5.

Vilest thing exalted] Vice and wickednesse is by wicked men extolled to the Clouds, Psalme 12, 9. *When the Vilest thing is exalted.* Some referre this to the person, and make this sence, that when evill and lewd men are lifted up to authority, then doe the ungodly swarme like Bees, and walke securely: which is true, but seemeth not fit to this place.

Vine] A Tree or Plant, bearing Grapes, whereof Wine is made.

2 A Country abounding with Vines and Pasture, Gen. 49,11. *He shall binde his Asses Foale to the Vine.*

3 Christ, who is like a Vine, resembling it in property, giving life of grace to all his members, as a Vine gives juice and life to al his branches, Ioh. 15,1. *I am that true Vine.* Metaphor.

4 Particular men and women, which bring foorth fruit (as Grapes) according as the persons are, good or badde, Deut. 32, 33. *Their Vine excels the Vine of Sodome, &c.*

5 The visible Church, Psal. 80,9. *Thou hast brought a Vine out, &c.* verse 14. *Visit this Vine,* Esay 5,1,2,3.

In the description of the Iewish Church, by the similitude of a Vine, all things belonging to the defence and prosperity of a Church, (by the like in a Vine) are elegantly set downe, and in a naturall order. 1. There is choyce of ground or place, (*Canaan.*) 2. Gods protection for a fence or wall. 3. Casting out Canaanites, and Idols with Idolatry, to answere the casting out of stones. 4. Holy Lawes and Discipline, like to choise branches, or selected Vines. 5. The City of *Ierusalem*, wherein (as in a Tower) Priests, Prophets, and Iudges watched to preserve from hurt. 6. Their doctrines and exhortations (as a wine-presse) to wring out all kindes of duties as sweete juyce. 7. And pleasant fruit like Grapes. All this the Lord to have done to this people, appeares by Hos. 11,1, Psal. 80 9,10, 11. Esay 1, 2. and that without such an example, Psalme 157, verse. 10, Deut. 8,5.

Empty Vine] The wicked *Israelites*, who resting from afflictions, gathered strength to bring foorth new wickednesse, instead of beeing better by their

their corrections: even as Vines after Grapes be gathered, being empty, renew their ſtrength to bring foorth more Grapes next yeere. Oſee, chapt. 10, 1. *Iſrael is an empty Vine.*

Vinegar] A ſharpe, ſowre, tart liquor, made of Wine, Mat. 27, 48. *And preſently when one of them running had filled a Sponge with Vineger.*

2 Any bitterneſſe or greevous affliction of body or ſoule: Pſalm. 69, 21. *In my thirſt they gave mee Vineger to drinke.* Spoken of ſuch as vexed the afflicted.

Vineyard.] The viſible Church in earth, like a Vineyard in many reſpects; as for ſpreading, fruitfulneſſe, manner of husbanding, expoſition to danger, &c. Eſay 5, 12. Pſalme 80, 15. *Behold and Viſite this Vine.*

2 Alſo the Common-wealth, Eſay 3, 14.

To plant a Vineyard] To exerciſe husbandry, ſowing of Wheat, dreſſing Vines, or doing what elſe is to be done in the fields, for nouriſhing a family, Gen. 9, 30.

Vineyard of red Wine] The people or Church of the Iewes brought backe to their owne Countrey, and there planted, which God ſhall keepe by his protection, as a wall, and water it by his word, as by dew; making it bring foorth good works, for their excellency like to red wine; which is the beſt and moſt generous wine, ſuch as abounded in that Region, Eſay 27, 2, 3. *A Vineyard of red Wine.*

In theſe five things chiefely the Church is likened to a Vineyard: firſt, becauſe the Church is planted, and grows not of it ſelfe, as neither doth a Vine. 1 Corinth. 3, verſ. 6, 7. 2. The Church being very weake, is yet very fruitfull by the power of God, like the Vine, Ezek. chapter 15. verſe 3. Iudg. chap. 9, verſe 13, 2 Cor. chap. 12, 9. 3. Men are called into the Church, (as into a Vineyard) at divers times. Mathew, 20. 4. The Church is troubled with enemies as Vineyards with Foxes and wilde Beaſts, Pſalme 80, and 74. Laſtly, a Vine remaineth a Vine, though it have ſuperfluous branches: ſo doth the Church.

Vintage] The time of gathering, or the act of gathering Grapes.

2 Many over-come in battell or fight, Iudg. 8, 2. *Are not the gleanings of the Ephramites better than the Vintage of the Abiihezerites?*

Violent] Such as be made to beleeve, by the forcible

working of the Spirit, causing, them zealously to continue in the faith, Math.11,12. Luk.16, verse 16.

Viper] A poysonfull creature, so called, which is brought foorth very violently with the death of the Dam, by gnawing out her bowels.

2 Cruell, unnaturall, and ungratefull men, which wrong their Parents. Teachers, and Benefactors, &c. Math.3,7. *O generation of Vipers.*

Virgin] One that keepeth her selfe chaste in a single life, 1 Cor.7,37. *And hath so decreed in his heart, that he will keepe his Virgin.* The High Priest must marry a Virgin onely, Leviticus 21,14. One not defiled with either corporall or spirituall adulterie, Revela, 14. verse 3,4.

The reason why the High-Priest might marry none but a Virgin, was to signifie thereby, that the Church is to be presented to Christ, as a Virgin without spot, 2 Corinth. 11,2.

2 One who keepes himselfe to Christ, by pure beleefe, and uncorrupt doctrine; eyther person, or particular Church 2 Cor.11,2. *To present you as a pure Virgin to Christ.* Thus every godly person is a Virgin.

Virgin.] Sometime some one notable and singular woman unknown to a man, namely, *Marie* the mother of Christ, promised in Paradise, propheſied of by *Esay*, chap.7. verse 14. See Math.1, 22. and Luk.1,30. and 48. and sometime a young woman touched by a man, yet reputed still a Virgin, and so by her selfe avouched impudently, Pro.30. verse 19.

Vision] An extraordinary action of God, manifesting himselfe and his will to his Prophets, to be seen and throughly knowne of them, Numb.12,6. *If there be a Prophet of the Lord among you, I will be knowne to him in vision, &c.* Visions & dreames signifies all kind of Propheſie, Dan.1,17.

2 An ordinary action of the Prophets and Ministers, declaring the minde of God to the people, that they may see and know it, Pro.29,18. *When vision faileth, the people perish.*

A Doctrine revealed from God immediately, sometime by signes and sights, as to *Daniel* and *Ezekiel:* and sometime by word, without visible representations, as to *Abraham*, Gen.15,1. To *Esay*, chapter 2, verse 1. It is therefore called a (*Vision*) because God revealed things to his Prophets so evidently, and delivered them with such certainty, as though they had presently seene before their eies the things which they

they foretold. Hence Prophets which had ſuch Viſions and cleere revelations bee called (*Seers,*) as 1 Samuel, chapter 9, verſe 9. For the meaning of this word Viſion, ſee further in Numbers, chapter 24. verſe 24.

To viſite] To performe ſome promiſed good thing, Geneſ. 21, 1. *God viſited Sara*, Luke 1, verſe 68. *Hath viſited his people, &c.* That is, ſent the Redeemer promiſed, Ierem. 29. 10. Gen. 50, 24.

Note. This word Viſit, ſig. remembrance, providence, care and performance of that which was ſpoken, be it good, as Gen. 50, 24. Exod. 31 : or evill, and ſo it meaneth puniſhment, Numb. 16, 29. Pſal. 89, 33.

2 To fulfill ſome threatned evill, Exod. chap. 20, verſe 5. *I will viſit the ſinnes of the fathers upon the Children.* Gods viſiting us, is eyther by benefits, or judgements, Eſay, chapter 26, verſe 14. and chap. 10, verſe 3. Viſitation for deſolation.

3 To looke into, and view throughly the eſtate of the flocke, and charges under us. Acts 17, 13. Thus the Apoſtles viſited Churches.

4 To pray God, Eſay 26, 16: ſo expounded in the ſame verſe.

To viſit Fatherleſſe and Widdowes] To exercile all workes of mercy, noted by this heere named, becauſe therein ſhineth free charity ; for who will look for recompence from ſuch afflicted miſerable people? Iames, chap. 1, verſe 27. A Synecdoche.

To viſit Sarah.] To give her ſtrength to conceive and bring forth, beeing barren and old, according to Gods promiſe, contrary to the order of Nature, Gen. 21. 7. To viſit, is taken in good part, as here and Exod. 4, 31. and Gen. 50.

V. N.

Unbeleefe] A privation and utter want of faith, when Gods promiſes are wholly diſtruſted, Heb. chapt. 3, verſe 12. *An heart of Unbeleefe.* This is totall unbeleefe; the next is partiall, or but in part.

2 Infirmity and weakneſſe of faith, Mark. 9, 24. *Lord helpe my Unbeleefe.*

3 Perfidiouſneſſe and Rebellion againſt God, Rom. 3, 3. *Shall their Unbeleefe make the faith of God of none effect?* Alſo eſtate of uncredulity, 1 Tim. 1, verſe 13.

Unbeleever or Infidell] An unconverted Idolatrous Gentile, 2 Cor. 6, 14. *Be not unequally yoaked with the Infidels.*

2 A Chriſtian, whoſe heart is hardened by unbeleefe,

2 Cor.4,4. *Blinded the minds of Infidels.*

Unblameable, or without blame and reproofe, or unrebukeable] An upright person, whose life cannot be noted and charged with any reigning sin, after his calling, Luk.1, verse 6. *Both were iust before God, and unblameable, or without reproofe.* Such are the Saints in this life, by inherent righteousnesse, Ephes.1,4.

2 A person that cannot be charged with ought that is amisse in him, being voyde of all faults, Ephes.5,27. *A glorious Church, not having spot or wrinkle: but that it should be holy and unblameable.* Such the Saints are now, by imputed righteousnesse, and such they shall be in Heaven, by proper and personall holinesse.

Uncircumcised] Persons, in whom the whole corruption of mans nature is unreformed, but powerfully breaketh out in thoughts, words, lookes, deeds, and fences, Acts 7,51. *Ye stiffenecked, & of uncircumcised heart and eares.* These Iewes were circumcised outwardly; yet because their hearts were not renewed, they were inwardly uncircumcised,

2 Gentiles which had not the fore-skin of their flesh cut off, Eph.2,11. *Yee being in times past Gentils in the flesh, called uncircumcision.* 1 Sam.17,26. *Who is this uncircumcised Philistim?* This is the proper signification of the word uncircumcised.

Uncircumcision] The Gentiles, even all people which were not Iewes, Rom 3,30. *And uncircumcisiõ through faith.* Ephes.2,11. That is, a Prophane people without God, strangers from the Covenant of salvation.

2. The skin of the secret parts with the estate and condition of uncircumcised men, Rom.2, 25. *Thy circumcision is made uncircumcision.*

Uncleane] Such persons or things as are ceremoniously polluted by touching a dead carkasse of man or beast, &c. Hag.2,14. *If hee that is polluted touch any of these things, shall it be uncleane?* Levit.13,46. *Hee shall be polluted, for he is uncleane.* Acts 10,14. *Any thing which is polluted or uncleane:* that is, which may not be eaten, being forbidden by the Law.

Of this prohibition of some meates as uncleane in respect of use; there were sundry causes; first was Civil, to invite the Iewes by this meanes to obedience. 2. Morall, to teach them temperance. 3. Physicall, to maintaine health, and escape diseases by a promiscuous use of meates, which would breed sicknesses. 4. Ceremoniall, to

to distinguish the Iewes from all the Gentiles which observe no such difference. 5. Mysticall, to put them in mind of spirituall uncleannesse to avoid it, & to follow holinesse in body and soule, and to instruct them concerning Christ: who being come and crucified, hath abolished this Mosaicall Law, which yet after Christ his ascension was of force for a time, till the weake beleeving Iewes might be taught what liberty the Gospell had brought them.

Of uncleannesse about meats, there be sundry sorts; first Physicall or natural in meats, which are enemies to naturall health, as venemous Serpents, &c. 2. That which sin brought upon all creatures, being accursed to man for disobedience of our first parents. Gen. 3. 3. Morall, when meates become polluted to us by the vice of intemperancy, or by disobedience to civill Lawes, appointing restraints of meats to civill ends. *For to the uncleane all things are uncleane*, Titus chap. 1. verse last. The fourth is, scrupulous uncleannesse, as when the weake Christians at *Corinth* made scruple if they might eate of things offered to Idols. 1 Cor. 8. Fiftly, superstitious uncleannesse, when there is choise of meates made at certaine times for Religion sake, as in Popery. Sixtly, and last is, Ceremonious uncleannesse, such as was under *Moses* Law which forbad the use of many meates for such causes as before is laid downe.

2 Such as are spiritually defiled with sinne, either totally, as the wicked, which still (like hogges in the mire) wallow in the filthinesse of sin: or in part onely, not having the corruption of their sinne wholly purged out, as the godly. Esay 64, 6. *Wee have all beene as an uncleane thing.*

Uncleane Spirits] The Divell, who is himselfe most uncleane and foule; also hee inspireth uncleannesse into others. Mathew 10, 1. *And gave them power against uncleane Spirits.*

2 The vices of covetousnesse, drunkennesse, infidelity, whoredome, hypocrisie, &c. by which the divell holds possession of mens hearts. Mat. 12, 43. *When the uncleane Spirit is gone out of a man.* Metonimy of the cause for the effect.

Three uncleane Spirits] A strong number of the Ambassadours of Satan. Revel. 16, 13. *And I saw three Vncleane Spirits like Frogs, come out of the mouth of the Dragon.*

As an Uncleane thing] That even the holiest men on earth are, thorow remaining sinnes, like

like a leaprous perſon, who for his uncleannes deſerved to be ſeparate from the company of other men: ſo are they become worthy for ſin to be ſhut out from the company of God and his Angels, Eſay 64,8.

Uncleanneſſe] Generally all ſinnes whatſoever, which make uncleane both our ſelues and every thing we touch; but particularly, ſuch ſinnes as tend unto our wicked pleaſure and commodity. Rom. 6,19. Zach. 13,1. *For ſinne, and for uncleaneſſe*; that is, for ſinne which is it ſelfe uncleane, and maketh us uncleane.

Whereas ſuch as were defiled with any Legall uncleanneſſe (as by touching a dead carkaſe, &c.) muſt be throwne out of the Campe till they had cleanſed themſelves. Numbers 5,2,3. Levit. 15, 31. This figured two things. Firſt, that our ſinnes give juſt cauſe unto God to caſt us out from his preſence and glory. Revel. 21, 27. Secondly, that evill doers are to be ſeparated from the publike aſſemblies and company of the faithfull for a time, till repentance, by ſuſpenſion & excommunication. Compare 1 Corinthians 5, verſe 13. with Numbers 5,2.

Under his Thighes] By this ſigne, either ſubjection, or for a further myſtery of the covenant of Circumciſion: or rather of Chriſt the promiſed ſeede, who was to come out of *Abrahams* loines or thigh. Gen. 24,2. and 47,29. and 46,26.

Under grace] One to whom ſinne is graciouſly pardoned by the merit of Chriſt, and who is alſo freed from the dominion and ſtrength of ſinne, by the ayde of Gods grace and Spirit. Rom. 6,14. *Yee are under Grace.*

To Underſtand] To perceive with the eyes of the minde, ſomething unknowne afore. Dan. 10,1.

2 To obſerve and conſider in his minde, the afflictions of the Church under the King of *Perſia*. Daniel 12. verſe 10. *Thou ſetteſt thine heart to underſtand.*

A people of no underſtanding] Obſtinate people and blockiſh, voide of wiſedome, and ſuch as will not learne, no not by rods and puniſhments. Eſay 27,11. *For it is a people of no underſtanding.*

Note. As by a foole, the Scripture for the moſt part meaneth the wicked; ſo by a man of underſtanding, every one that is godly is meant. Prov. 8,9.

Under the hand of God] One chaſtened and judged for ſinne, to his humbling. Iudg. 2. verſe 15.

2 One

2 One that is defended by the great power and providence of God. 1 Peter 5, iverſe 6. *Humble your ſelves under the hand of God.*

Under Hope] One not without hope: or one who hopeth well in reſpect of Gods power and promiſe. Romans 4,18. *Which Abraham above hope, beleeved under hope.* Vnder hope, in reſpect of God; above hope, in reſpect of man.

Under the Law] One ſubject to the doctrine, inſtruction, and government of the Law. Rom. 3,6,9. Galathians 3,23. *We were kept under the Law.* Alſo one ſubject to the burthen of Legall Rites and Ceremonies. Gal. 4,5.

2 One ſubject to the curſe, rigour, and compulſion of the Law, and as it is the ſtrength of ſinne; and not to be Vnder the Law, is to be freed from all theſe by faith in Chriſt, and his ſanctifying Spirit. Rom. 6.14. *For ye are not under the Law, but Vnder grace.*

Under Tutors] A Childe in his nonage, being under the tuition of a Governor or Guardian. Gal. 4,2. *But is under Tutors and Governours,*

2 One ſubject to the regiment of the Ceremoniall Law (as to a Tutor.) Gal. 4,2.

Under the Iniuſt] Before the unjuſt, in their Courts and at their judgement ſeat. 1 Cor. 6,1. *Dare any of you having buſineſſe againſt another, be judged Vnder the unjuſt?*

Underſtanding] That naturall faculty of the ſoule, whereby it knoweth things, and is able to diſcerne them and diſcourſe of them. Luke 24,45, *Naturall underſtanding.*

2 The guift of heavenly knowledge, enabling us to ſee the truth of Gods words, or more cleerly and fully to ſee it. Pſal. 119,34. *Give me Vnderſtanding, &c.* Pro. 3,13. & 4,5. &c. This is active ſpirituall underſtanding, whereby wee doe underſtand others when they ſpeake of heavenly things.

3 Interpretation, to make others underſtand what is praied for or uttered in a ſtrange tongue. 1 Cor. 14,15. *I will pray with underſtanding.* This is paſſive ſpirituall underſtanding, whereby ſome are made fit to underſtand our ſpeeches.

4 Meaning, ſence, matter, of that which is prayed for in a ſtrange tongue. 1 Corinth. 14, 14. *My Vnderſtanding is without fruite:* that is, when I utter a prayer in an unknown tongue the hearer hath no benefit, becauſe he knoweth not the meaning. Popiſh Latine Prayers before an Engliſh unlearned people, be unfruitfull, contrary to the Canons and rules of the

the Apoſtle, alſo to the practiſe of the primitive Church, yea againſt common reaſon: (for how ſhall any ſay Amen, to that which they know not, or aske of God, what they underſtand not?) Laſtly, repugnant they be to nature, for how ſhal one prepare to battaile upon an uncertaine ſound? When men underſtand not one another, then they be Barbarians, or rather Babylonians one to another, according to that of the Poet: *Barbarus his ego ſum, quia non intelligor illi.*

Ungodly] Every ſinner that is unregenerate, whether he be elect or reprobate Rom. 4, 5. & 5, 6. *Chriſt dyed for the ungodly.* Such wee are all from our birth, even the Infant new borne.

2 A perſon of yeares, who is a wicked liver, in whom birth-ſinne ſtill reigneth. Pſal. 1. verſe laſt. *The way of the ungodly ſhall periſh.* Iude 15. *To rebuke all the ungodly among men, of all their wicked deedes.*

Ungodlineſſe] Wickednesſe or ſinne, immediately done againſt God in the breach of the firſt Table, Titus 2, 11. *Teach us to deny Vngodlineſſe and worldly luſts.* Rom. 1, 18.

All Ungodlineſſe] All kinde of Vngodlineſſe, or Vngodlineſſe of all ſorts: for Vngodlineſſe hath ſundry parts and branches: as Ignorance, Infidelity, Superſtition, Idolatry, Hypocriſie, Contempt of God, Prophanation of his Name and Sabboths, &c. Romans 1, 18. *The wrath of God is revealed from heaven againſt all Vngodlineſſe.*

As unrighteouſneſſe noteth all manner of ſinnes committed againſt the ſecond, ſo ungodlineſſe ſignif. all ſorts of ſinnes committed againſt the firſt Table.

Union of two Natures] An action of God the Father, by the ſecret and mighty worke of the Spirit; joyning the manhood unto the perſon of the Sonne, unſeparably, at the inſtant of his conception. Luke 1, 31. *Lee thou ſhalt conceive in thy wombe, and beare a Sonne, and ſhalt call his name Ieſus.* Romans 1, 4. *Concerning his Sonne Ieſus, which was borne of the ſeede of David.*

Unity of Spirit] Godly agreement, both in Religion and affection, whereof the holy Spirit is the bond and author. Eph. 4. 3. *Endevouring to keepe the Vnity of the Spirit.*

Uniuſt, or Unrighteous] An Infidell or Pagan, 1 Cor. 6, 1, 6. *Before the Vniuſt.*

2 A Sinner void of all righteouſneſſe, even from his birth. 1 Pet. 3, 18. *He dyed, the iuſt for the uniuſt.* Vniuſt by Nature.

3 One

3 One who being of yeares, doth lead his life unrighteouſly doing wrong to others in their dignity, perſon, wife, ſubſtance, or name. 1 Corinthians 6,9. *The Vnjuſt* (or Vnrighteous) *ſhall not inherite the Kingdom of Heaven.* Vnjuſt both by nature and action.

Unrighteous] All ſinnes done to the hurt or wrong of God or man. Iohn 3, 10. Alſo the ſinnes of the ſecond table. Titus 2,11. Rom. chap. 1, verſe 25. Laſtly it ſignifies falſhood, deceit, lyes in doctrine. Iohn 7, 18.

Unicornes Hornes] The Divels angels, principalities, powers, worldly Governors, Princes of the darkneſſe of this world, as Epheſ. 6,12. They be called, Pſalme 22,21. *And from the Hornes of the Unicorne.* The Vnicorne is ſo fierce and wilde, that he will not be tamed. Iob 39,12, 13. His ſtrength and pride is in his Horne. See Pſal. 92,11. Numb. chapter 23, 22. Deut. chapter 33, verſe 17. Eſay 34,7.

Unknowne] One which is hid from us, or of whom wee are ignorant, Acts 17,13. *To the Vnknowne God.* Gal. 1. 21.

2 One obſcure and unrenowned, or that careth not to be renowned and famous. 2 Corin. 6,6. *As unknowne, yet knowne.*

Unlearned] One that is void of learning; a vulgar or vnlettered perſon. Acts 4, 13. 1 Cor. 14,23. *There come in they that are Vnlearned.*

Unrighteouſneſſe] The violation and breach of the ſecond Table of the Law. Rom. 1,18. *And vnrighteouſneſſe.*

2 Perfidiouſneſſe of Vnbeleevers. Rom. 3,5. *If our Vnrighteouſneſſe commend, &c.*

3 Falſhood, error, lyes, which be called unrighteouſneſſe, becauſe lyes in doctrine rob God of his due. Iohn 7,18.

Unſearchable, and paſt finding] That which is not to be knowne, being untraceable (as the paſſage of an arrow in the ayre, or of a Ship in the Sea) not to be inquired into; but rather to be adored and religiouſly admired. Romans 11,33. *How unſearchable are his Iudgements? &c.* This place makes not againſt the ſober ſearching of Gods revealed word which belongs to us, and our children, Deut. 29. verſe laſt. But checkes the bold preſumption of ſuch as curiouſly ſearch that part of Gods minde, which he hath reſerved in his owne knowledge and power; as who be elect, & how many; and who be reprobates, and why he would rather elect *Peter, Iacob*, &c. than *Iudas*, or *Eſay*; and advance *Ioſeph* and *David*, rather than any of their

their brethren; and why the world was made no sooner, nor to continue longer, with such like unprofitable questions; touching which, that counsell of *Augustine* would be followed; What you understand not (saith he) marvaile at with me, but curiously enquire not after them: there is a learned ignorance, and there is an odious presumptuous knowledge.

Unstable] Light soone moved. Gen. 49,4. it implieth both the sudden light affection of minde, which caried him to evill, and his sodaine downefall from his dignity; the word alwayes used in ill part, Iudg. 9 4. Ier. 23,32. Zoph. 3,4.

Until] A certaine and appointed time, Gen. 49,10. *Vntil Shiloh come.* Rom. 11,15. *Vntill the time of the Gentiles be fulfilled.* Here and elsewhere it doth note a determinate time, with an exclusion and shutting out of succeeding time.

2 Infinite, without end or ceasing, where there is no time following. 2 Sam. 6,23. *Michol had no childe until her death*; that is, she never had any. Mat. 28, 20. *I am with you alwayes, untill the end of the world*; that is, for ever. Psal. 110,1, and 123, 2. In which of these two significations, we should understand that in Mat. 1, v. last. *Vntill shee had brought forth her first begotten Sonne*: as it is doubtfull among Divines, so it is not needfull for us to know, being no Article of our faith, nor any branch of the Morall Law; yet it is commonly received (as I take it) that *Mary* was a Virgin before the birth, in the birth, and ever after the birth; but not by the vow of perpetuall virginity, whereof there is no ground in all Scripture.

Unwise] Such as either wholly want the knowledge of the word, or having it, doe not submit themselves to be ruled by it. Ephesians 5, 17. *Be not unwise.*

2 An unlettered and ignorant man. Rom. 1, 14. *A debtor to the wise and unwise.*

Unworthily] Vnmeetely, or otherwise than is beseeming, without due reverence and regard. 1 Corinthians 11, 27. *He that eateth the Bread of the Lord unworthily.*

There be two degrees of such as eate and drinke unworthily. First, of such as bee full and whole unworthy: when men receive the Sacramentall Bread and Wine, having no faith, no conversion, or repentance, but lye altogether in corruption of nature: these by eating and drinking, encrease their condemnation. Secondly, of such as having true faith and repen-

repentance, but not then actuall, when they come to receive, being negligent to consider themselves & that whole action unto due preparation in sincerity of faith, applying the Remission of sinnes promised in Christ, of repentance and renewed purpose in all things to live to God; of desire after the grace of Iesus Christ, for strengthening their hearts, and encrease of holinesse. These endanger themselves to present plagues. 1 Corinthians 11,19, 30.

V O.

Vocation] The common calling of Christianity. Ephes. 4,1. *Walke worthy of the Vocation wherevnto you are called.* This is a generall Vocation, whereby the elect are called to be faithfull and holy, as God is holy.

2 The particular calling and course of life, wherein every Christian liveth; as a Magistrate or Minister, Captaine, Souldier, &c. 1 Cor. 7, 29. *Let every man abide in the same Vocation wherein he was called.* This is our speciall calling.

To make our Vocation sure] To labour to give to our selves a sure, and to others an evident testimonie that wee have the true faith, whence good works doe arise and spring. 2 Peter, 1, 16.

Heavenly Vocation] A calling from heaven, tending to heavenly glory and blisse, and requiring a heavenly conversation, led according to the Lawes of heaven. Hebrewes 3, 1. *Partakers of the heavenly Vocation.*

Vow] A wish, or desire.

2 An holy promise made unto God of Thankefulnesse for his benefits, either by words of praise, or by offering something to his service. Psalme 50,14. *Pay thy Vowes to the Lord.* Eccles. 5,5. Deut. 23, 21. *When thou hast vowed a Vowe to the Lord, be not slacke to pay it.* Also it signifieth prayer and invocation. Psal. 116, 14. Vowes were made to God with prayer. Gen. 28, 20. and paid with Thankesgiving. Psalme 61, 5. and by Law their paiment was required. Deut. 23, 23. Eccles. 5, 5. Psalme 76, 12. and there were Sacrifices for Vowes. Lev. 7, 16.

3 Some gift freely promised by Vow, and offered unto God. Levit. 7, 16. *if the Sacrifice of his Offering be a Vow.*

What a Vow is.

A Vow, is a testification of a willing promise, made devoutly and properly unto God, of

of some lawfull things which doe belong unto God, and being in our owne power, unto the service and honour of his name. Such a vow, is either Legall, appertaining to the Law, or Evangelicall pertaining to the Gospell; and this latter, is either generall to all Christians, as that of our Baptisme; or else particular and speciall, as when wee binde our selves to a greater endevour to leave some sin, or to doe some duty. Psalme 116,18. Eccl. 5,4. The vowes of perpetuall chastity in single life, they are unlawfull, as not being in our owne power, nor required of God; much more unlawfull are the promises & vowes of Massacring innocent Christians, and killing lawful Kings, under pretence of advancing the holy Catholique faith, as they falsly call their Romish idolatrous religion.

Voyce] The speech of one calling us to him, or calling unto one. Acts 9,7. *Hearing his Voyce, but they saw no man.* A naturall created voyce.

2 The Doctrine of Christ, uttered by his owne, or by the voyce of the Apostles, Prophets and Ministers. Psalme 95,7. *If ye will heare his Voyce.* Iohn 10,27. *My sheep heare my voyce.* & Ioh. 5, verse 15. A spirituall voyce, or voyce of doctrine. It also signifieth the Statutes and commandements of the Law. Exodus 19,5. *If yee will heare my Voyce.*

3 An exceeding great terrible sound of words, made of God at the delivery of the Law Heb. 12,26. *Whose Voyce then shooke the earth.* An uncreated supernaturall voyce.

4 The dreadfull noyse of Thunder. Psalm. 29,3. *The voyce of the Lord is above the Waters, the God of glory makes it to Thunder.* Also verse 4 and 5. *Voyce of Thunder.* See Iob 38,1. Thus God appearing as a Iudge did speake unto *Adam*, as Genesis 3,8.

4 A mighty, lowd, and unexpressable noyse, by speech or words, which Christ shall utter at his comming for the raising of the dead. Iohn 5,28. *The houre shall come, in which all that are in the graves shall heare his voyce.* A extraordinary supernaturall voyce. This is that Trumpe mentioned. 1 Thes. 4, 16. 1 Cor. 15,52.

6 Words of counsell and advice. Exodus chap. 18. verse 14. *Moses obeyed the Voyce of his Father.*

7 The fame and rumour of a thing. Gen. 55,16.

To change the Voyce] To use words more milde and gentle. Gal. 4, 20. *I desire to change my Voyce. Paul* was forced to write

write ſomewhat roughly and ſharpely, as chap. 3, 1. now hee wiſheth that he might ſpeake as a Mother to her children with ſoft and loving Words, which he calleth the changing of his voyce, occaſioned by the change of their mindes and lives.

Voyce of a Cryer] Iohn the Baptiſt, by his voyce and preaching proclaiming the yeare of an eternall Iubilee, of exceeding joy and eternall redemption by Chriſt. Iohn 1, 23. *I am the voyce of him that cryeth, &c.* Becauſe Iohn the Baptiſt, was thought to begin his Miniſtry in the yeare of Iubilee, which is the fiftieth yeare, and was wont to be proclaimed by the voyce of a cryer, and the ſound of a Trumpet, that every man might returne to his poſſeſſion, and every man to his owne family. Leviticus chapter 25, verſe 10. Hence it is moſt likely, was Iohn the Baptiſt called the voyce of a Cryer, as hee that firſt proclaimed the comming of the Meſſiah, by whom an eternall Iubilee and Libertie from Sathan and ſinne was purchaſed and beſtowed on his people.

To give the Voyce] To utter a lowd and high ſpeech, to crie, to make a noyſe by Thundering. Pſalme 18. verſe 13. Pſalme 46. verſe 6, and 68, 33. and 77, 27. Ieremy chapter 2. verſe 14. Numbers 14, verſe 1. 2 Chronicles 24, 9, Hebrews 3, 10.

To heare the Voyce of Chriſt] To beleeve with the heart, the doctrine of Chriſt concerning eternall life by his merites. Iohn 5, 25. *The dead ſhall heare the voyce*, Iohn chap. 10, verſe 27. *My Sheepe heare my voyce.*

2 To feele the force and power of his mighty word, and commanding the dead to live and ariſe. Iohn chapter 5, verſe 28.

To give forth his Voyce] To cry alowd. Geneſis 45, 2. it is an Hebrew manner of ſpeaking, often uſed, as Numbers 14, 1. 2 Chaonicles 24, 9. Pſalme 46, 7. and 68, 34. and 77, 18.

V. P.

Upon] Againſt. Eſay 7, 17.

Upright] One godly ſincere, when the heart is right, both towards God and men, ſtudying to do all duties in ſoundneſſe and truth, for the pleaſing of GOD, and not for by-reſpects. Gen. 6, 9. *Noah was upright in his time.* This is generall uprightneſſe, belonging to the whole life of man, and cannot be but in Gods Children.

2 One innocent, in some one particular case and matter. Genesis 20,5. *With an Vpright minde have I done this.* This is speciall uprightnesse, in some one thing, and may be in the wicked ones. Also one which maketh shew of equity and right, Daniel 11,17.

T. *R.*

Urim and Thummim] A light of the Knowledge of Christ, by the word, together with perfection of vertue and holy manners. Exodus chapter 28, verse 30. *Thou shalt put in the Brest plate of judgement, the Urim and the Thummim.* Who made this *Urim* and *Thummim*, what it was, and of what it was made, is very hard, if not unpossible to finde out. Certainely, it is not reckoned among the things wrought by Art, but was given of God to *Moses* alone, to put in the holy pectorall, as Levit 8, 8. and written of Christ, Colos. 2,3. Daniel 8,13.

V. *S.*

Usury] Biting (in the Hebrew tongue) because the gaine which is taken for Money or Wares, in respect of lending, doth gnaw, bite, and wring him that giveth it; especially, if he be a poore man, and bringeth home a bit or morsell from the rich man. Psalme 15,5. *He that lendeth not his money upon Usury.* The word (*Usury*) is never used in good sence or part by the Scripture; where also no Usury is to be found but one, to wit, a byting and knawing Usury: which is never practised without hurt, either to rich or poore; to private persons or publicke weale.

What Usury is.

Usury, is any increase or vantage, for loane of money, or other things, imposed or laid by the lender upon the borrower, onely in consideration of the lending. Ezekiel 18,5,6. Deut. 23, 19, 20. Or more briefely thus: Usury, is a certaine gaine above the principall, exacted upon Covenant for the use of money, or other things lent. Exodus 22, 25. *Thou shalt not impose Usury upon him.* Thus it is in the Hebrew Text.

Five things belonging to Usury.

Vnto Usury these five things are

are necessarily required. First, A principall, as wares, or sum of money. Secondly, Lending. Thirdly, Gaine. Fourthly, A chiefe purpose by lending to increase our stock. Fiftly, A covenant for that end.

As the very desire and expectation of gaine, for lending onely, is mentall and intentionall Vsury: so the imposing, or by covenant before-hand, or agreeing for increase above the principall, is of the nature of actuall Vsury.

In all these three cases, there is no Imposition of encrease, that is, no fore-Covenant, binding absolutely the borrower to pay againe with the stocke.

There are three cases wherein encrease may be taken by a lender without danger of Vsury. First, when the borrower having by lawfull meanes made some great gaine by money freely lent, doth by way of thankfulnesse, out of the voluntary motion of his owne heart, returne something above the principall unto the lender, by whose meanes he had such a blessing.

2 When it may bee duely and apparantly proved, without pretence and collusion, that the borrower by holding backe the money lent him, after the day agreed upon for payment, without the leave of the lender, doth become hereby a direct and effectuall cause of hinderance to the Lender, either by damage arising to him, or by fore-going some commoditie which hee might well have made with his money, had it come home at the appointed time.

3 When the lender is content to hazard the principall, and to beare part of the losse, if any fall to the borrower, without his owne default. Here he lawfully may take part of the gaine which cometh by good meanes, yea, hee may justly make a covenant and agreement for his share in such a gaine.

Us] The three persons of the holy Trinity, as Genesis 1, 26, *Let us make.* Genesis 3, 22. *Like one of us.* That is, like the three Persons, either as the Father in power, or the Sonne in wisdome, or the Spirit in holinesse: also Esay 6, 8. *Who will goe for us?* that is, to serve us in this businesse.

The Plurall number noteth plurality of persons in the diverse manner of being; as the word of singular number, I (*whom shall I send*) noteth the

unity of essence, or oneneſſe of being common to all three persons.

2 The people of God, the multitude of true beleevers, as Esay 6,9. Luke 2,10,11. 1 Iohn 2,2. and often elsewhere.

To goe Up] To vanish a way. Exodus 16,14. Iere. 48. verse 15.

Vz was the Land where patient *Iob* dweit, Iob 1.1. There was also another *Vz* of *Aram*, Genesis 10,23. Another *Vz* of *Seir*, *Edoms* Countrie, Genesis 38,28.

W. A.

VV. A.

Wages] HIre, due to one for the merit of his labor, upon compact or bargaine. Rom. 4,2,3. *To him that worketh, Wages is not counted by favour, but by debt.* Haggaie 1, 6. *Hee that earneth Wages.*

2 A recompence or reward, given to Souldiers in liew of their ſervice in Warre: Hence the puniſhment of eternall death, due by the deſert of ſerving ſinne, is called Wages. Rom. 6,23. *The Wages of ſinne is death.* Thus Wages in a borrowed ſence, doth ſignifie eternall life due to the merit of workes, (if one could do them) or eternall death, merited by the ſervice of ſinne.

Wages of unrighteouſneſſe] Vnrighteous gaine, as eyes of adultery, for adulterous eyes: an uſuall thing with Hebrewes, to put the epithite for a ſubſtantive, & the contrary, or Wages, that is, gaine gotten by iniquity; as *Balaam* purchaſed money by ſin, for covetouſneſſe ſake, prophaning the gift of Propheſie, and being author of that moſt filthy proſtitution of the *Moabites.* 2 Pet. 2, 14, 15.

Waiting] Abiding with patience and expectation of helpe from God. Pſalme 40,1. *I Waited patiently upon the Lord, &c.*

2 Vehement and continuall looking for ſomething. Rom. 8, 19. *The Creature Waiteth when the Sonnes of God ſhall be revealed.*

3 Gods patience, expecting long the repentance of a Sinner.

To wake or ſleepe] To live or dye. 1 Theſ. 5, 10. like that in Rom. 14,8. Otherwhere to ſleepe, is to be ſecure; and to wake, is to bee watchfull: as 1 Theſ. 5,6.

Walking] A motion of the body, going forward from one place to another. Mark. 16, 12. *As they walked into the Countrey.*

2 The whole courſe or progreſſe of a mans life, from ſtep to ſtep, till he come to the end of his race: it concerneth both faith and manners. Pſal. 119,1. Geneſis 5,24. Hebrews 11,5,6. 2 Pet. 2,10. Iude 11. It is applied to thoſe which take a good or a bad courſe. Pſalme 1. *Bleſſed is the man that doeth not Walke in*

the counsell of the ungodly. Psalme 18. Levit. 26,26. *But walke against me stubbornely.*

3 The proceeding of Gods providence, either for our good or evill. Leviticus 26,28. *Then I will Walke stubbornely in mine anger against you.* And verse 12. *I will walke among you, and be your God.*

4 The presence of God, Gen. 3, 8. *When they heard the voyce of the Lord walking in the Garden.*

To walke by Faith] To live and passe over our daies here, in beliefe of such things as are promised in the word, and not yet performed, but by hope looked for. 2 Cor. 5, 7. *We walke by faith not by sight.*

To Walke after the flesh] To set and order the course of our life after our corrupt reason and affections, following them as our guides. Romans 8, 1. *Which walke not after the flesh.*

To walke according to Man] To live and doe after the manner of other men, which have not the Spirit of Christ. 1 Corinth. 3,3 *Are ye not carnall, doe ye walke according to Man?* This in part may befall them who are godly, and bee led by the Spirit of God, because the best men who be most spirituall, doe know but in part, being subject both to weaknes in judgement, and perverseneſſe in affections.

To walke uprightly] Properly to goe forward in ones way with a right foote; but figuratively to live in the profession of the Gospell, without halting or leaning to both sides, as *Peter* did halt betweene Iewes and Gentiles, Gal. 2,17. or to order our conversation aright, without hypocrisie or guile, as *Ezekiah*, *Iosiah*, and *David*, are sayd to have walked uprightly. Luke 1, verse 6. A Metaphor.

To walke in the counsell] Either to doe as wicked men advise and suggest, as did *Ahazia*. 2 Chron. 22,3,4,5. or by imitation to doe like unto others before: as did Israel, Mic. 6. 16. but in every respect the counsell of the Wicked should be farre from us. Psalme 1,1. Iob 21, verse 16, and 22, 18.

To walke in the way of the people] Not to approve and imbrace the counsels and purposes of the people of *Iuda*, forsaking the Lords defence, and flying through distrust in God unto unbeleevers, Assyrians for ayde. Esay 8, verse 12. *I should not walke in the way of the people.* This way hee calleth it a confederacy in ver. 13. the more to terrifie them from it.

To walke in the flesh] To be

be weake and feeble, like unto other men. 2 Cor. 10, 3. *Though we walke in the flesh, yet we doe not warre after the flesh.*

To walke in the sight of the eyes] To accustome himselfe to please his minde and sense in every thing, without considering how vaine a thing youth is, whether yee respect beginning or end of it. Eccles. 11, 10, and 2, 1.

To walke with God] To live a godly life through continuall Meditation of Gods presence, whom we have to be witnesse of all: even our most inward thoughts. Genesis 5, 24. *Henoch walked with GOD.* We be, or walke, with GOD two wayes. First, when we desire to please him, and depend upon him, because we are perswaded that hee seeth us, and careth for us. Secondly, when wee are held backe by a secret bridle of his grace, wee little thinking of him. Psal. 73, 23.

Note. He walketh with God, who doeth the duety of his calling in uprightnesse, embraceth his promises by faith; thus *Henoch, Abraham*, &c.

To walke after the Spirit] To order and dispose our conversation according unto the motions, and affections stirred up in us by the holy Spirit, or to live in newnesse of life. Rom. 8, 1. See Spirit.

To walke in the darke] To live without the bright shining light of Gods Word. 1 Iohn 2, 11.

Wall] Some frame of wood or stone, reared and built either for division of places, or defence of persons.

2 The cause of division which was betweene the Iewes and Gentiles, by the Ceremoniall Law. Ephesians 2, 14. *And hath broken the stoppe of the partition wall*, that is, the Law of Ceremonies, which did divide betweene the Iewes and Gentiles, as a Wall is divided betweene one mans house and another.

3 Safegard and defence, affoorded from one man to another. 1 Samuel 25, 16. *They were as a wall to us by night and day.*

4 The surety and strength of a politicall estate, as good Lawes, execution of Iustice, good education of Children, Magistrates, riches, &c. Psalme 51, 18. *Build up the wals of Hierusalem.*

5 A spirituall City, consisting of Iewes and Gentiles (as the inhabitants.) Cant. 8, 8, 10. *I am a wall.* By a Synecdoche and Metaphor.

To breake downe wall and hedge] To deprive his people of defence of all sorts both spirituall and corporall, signified

by the wall which was of ſtone and inward, and hedge which was of Thorne, and outward. Eſay chapter 5, verſe 5. *The hedge and Wall ſhall be broken downe.*

Wantonneſſe] Rankneſſe in bodily Luſt, effeminate living in Letchery. 1 Peter 4,4 *Inwantonneſſe.*

Wantons] Effeminate perſons, given to ribauldrie and Luſt, and delighting in ſoft and delicious things. 1 Cor. 6, 10. *Wantons.*

Warre] Battaile and fight, betweene two Princes and their people. Eccl. 3, 8. *A time of War, and a time of peace.* Luke 14. Worldly warre which is lawfull or unlawfull, according as the occaſion is.

2 The conflict and ſtrife of godly Miniſters with the world to ſubdue it unto Chriſt. 2 Corinthians 10, verſe 3. *Yet we doe not warre after the fleſh.* A ſpirituall warre, ſimply and alwayes lawfull.

3 Taking part, and fighting for our owne unlawfull luſtes. Iames 4,2. *Ye fight, and Warre, and get nothing.* This is a carnall warre, alway, and ſimply unlawfull.

This word (Warre) in the Hebrew tongue, hath his name of cutting, biting, devouring, for wars devoure and conſume many. Hence the ſword is ſayd to have a mouth, that is, an edge Iob 1,15. Heb. 11, 34. and to eate, that is, to kill and conſume 2 Sam. 11, 25.

Warre after the Fleſh] To ſtrive and fight, not (as men doe) with ſuch ſtrength as may be reſiſted either by craft or force, but with divine and invincible Weapons, which cannot be matched with humane power and policy. 2 Cor. 10. 3,4. *We warre not after the fleſh, for the weapons of our warfare, are mighty thorough the power of God, &c.*

Warfare] Condition, of ſuch as live and ſerve in the warres. 1 Cor. 9,9. *Who goes to warfare?*

2 The courſe and condition of a mans whole life, being ſubject to outward and inward battailes and Conflictes, Iob 7. 1.

3 The condition of the Miniſters of God, in regard of the ſtrong oppoſition and reſiſtance made againſt them by Sathan and wicked. 2 Corinthians chapter 10, verſe 4. *The weapons of our warfare.* 2 Timothy 2, verſe 7,3.

To warre a good Warfare] To ſtrive for defence of the Goſpell againſt falſe-Teachers and perſecution of the world, 1 Timothy 1, 18. 2 Timothie 4, 7.

Waſte] Superfluous expence

pence and coſt upon things lawfull, or change upon things unlawfull, Luke 15, v. 13, *He Waſted his goods upon Harlots*, Mat. 26, ver. 8. *What needed this Waſte?*

2 Overthrowne and quite deſtroyed, when God threatneth to lay waſte their Cities and houſes, Leviticus 26, verſ. 33. *And your Land ſhall bee Waſte.*

Waſhing.] Ceremonious cleanſing from Legall pollution and uncleanneſſe, through the touching of dead Corps, &c. Exodus 19, 10. *Let them waſh their cloaths*, Exod. 30, 18. *A Laver to waſh.*

2 Iuſtification or remiſſion of ſinnes, being cleanſed and forgiven in the merits of Chriſt his blood, Pſalme 51, 7. *Waſh mee, and I ſhall be whiter than Snow.*

3 Sanctification or newneſſe of life thorough the worke of the Spirit, Pſal. 51, 2. *Waſh mee from my ſinnes.* This Waſhing and the former, are Gods proper worke.

4 Serious repentance, for dayly and particular ſlips and ſpots, Eſay 1. 16. *Waſh you, make you cleane.* This Waſhing is our indevour, to make our ſelves cleane. Of theſe four waſhings, the firſt is Legall, the three laſt Evangelicall. The ſecond of Iuſtification. The third of Sanctification. The fourth, of daily Repentance.

To waſh ones Feete] To endevour the continuall purging of our ſelves from our daily ſinnes. **See Feete.** Iohn 13, 10. *Needs not ſave to Waſh his Feete.*

2 To ſhew forth the workes of mercy and Chriſtian love, 1 Tim. 5, 10. *If ſhe have Waſhed the Saints Feete.* **A Synecdoche**, part for the whole.

To Waſh ones hands] To live purely, or to leade a pure converſation amongſt men, Pſalme 26, verſe 6, and 73. verſe 13. *I Waſh my hands in innocencie*, Iob 9, ver. 30. Hands being the chiefe inſtrument of action, are put for our outward doings towards men, which when they are upright, then our hands are waſhed. **A Metaphor and Synecdoche:** and is as much as purge the heart and workes from impurity and uncleannes.

To Waſh ones cloathes] That even the leaſt ſinnes are to be purged by Chriſt, and that we muſt ſtrive to bee ſanctified throughout, Leviticus 11, 28. compared with verſe 44, 45. which hath the reaſon of the Law.

To Waſh his garments in Wine] Gen. 49, 11. It is a figurative promiſe of Wine to be as plentifull as Water, that hee may Waſh his cloathes in it: or

or of a glorious victory that *Iudah* and Christ ſhould have over their enemies. See Eſay 63.1,2,3. and Revel. 19,13.

Waſhing of Regeneration] Regeneration or renewing of the holy Ghoſt, to be as a Laver or waſhing, purging and cleanſing the ſoule, both to Remiſſion of ſinne, and repentance from ſinne, whereof waſhing in Baptiſme is a Seale, Titus 3, 5. *By the Waſhing of Regeneration.* It is like that phraſe in Rom. 4,11.

Vnder the Law, ſuch as entred in and came for to ſerve GOD, muſt bee cleanſed by changing their Cloathes, and waſhing themſelves. See Gen. 35, verſe 2, and 3. Exodus 19, verſe 20, and 11. Iob 1, verſe 5, This is called Sanctifying; and thereby were ſignified unto us two things: Firſt, that all men are by Nature uncleane and un-holy, nothing pure can come from them till they bee ſanctified by Fayth in Chriſt, Titus 1, verſe 15. Hag. 2,11,12. 13.

Secondly, that if wee come to Gods ſervice before wee have prepared our ſelves duely by Faith and Repentance, and have renounced all our wickednesse inward and outward, our worſhip is hatefull to God, as Eſay chapter 66. Verſes 3. and 4.

To Watch] To keepe ones ſelfe awake, to ſhake off naturall ſleepe, Luke 2, 8. *Keeping watch by night*, Mathew 26, ver. 40, *Could ye not Watch with mee one houre?* This is a bodily watching.

2 To ſhake off ſecuritie, as one would ſhake off ſleepe, taking all good heede and care, leſt Satan or ſinne deceive us, and overcome us. Mathew 25, 13. *Watch, &c.* 1 Peter 5, verſe 8. *Watch, and be ſober*, Mathew 26, verſe 41, 1 Theſſalonians 5, ver. 4. This is ſpirituall watching.

3 To lay in wait, obſerving how to accuſe and hurt others. Thus the Phariſies watched Chriſt, and the wicked watch the righteous, Luke 11, ver. 54. *Laying waite for him, or Watching him.* This is Diabolicall watching.

Watchman] One, who in the night keepeth watch in a Citie or army, to warne others of dangers if any bee. A civill watchman.

2 Gods Prophets and carefull Miniſters of Chriſt, which warne the people of ſpirituall dangers & enemies, Ezek. 3,17. Eſa. 52,8. *The voice of thy Watchmen ſhall be heard.* A religious faithfull watch-man. An Angel is thus called, Dan. 4, 10. becauſe they with great diligence watch to doe the will of God.

3 Care-

3 Careleſſe guides, which are Watch-men in name, but not in truth, Eſay 56,10. *Their Watchmen are all blind.* A retchleſſe and ſecure Watch-man. Thus in deriſion the *Idumeans* called Eſay, Chapter 21. verſe 11.

4 An Angell of God, ever ready to doe his will, Daniel 4,20.

Watchfulneſſe] An earneſt care and bending of the mind, to live every day ss one would live upon his dying, or upon his judgement day, which may fall out to bee every day, for ought that wee know. This is true Chriſtian Watchfulneſſe.

Water] An element colde and moyſt, contrary to Fire, Pſal.65 9. *The River of God is full of Water.* Iohn 13,5. *Poured water into the Baſon.*

2 Afflictions and troubles which threaten dangers, as waters doe threaten drowning, Reu.12,15. *The Serpent caſt out of his mouth Water after the woman,* Pſal.69,v.1. *The Waters are entred even into my ſoule.* Often in the Pſalms and elſe-where it is ſo uſed. Here is the phraſe in the Goſpel, of being baptiz'd with Chriſts baptiſme: that is, dipped and plunged into afflictions as he was, Mat.20,22. *Are ye able to be baptized with the Baptiſme that I ſhall be baptiſed with?*

3 Severall Countries and Nations which are the gathering of many people into one place, as the Sea is the gathering together of many waters, Reve. 17,1. *The great Whore ſits upon many waters*; that is, hath rule and power over many Nations and people.

4 The true Doctrine of the word, and the holy Spirit, with his ſaving grace, Eſay 55,v.1, *Every one that thirſteth, come unto the Waters,* Ezek.36,15. *I will poure cleane water upon you,* Ioel 2,28. *I will poure out of my Spirit, &c.*

5 Iuſtification by Chriſt, when his perfect righteouſnes is imputed to ſuch as beleeve. 1 Iohn 5,6. *This is that Ieſus Chriſt that came by water and bloud.*

6 The efficacy of the Holy Ghoſt, cleanſing the ſoule, as water doth the body, Iohn 3, verſe 5.

7 Abundance of teares, Ieremy,9,1, *O that my head were full of Water, and mine eyes a Fountaine of teares.*

8 *Iacob,* of whom (as from a Fountaine, the Iſraelites did deſcend and come, Eſay, chap. 48, verſe 1. *Which came out of the waters of Iuda.* Deut. chapt. 33. verſe 28. *The Fountaine of Iacob.*

9 All kinde of drinke, Exodus,,chapt.23,verſe 25. *Hee ſhall*

ſhall bleſſe thy Water.

10 The clouds which are the waters above, Gen. chapt. 1, verſe 5,6. Pſal.104,2. Iob, chapt.21, verſe 8. Pſalme 18, verſe 11,and147,8. Ieremy 10, verſe 13.

Deepe Waters] The Sea, Pſal.107,23. *And occupie by the great waters, and ſee his wonders in the deepe.*

2 The hidden drifts and counſels of mans heart, Prov. 20,5. *The counſell in the heart of man, is deepe waters.*

3 Moſt greevous dangers and great afflictions, Pſalm.42, 7. *One deepe calls another deepe, &c.* Pſalm.69,2. *I am come into deepe waters.*

4 Great plenty amd ſtore of moſt pure Water, Ezek.34, 18. *And to have drunke of the deepe waters,*

Waters ſtrong and mighty] The potent and plentifull army of the *Aſſyrians* compared to the River *Euphrates*,and oppoſed to the waters of *Shiloah*, Eſay 8,7.

Waters of a full Cup] Many and bitter afflictions, Pſalm. 73,ver.10. *Waters of a full Cup wrung to them*, that is, a great portion of ſharpe troubles.

Living Waters, or waters of life] Springing and running Waters, Geneſis 26,19. *And found there a Well of living Waters.*

2 The benefites of Chriſt communicated to the faithfull unto eternall life, by the force of the holy Spirit. Iohn 4,10, *And he would have given thee Water of Life.* The regenerating grace of the Spirit working to the juſtifying and ſanctifying of elect ſinners, is fitly likened to waters, to Rivers, to Fountaines, Ioel 3,18. Eſa. 43,3. Zach.13,1. in foure reſpects, becauſe (like water) it purgeth uncleanneſſe, by certifying the conſcience of forgiveneſſe of ſinne by the bloud of Chriſt. 2, it refreſheth the conſcience by ſhedding the love of GOD abroade in the heart, and cooleth the boyling heate of carnall Luſt. 3. it maketh fruitfull to good workes. 4. it quencheth the thirſt of worldly pleaſures of ſinners: alſo ſatisfieth the thirſt of heavenly water and ſpirituall gifts. Now it is compared to lively or living water, partlie for the effect, becauſe it brings to eternall life ſuch as do drinke in this water, and be partakers of the renewing grace; and partly for that it is like to water (not ſtanding as in Ponds, Ciſternes, &c. which is dead and mooveth not) but unto water, ſpringing and flowing out continually (this being the life of water to move and iſſue out of the Fountaine) by this

ſaving

saving grace of the Spirit, alwayes worketh still, mooving them to further progresse in piety, and leading them from grace to grace, & from strength to strength, as water commeth out of a Spring fresh and fresh.

Still Waters.] Pleasant and refreshing Waters, Psalme 23,2. *He leadeth me by the still Waters.*

Fountain of living Waters] God himselfe, the Author and giver of true life, and of all things that belong thereunto, Ierem. 2,13. *They have forsaken mee the Fountaine of living Water.*

Waters of Shiloah] Properly waters which came from a Fountaine at the roote of Mount Syon, and ran through Ierusalem with a still and quiet course without great noyse: therefore in Nehemiah 2. called the Dragon or Sepents Well, because it creepeth gently as a Serpent: but figuratively, it noteth the promise of helpe to the men of Ierusalem, against the Kings of Syria and Israel, from Gods power alone (without the hyring of forces from forraigne power) to repell their enemies, Esay 8,6. *The Waters of Shiloah which run so softly.* See Psal. 46,4.

Cast bread on the Waters.] Doing good while we may to all men, communicating out of our beneficence to their wants upon assurance it shall bee watered and made fruitfull by the blessing of God, as upon that hope husbandmen doe Till and Sow their moyst grounds, Eccl. 11,1. See Pro. 19,17. and Esay 58,7,8,9. and Luke 6. verse 38.

Waters breaking out] signifieth the spirituall graces of the Gospell communicated with the afflicted, Esay 35. verse 6.

Swelling Waters] Most mighty, cruell, and fierce persecutors and enemies, Psal. 124, 5. *Then had the swelling Waters gone over our soules.* Worldly kingdomes threaten calamities to Gods Church and people, as great waters threaten inundations. See Esay 8,7. the like. Metaphor.

Earth standing out of the Water] The element of earth, which before the Separation from the water was drowned and over-whelmed, as in a great gulfe, did by the word of God as exist at first, so now appeare and become dry land (the waters being gathered into the Sea, as it were a channell) which if the shore and dry Land bee considered, seemeth lower than the earth, as imposed upon it as higher and above it; the waters which indeed being the lighter element, be aloft

aloft and more eminent than the earth, as the Massiest and heaviest element, 2 Pet. 3, 5. *And the earth standing out of the waters, and by the waters.*

Waves] The variable stirring and swelling of great waters, moved and tumbled too and fro ragingly, with the violence of the winde, Math 8, 24. *Covered with waves.*

2 Vnstable men, of unconstant minds, Iames 1, 6. *He that wavereth like a wave of the Sea, shall receive nothing.*

3 Greevous afflictions succeeding one another (like waves) and putting men in danger, Psal. 42, 7, *All thy waves are gone over me.*

4 Vngodly cruell men, which devour and destroy like mercilesse waves, Iude 13. *They are the raging Waves of the Sea.*

Wavering] The unsetled unsteddinesse of unbeleevers, Iames 1, 6. *He that Wavereth is like a Wave of the Sea*, that is, he is of an unsetled and unsteddie minde, doubting of the power or will of God, as *Abraham* did not, Rom. 4, 20.

Way] That path wherein men goe and travell from place to place, Luke 10, ver. 31. *There came downe a Priest the same way.*

2 Conversation or course of life, Prov. 21, 1. *Every mans way is cleane in his owne eye*, Pro. 21, 8. *Blessed are they which are upright in their way.* It is put for Religion, as well as for course of life, Psal. 25, verse 4. Acts 19, 28.

3 A good conversation or godly life, Psalme 1, 6. *GOD knoweth the way of the righteous*, Math. 7, 14. *Narrow is the way that leadeth to life.* This is called by sundry names; as Way of righteousnesse, way of wisedome, way of the Lord, good and right way, way of Light, &c.

4 An evill conversation, Psalme 1, 1, *Nor standin the Way of sinners.* And verse 6. *The Way of the wicked shall perish.* This way also, hath sundrie names and additions in Scripture; as evill way, broad way, way of wickednesse, and such like.

5 Godly profession or Doctrine of Christ, Act. 19, ver. 9. *Speaking evill of the way of God.* The Doctrine of the Gospell is as a way to leade us unto God: (so we beleeve it.)

6 The worke which men are to doe, either in Religion or common life, Exod. 18, 20. *Shew them the Way*, that is, the worke.

7 The Commandements of God, which are (as the Way) to leade us unto our Countrie above, so wee walke in them, Romans 3, verse 12. *They are all*

all gone out of the way, Pſalme 119. verſe 1. *Bleſſed are they that are upright in their way, and walke in the Law of the Lord.*

8 Chriſt, by whom alone (as the true way) even in this life wee come to God to bee one with him, Iohn chapt. 14, verſe 6. *I am the way, no Man commeth unto the Father, but by mee:* it ſig. an example, Eſay 10, 25.

9 Cuſtome, Ioſhua 23, verſe 14, *I doe enter into the way of all the earth*, 1 Kings 2, v. 2. That is to ſay, I die ſhortly after the Cuſtome of all other Men.

10 A journey, Gen. 30, 36. and 31, 23. and often elſewhere, Gen. 24, 40, 42, 48.

An highway for his people.] A paſſage or entrance unto Chriſt by the Goſpell preached, Eſay 11, verſe 16. *There ſhall be an High-way*, that is, as God ſometime to his people comming out of Egypts bondage, made a paſſage for them into *Canaan* by the Red Sea, and *Iordan* divided: ſo ſhall hee doe in the ſpirituall deliverance, by Chriſt hee ſhall make a way for them to come to Cœleſtiall *Canaan*, all obſtacles and hinderances removed.

Wayes of darkeneſſe] Wicked and crooked Wayes, or wayes of ſinne, Proverb. 2 ver. 13. *To walke in the wayes of darkneſſe.*

Gods Wayes] The deepe and unſearchable counſells of GOD, Romans 11. Verſe 33. *His Wayes are paſt finding out.*

2 His workes of mercy and Iudgement; his bleſſings or puniſhments, Pſal. 145. verſe 17, *The Lord is Righteous in all his wayes.* This is the Way of Gods providence, whereby he comes to us.

3 The word of God, in the promiſes and precepts thereof, Pſal. 51, verſe 15. *I will teach ſinners thy way*, Pſal. 25, 4. This is the way whereby we goe to God. It is put for Doctrine and Commandements of God, in Eſay 2, 3.

To Waite for God in the way of his Iudgements] Patiently to looke for, and dedepend upon Gods promiſe for their reſtoring, whileſt they walked in the middeſt of great calamities by the Babylonians or other enemies, Eſay 26, 8. *In the way of thy Iudgements, O Lord, have we Waited for thee.*

Gods Way] Every duty or good worke, as a ſtep of our way to heaven, Prov. 2, 9. *Every good path or way.*

To goe out of the Way] To turne aſide, and play the Apoſtate from God, his Law and worſhip, unto Idolatry, Rom. 3, 12. *They are all gone out of the way.*

Wayes

Wayes of iudgement] Approoved and righteous wayes, such as can abide the tryall of the light, Prov. 2,8. *That they may keepe the Wayes of iudgement.* These also in verse 13. are called the Wayes of Righteousnesse.

The Way of man] The successe or event of a mans purposes or actions, Ieremy 10, 23. *The way of man is not in himselfe.*

Way of Caine.] Such a course of life as *Cain* lived, being an Hypocrite to God, unnaturall and cruell to his Brother, full of perversnesse and wickednesse, against God and Men, Iude verse 13. *The way of Caine.*

The Way of peace] A peaceable quiet life, Rom. 3,17. *And the way of Peace they have not knowne.*

To come in the way of righteousnesse] To leade a righteous life, being of Vpright life and good conversation, Mat. 11.32. *For Iohn came in the way of righteousnesse.*

Their Way] The event and successe of their course of Life, Psal. 49,13. *This their way uttereth their foolishnesse.*

To make straight the way of the Lord] The heart of men, being naturally like rough, unsmooth, and uneven Way, and therefore had neede to be subdued and made plain by repentance, and that sorrowe which is according to GOD, that hee might delight to enter into it, and to dwell in it, Iohn 1,23. *Make straight the way of the Lord.*

Way of Truth] The true and right way, Gen. 24,48.

W. E.

Weake] One who is made feeble, and brought low with sicknesse, Psalme 6, 2. *Have mercy on me Lord, for I am weake.* and 38, 8. Bodily weakenesse.

2 One of little faith and knowledge, Rom. 4, 19. and 14. 1. *He that is weake in the faith, receive unto you.* Spirituall weaknesse in part, and in some one point touching the use of things indifferent.

3 One who wants all strength bodily and spirituall, 1 Cor. 15. 43. *It is sowne in weakenesse,* Rom. 5, 6. *When wee were yet weake* (or of no strength.) This is spirituall weakenesse totally, unto which, all men from their birth be subject.

Weake flesh] Corruption of Nature, which makes us weake either to doe good, or to resist evill, Math. 26,41. *The flesh is weake.* **Metonimy** of the cause.

Weaned Childe] One of a lowly and humble minde, Psal.

131,2. *I am in my ſelfe as one that is Weaned.*

Note, that weaning in the Hebrew tongue ſignifieth an exchange of one thing for another, and ſo in weaning from milke to ſtrong meate, Gen. 21, 8. As weaning importeth a growth in ſtrength of nature, ſo it is in the faithfull a ſigne of growth in grace and vnderſtanding, 1 Cor. 3. 1, 2. Heb. 5. ver. 13, 14. and of abſtaining from worldly pleaſures, Pſalme 131. ver. 2.

Weapons] Inſtruments of Warre.

2 All the faculties of ſoule or body, fighting either for ſin in a man vnregenerate, or againſt ſinne in one regenerate, Rom. 6. 12. *Neither give your members as weapons of vnrighteouſneſſe to ſinne, but give your Members as weapons of righteouſneſſe to God.*

3 Preaching of the word, prayer, patience in ſuffering, &c. 2 Cor. 10, 3. *The weapons of our warfare are mighty through God.*

Weary] One made faint with labour and travell, Iohn 4. 6. *He thus ſate on the well weary*, Bodily wearineſſe.

Secondly, A ſoule faint, and burdened with the loade of ſinne, being as deſirous of eaſe by forgiveneſſe, as a weary man is of reſt after great labour. Math. 11, 28. *Come vnto me all ye that are weary.* Spirituall wearineſſe.

Thirdly, Slacke, careleſſe, and fainting in well-doing. Gal. 6, 7. *Be not weary of well-doing.* Carnall wearineſſe.

Wedding garment.] Chriſt Ieſus himſelfe, whom we put on by faith, Math. 22. verſ. 11. *Which had not on the Wedding garment*, Gal. 3, 27. The Papiſts doe erre, in judging love and good workes to bee this Wedding garment.

Weeke] The ſpace of ſeaven dayes. 1 Cor. 16, 1. *Every firſt day of the Weeke.*

2 The number of ſeaven yeares. Thus ſeventy weekes in Levit. 25, 8. ſignifies ſeventy times ſeven yeares. Alſo Dan. 9, 25.

The 70. weekes in Daniel, containe the ſpace of time betweene the ſecond yeare of *Darius Nothus*, and the deſtruction of *Ieruſalem*, which happened the ſecond yeare of *Veſpatian*, ſome 36. yeeres after the paſſion of our Lord. The whole number is 490. yeares, accounting 92. yeares to the ende of the Perſian Monarchy; and 6. yeares of *Alexander* the great his kingdome, and after that 89. till the paſſion of Chriſt, after which there were 36. before Ieruſalem was laid waſte: of which put togather, ariſeth

70. weekes of yeeres. In this time, toward the end of it, and so forward, Christ by his Propheticall preaching the Gospell, and his Sacerdotall function, in purchasing eternall redemption by his death (aboilshing by the one the ministery of the letter, death and condemnation, 2 Corin. 3.: and by his Priesthood, (putting an end to all Legall and visible annointing) hath covered and purged sinnes, and conferred everlasting righteousnesse upon all beleevers in his name: Dan. 9, 24. 25.

☞ Weeke diverse, 1 Of dayes in number, 7. Which is 2 fold.

1 Of the Iewes beginning where that of the Christians endeth, *viz.* Son-day.

2 Of the Christians which endeth, where that of the Iewes beginneth.

2 A weeke of weekes, or seaven weekes, which with addition of one day make 50. dayes: in the end of this was the weeke or Feast, 1 Of Pentecost, 1 For the Iewes, Deuteronomy chapter 16, verse 2. For the Christians.

2 At another time the Feast of Propitiation, when the High Prieft alone after seaven weekes preparation and collection of the fruites, &c. entred into the *Sanctum Sanctorum*.

This prefigured Christs entrance into heaven for us, and the peoples standing without, our expectation of his returne to judgement.

3 A weeke of Monethes, for the common people had the first, third, and seaventh moneths appointed to them for diverse Ceremonies to bee performed by them.

4 A weeke of yeares, *viz.* 7. This was the yeare of Iubilee for the earth, and tillers of it, for every seaventh yeare it rested.

5 A weeke of weekes of yeares, at seaven times seaven yeares: this was of two sorts, first ordinary contayning 49, yeares, in all. The end of this was the great yeere of Iubilee for redemption of land, and remission of debts.

2 Extraordinary, called prophetical or *Daniels* weekes, which fignifying Christs first and second comming, though they contayned seaven yeares a peece, yet their account differed in shortnesse, as it is said to *Daniel*. The 70, weekes are shortned upon thy people. This shortning is made by reckoning the yeares after 12 Moones, *Annos Lunares*, which containe each of them 354. dayes. Not after 13 Lanations or New Moones

to

to the yeare, which doe make the yearely course of the Sunne contayning full 364. For the monethes called Emboliſme menſes or ſuperaugentes, which grow of the yearely dayes of the Epact, were not added every third or fourth yeare, but left till the number of 12, and ſo put in for a whole yeare: which being left out, and reckoning from the twentieth yeare of *Artaxerxes* (when *Ieruſalem* began to be rebuylded) to the birth of Chriſt, theſe 70. weekes of yeares Lunary make up the number of 490, which maketh juſt with the hiſtory of both times; whereas of Solary yeares, according to the courſe of the Sunne, the number of yeares from the one time, to the other is leſſe, *viz.* 475. See *Iſidore Origin. vel Etym. libr. 6, chap. 17.*

Note that the yeare of the Hebrewes muſt bee reckoned by the courſe of the Moone.*

Welldoing] More particularly, liberall diſtributing to the teachers of the Goſpell, and the poore Saints: or more generally, the doing of good workes of all kindes, both toward God and men, even the whole practiſe of of godlineſſe, Galathians, chapter 6, verſe 9. *Bee not weary of well-doing.* The verſe following theſe words, ſheweth that they bee meant of merciſull communicating and giving to all needy Chriſtians, and painefull Miniſters.

Well] ſignifies ill by an Irony, Marke, chapter 7, verſe 9. 2 worthily or rightly, Iohn chapter 8, verſe 48. 3. happily or proſperouſly, Eſay 3, verſe 10. 4 godlily or vertuouſly, as He hath done all things well.

Wels of ſalvation] Eyther the Doctrine of the Goſpell, wherewith afflicted thirſty conſciences are refreſhed (as with water out of a Well:) or the plentifull graces of the Spirit, powred out as water out of a Well, Eſay chapter 12, verſe 3. *Yee ſhall draw waters out of the Wels of ſalvation.*

Well of water ſpringing up The exceeding rich love of God in Chriſt, continually miniſtring to the faithfull new ſupply of healthfull graces; Iohn 4, 14. *Shall bee in him a Well of water, ſpringing up to eternall life.*

Wels without water] Falſe Prophets, which be voyd of wholeſome Doctrine, 2 Peter chapter 2, verſe 17. *Theſe are wels without water.* Such as boaſt of knowledge, but with-

in, are empty, like Clouds which ſwell by the winde, and offer raine, but ſend downe none.

To roll the ſtone from the Wells mouth] Geneſis chapter 29, verſes 3. 2. Figured the duty of Gods miniſters in opening the myſteries of the Scriptures, that the people may with joy draw waters out of the Wels of ſavation, Eſay chapter 12, and verſe 3.

Whatſoever] Every thing generally without exception; or ſome things particularly with limitation, ſee Mat. chap. 21, verſe 22. Iohn chap. 15, verſe 16. and 16, verſe 23. Phil. chap. 4, verſe 8. Math. chapter 7, verſe 12. 1 Corin. chap. 10. 31. and 10. 25, The limitation muſt be made according to the ſubject, or matter ſpoken of.

Wealth] All wherein a mans power and ſtrength conſiſteth, Gen. 34. 29. not onely ſtrength in body, but helpe by others, 1 Sam. 10, 26. and riches which many make their ſtrength, and whereby men are enabled to doe great things, Prov. 10, 15. yet indeede are gotten by the power of God, Deut. 8, 17, 18. Pſal. 62, 12. and 73, 12.

Wheate] A precious graine whereof bread is made for the ſtrengthening of mans heart, 1 Corin. 15, 35. *Bare Corne of Wheate, or ſome other.*

2 All elect and faithfull perſons, which are fruitefull in good workes, Math. 3, 12. *The Wheate hee will gather into his Barne.*

Wheele] An inſtrument of wood, or iron, turning round, ſerving either for worke or puniſhment.

2 Puniſhment it ſelfe, inflicted upon malefactors, Prov. 28, 26. *A righteous King will turn the Wheele upon the ungodly.*

3 The whole maſſe and body of all things under heaven, ſubject to continuall change and mutation, Eze. 1, 15. *There appeared a Wheele unto me upon the earth, by the Beaſts, having foure faces.*

Whence he is] 1. from what place, of what family and country, Ioh. 7, 27. 2 To be ſent of God, furniſhed with his Spirit and power, by his commandement and authority doing miracles, and teaching doctriue, Iohn 9, 29.

☞ **When**] 1 A conjunction cauſall, as much as, Becauſe, Foraſmuch, Heb. 5, 12.

2 An Adverbe of time, 1 generall.

2 Particular, or oppoſed to the generall, 1 Peter 1, 11. Mat. 2, 1.

While] 1 The time of all the whole continuance of

of ſome thing, Mathew chapter 5, verſe 25. 1 Corinthians 8, verſe 13.

2 The time before ſome thing doe begin; this ſence is improper.*

Where art thou?] Not ignorance or doubting in what place, where the party ſought for it, or what he will anſwere when he appeareth; but a ſecret reprehenſion of the caſe they be in, and of the fact they have done, and withall, a citation or ſummoning of him to give his anſwere, that he may feele his offence, and be awakened with ſenſe of his ſinne, Gen. 3, 9. *Adam where art thou?* The ſame is to bee thought of Gods queſtion to *Caine*, Gen. 4, 9. God is not as man, that hee ſhould need by enquiry to learne things which he knoweth not.

Wherefore] A conſequent or that which followes, as an effect of ſome foregoing cauſe, Rom. 1, 24. *Wherefore alſo God gave them up, &c.* Here it is an Illative particle.

2 A cauſe or reaſon of ſome thing, Rom. 1, 21. *Wherefore* (or becauſe) *when, &c.*

To Whet the ſword] To prepare and make ready ſome great judgement, Pſal. 7, 12. *He hath whet his Sword.*

Whetting their teeth] Indignation or wrath of the wicked, Pſal. 112, 10. *The Wicked whets his teeth at the Righteous.*

White] A colour, bright, and lightſome, contrary to blacke.

2 That which is pure, without blemiſh, or glorious without infirmity, Rev. 3, 18. *White Rayment*, Math. 28, 3. *His rayment white as Snow.* It is uſuall in Scripture by (White) to ſignifie, Purity and Glory. See **Rayment and Robe.**

3 Ripe and ready to bee cut downe, and carried into the Barne, Ioh. 4, 25. *They are white already to the Harveſt.*

Who hath knowne] None, or no creature, Angels or men: but God himſelfe till events declare it: *or, Who hath been, &c.* That is, none at all, Romans 11. 34.

Interrogations or Queſtions in holy Scriptures, ſometime have the force of a denial, and deny more ſtrongly than a plaine negation would doe, as in the former text: alſo Rom. 3, 3. and 4, 1. Roman. 10, 6, 7. Heb. 1, 13. Alſo they ſometime affirme a matter with more vehemency, as Gen. 13, 9. and 20, 5. Exod. 14, 12. Ioſh. 19, and 10. 13. Iudg. 4, 6. 1 Sam. 20, 37. 1 Kings 12, 41. Sometime they carry the vertue of an earneſt reprehenſion, as Rom. 2, 4. and 14, 10. And laſtly, they ſhew foorth in him who asketh the queſtion, a deteſtation and loa-

thing of ſomething, Rom, 6.1. They are found finally to ſerve ſometime for the engendering and working of ſhame, as Roman. 2, 21.

☞ 6 A challenge of one or a triumphing over him. Romans 8, verſes 31, 33, 34. 1 Peter, chapter 3, and verſe 13.

7 By the figure Communicatio, an Appealing to the conſcience of the party, Rom. 6, verſe 2. 1 Corinthians 6, verſe 9.*

Note further, that in a queſtion, this word (*Who*) is put ſometime for a few, as Pſalme 15,1. and 25,12. Eſay, chapt. 53, verſe 1. and ſometime for (*None at all,*) as Rom. 10,6. 1 Sam 2,21.

☞ **Whole.**] Signifieth,

1 All the parts of a thing, Iames 3, 6. Eccleſ. 12,13. or powers thereof, Pſal. 9,1. and 119,10.

2 The full number abſolutely Math. 8,32. 2 Conditionally, 1 Iohn 2, 2.

3 The greateſt part. Luke 23,1, 48, 49. Math. 8. 34. 1 Iohn 5, 19.

4 The perfection of a thing; as conſiſting in the Vnion of all the parts together: which perfection is diſſolued when any of the parts is broken & diſſolved from the reſt, as Iames, chapt. 2, verſe 11. This is the *Totum legis* or *Totalitas legis*, not *tota lex.*

5 Bodily health, or the due and right conſtitution of the Body, Pſal. 38, 7. Iohn 5,10, 11,12.

6 The Spirituall health of the Soule conſiſting of Innocency, and many other graces of God, and a good conſcience.

7 The god eſtate of both theſe parts together, Iohn 7, 23.

8 The onely imagination of holineſſe or ſpirituall health, without the thing it ſelfe, Mat. 9,12.*

Wholeſome.] Sound or healthfull, making ſpiritually ſound, or bringing health to the ſoule, 1 Tim. 6, verſe 3. *And conſents not to the Wholeſome words of Chriſt.* Titus chap. 2, verſe 1. *Wholeſome Doctrine.*

The whole man] All that wherein men uſe to buſie themſelves (being that one neceſſary thing, Luke 10.) and without which whole, man is nothing but vanity, Eccleſ. chapt. 12, verſe 13. *For this is the whole of man.*

Whore] An unchaſte woman, taking money for the uſe of her body, Deut. 23,17,18. *There ſhall be no whore of the Daughters of Iſrael, nor any hyre of a whore brought into the houſe of*

of God, Note. The Hebrew worde which is engliſhed whore, and commeth of a word which ſignifieth holineſſe, and is given unto whores in a contrarie meaning, for the common whore is moſt un-holy, and unchaſte; yet it may bee ſuch abhominations were committed under pretext of religion and holineſſe. For in the Apoſtaſie of Iſrael, houſes of ſuch uncleane perſons were in the houſe of God, 2 Kings 23, 7. and they ſacrificed with ſuch whores, Hoſ. 4, 14.

2 The Synagogue of Antichriſt, or the Romiſh Church, as it ſtandeth now corrupt, with horrible Idolatry and Hereſie, obſtinately maintained, Revel. 17, 1. *I will ſhew thee the condemnation of the great whore.* No more bluſhing at her ſpirituall whoredome, than a common ſtrumpet at her bodily fornication.

Whoredome] The uncleanneſſe of ſuch as make their bodies common for money, Deut. 21, 23.

2 Generally, all uncleanneſſe about generation, Hebrews 13, verſe 14. Hoſea 4, 11. *Whoredome and new wine doth take away the heart.*

3 Idolatry, in the worſhip of ſtrange Gods, or in the ſtrange worſhip of the true God, Revelat. chap. 17, verſe 5. *That Mother of Whoredome,* Ezek. 16, verſe 25. *And multiplied thy Whoredome,* verſe 17. *And madeſt to thy ſelfe Images of men, and diddeſt commit whoredome with them.*

To go a Whoring] To fixe our affection upon the creatures (more than the Creator,) and eſpecially to put our truſt and confidence in worldly men, and worldly things, Pſal. 73, 27. *Thou deſtroyeſt all them which goe a Whoring from thee.* All confidence in the creature, is a ſpirituall whoredome.

2 To fall in love with Idols, and to worſhip contrary to our faith, plight with God, Ezek. 16.

W. I.

Wicked] Referred to perſons, and ſo every naturall man who is not regenerate, Rom. chap. 4. verſe 5. *Juſtifieth the wicked.*

2 All impenitent perſons. who keepe on in a ſinfull courſe, without returning to God, Pſal. 51, 13. *I will teach thy wayes unto the wicked,* Pſal. 1, 1. & 112, 10. *The wicked ſhall ſee it.* Alſo for one who doth wrong, Exod. 2, 13.

3 Referred to perſons, it ſometimes noteth one that is condemned as a wicked

one and reputed to bee ſo, and yet indeed may be otherwiſe, and is ſo. Iob chapter 27, verſe 7. Pſalme 50, verſe 21. Eſay chapter 53, verſe 12. Marke chapter 15, verſe 28. Luke 21, verſe 37.

4 It ſignifieth that principall evill perſon the Divell, who is the Prince and captaine over evill Angels and evill men. 1 Iohn, chapt. 2, 13, 14, and 3, 12, and 5, 18.

5 (*Per enallagen temporis*) one that hath beene, but now is not wicked, Romans 4, 5. and 5, 6, 8.*

2 Referred to actions, that which is ungodly or againſt God, Iude 15. *Of all their wicked deeds which they have ungodly committed.*

Theſe wicked men according to the originall word in the Hebrew, ſignifies reſtleſneſſe, turbulent, unjuſt, ungracious; therefore they be likened to the raging ſea, Eſay 57, 20. 21. And becauſe for ſome of their wicked deedes, ſome of them are often brought foorth to judgement, and condemned; therefore is this name often given to condemned perſons, Pſal. 109, 7. Iob 27, 7. and to juſtifie or make juſt, is to abſolve in judgement, or to acquit, Pſal. 82, 2, 3. So to make or to pronounce wicked, is to condemne, Deut. chapter 25, verſe 1. Pſalme 37, 33, and 94, 11.

☞ Of wicked men, ſome are within the Church or profeſſe true religion. Others are without, 1 Corinthians chapter 5, verſes 12, 13. The 1 ſort may bee cenſured and puniſhed by the Church, not the other.

The wicked if they bee few, the Church may ſeparate them from the good. 1 Corinthians chapter 5, verſe 13. but if they be many and whole aſſemblies, wee muſt then ſeparate our ſelves from them: 2 Corinthians chapter 6, verſe 17.

M. *Richard Hooker*, Expoſ. upon Habbackuk, chapter 1, verſe 4.

3 That wicked perſon the divell, Epheſians chapter 6, verſe 12.*

Wickednesse] An ungodly worke, Geneſis chapter 39, verſe 9. *How can I doe this great wickednesse?* Acts 8, verſe 22.

2 A courſe of iniquity continued without repentance, Daniel 9, verſe 5. *Wee have done wickedly*, Pſalm. 125, 3. *Leſt the righteous put out their hands to wickednesse*, Pſal. 52, 1. *Why doſt thou boaſt thy ſelfe in thy wickednesse?*

Spirituall wickednesse] A ſpirit of a wicked and wily nature,

ture, as crafty as powerfull, Ephe. 6,12. *Against ſpirituall wickedneſſe*, for wicked ſpirits, an Hebraiſme. It diſtinguiſheth theſe uncleane from the other holy and bleſſed ſpirits.

Wife] A married woman, or the Church being married to Chriſt, Eph. 5,23. *The Husband is the Wives head, as Chriſt is the head of the Church, &c.* Heere the married woman is called a wife, explicate, or expreſſely; the Church is ſo called implicite, and by conſequence. 3 One which is a concubine, not a full or firſt, but hafe and ſecondary wife, Gen. 16,3. compared with Gen. 25,1. 1 Chron. 6, ver. 32. *Ketura* is called *Abrahams* concubine, who in Geneſ. 25,1. is termed his wife.

To take a Wife] To give or marry one to a wife, Gen. 21. 21, and 24,3.

Widdow] A woman which over-liveth her husband whiles ſhe liveth ſingle; ſuch an one was *Anna*, ſee Luke 2,36,37. and 18,3. and 21,2.

2 City deſolate and forſaken of friends and comforters, &c. Lament. of Ieremy, 1, 1. By a **Metaphor**.

3 All perſons, miſerable, poore, helpeleſſe, oppreſſed, By a **Synecdoche**, Eſay 1, 17, 23, Pſal. 146,9, & 68,5: Deu. 10,18.

Not to iudge Widdow and fatherleſſe] To neglect them & their cauſe, when no knowledg and regard is had of it, to maintaine it, and doe them right, and defend them from wrongs and wrong doers: and to judge the widdow, &c. it is to doe quite contrary, Eſay 1,17,23.

Will] A faculty of mans ſoule, mooving and inclining it ſelfe freely to chooſe ſuch things as it doth imbrace, or to eſchew freely ſuch things as it doth refuſe. Or more breefely thus. Will is that faculty of our ſoule, whereby we will and nill things. It is of the nature of will, to will freely whatſoever it wills; for the will cannot be compeld. It is unable (till it be changed by grace) to moove it ſelfe toward God, and to will any good thing pleaſing unto him. Simply to will any thing, is of Nature; but to will well, is of grace. Our will being free in reſpect of ſinfull acts, but bond in reſpect of good works till it be ſet free by Chriſt. Ioh. 8,36. *If that Sonne therefore ſhall make you free, you ſhall be free indeed*, Iohn 15,3. *Without me you can doe nothing*. Therefore the Popiſh Doctrine of free-will to that which is good, is to bee abhorred, as contrary to the Scripture, and the Doctrine of the Church of God. *Aug. voluntas libera quia liberata, libera ad peccatum, ſerva ad juſtitiam.*

When

When grace is offered, wee may refuſe it if we will; and if we will, we may receive it: this is popiſh divinity.

2 Motions and purpoſes to good, or good affections, Phil. 2,13. *God worketh in you the will and the deed.* Theſe be the effects of a renewed Will, 2 Cor. 8,9. Rom. 7,15,16.

3 Wicked deſires and luſts, flowing out of corrupt nature, Epheſ. 2,3. *In fulfilling the will of the fleſh,* Iohn 1,13. Theſe be the fruites of an unregenerate Will. Metonimy.

4 Naturall inclination of any creature, Rom. 8,20. *Not of it owne will.*

5 Thoughts and endevour of the heart, Rom. 9,16. *It is not him that willeth.*

To Will] To pray, aske, or crave a thing, Marke 10, 35. Iohn 17,24. In this place, to will, is (*vox non præcipeintis ſed optantis*) of one who wiſheth, not of one who commandeth; for Chriſt did in that laſt prayer put on the perſon of an interceſſor to his Father.

2 To command with authority, Iohn 21,23. *If I will, &c.*

3 To deſire, or affect to doe ſomething, good or evill, Phil. 2,13. Iohn 8,44. *The workes of your Father ye will doe.*

Will of God.] The purpoſe and decree of God, touching all things, Epheſ. 1,11. *After the Counſell of his Will,* Rom. 9,15,18. *Whom he Will, he hardeneth.* This is the will of his good pleaſure, which is ſecret till events declare it. That which God willeth, 1 Theſſal. 4,3.

2 The word of God, promiſing or commanding, Math. 7,21. *He that doth my Fathers will,* Rom. 12,2. This is his revealed or ſignified will, which is knowne by the word, as our will is manifeſted by our ſpeech.

3 The Preaching of this word for the converſion of ſinners, Iohn 4,34.

The will of God ſignifieth ſometime the power whereby God willeth any thing, Rom. 9,19. and ſometime the things which he willeth, Rom. 12,2. Now theſe things willed of God, have three excellent properties: firſt, the revealed will of God is good, becauſe it commands good onely, and makes us good; and leadeth us to the everlaſting good; even heavenly bleſſedneſſe. Secondly, it is acceptable, becauſe nothing is pleaſing to God, which is not agreeable to his will: and that doth highly pleaſe him, which accordeth to his Law and Goſpell. Thirdly, perfect, becauſe it containeth all things belonging to perfection, ſo as

wee

wee need neither rules of Philoſophie, nor decrees of Popes, nor traditions of Church for the ſalvation of our ſoules, and ordering of our lives: the Scripture alone (which is a moſt abſolute witneſſe of Gods will) is ſufficient to make men perfect toward God, 2 Timoth. 3, 16, 17.

☞ Will of God is taken. 1 For the eſſentiall attributes of God, to encline toward ſome thing, this is called *voluntas*.

2 For the Act of that Attribute; this is called *volitio*.

3 For the object of that Act which is called *volitum*, yet is called Gods will alſo. 1 Theſſ. 4, 3. Eſay 62, 4. This is diverſe, but is reduced to two ſorts.

1 For himſelfe 4 things:
1 To doe good to others:
1 Of Grace:
2 Of Glory:
2 To ſuffer evill of others, not for ever, but for a while; not as if hee willed the ſinne, he ſuffers others to doe; but that hee may either ſhew judgement on the impenitent, or mercy on the penitent.
3 To receive honour of the good.
4 To doe Iuſtice on the wicked.
2 For others.
1 Active or what his creature ſhould doe, which ſurely is not to ſinne, 1 Theſſalonians chap. 4, verſe 3. Rom. 2, verſe 17.
2 Paſſive or what man &c. ſhall have; either grace and glory, as to the good; or dereliction and damnation, as the wicked. Iohn 6, 39. 1 Timothy chap. 2, verſe 4. 1 Peter chap. 3, verſe 9.*

Wilderneſſe.] A waſte and deſert place, not inhabited, Pſalme 95, 8. *As in the wilderneſſe*, Pſalme 107, 33, and 35. Mathew chapter 15, verſe 33. *Whence ſhall wee have ſo much bread in the Wilderneſſe?*

In our Engliſh tongue wilderneſſe ſigni: a place where men goe wilde, or goe aſtray, or wander. In Hebrew it is called *Midbar*, as being a place without order, not for men, but for beaſts to be in.

2 A Countrey full of Hils, Mountaines, and Forreſts, like to a Wilderneſſe, Math. chap. 3, verſe 1. *He preached in the Wilderneſſe of Iudea.* This Wilderneſſe had ſome Inhabitants; *Zachary* dwelt there, Luke 1 verſe 40: alſo *Ioab* had his houſe there, 1 Kings 2, ver. 34. And there are ſix townes being in this Wilderneſſe, rehearſed in Ioſh. 15, 61. Therefore

fore from hence there is no ground for Popish Heremites that live in solitary places.

3 The Countrey of Heathen and Pagan people, which were voyde of grace, and barren in good workes (as a Wildernes.) Esay 35,1. *The Wilderneſſe ſhall rejoyce:* and 41,18. *I will make the wilderneſſe as a poole of Water.* A Metaphor.

Note. Our English word Wilderneſſe sign:a place where men goe wilde, goe astray, as *Agar* did, Gen. 21,14. and so in Iob 12,24. Psal. 107,4,40. in Hebrew it is called *Midbar*, that is, without order, onely for beasts.

☞ 4 A Person or thing unprofitable and unpleasant, such as the Iewes thought God to be toward them. Ieremy 2, verse 31. but was not such as evill men are, bringing no good to others, but much hurt (like Bryers and Thornes) and having ill manners, (as wilde Beasts) within them, and receiving as little good from others. Ieremy chapter 9, verses 12, 13. Esay chapter 5, verse 6, Hebrew 6, verse 8.*

Winde] The moving of the ayre too and fro, which if it be temperate, it refresheth with his blasts; if violent, it prooves troublesome and dangerous, Acts 2,2. *As of a rushing and mighty winde,* Genesis chapter 3, verse 8. Mathew chap. 8. verse 26. *Hee rebuked the Windes.*

2 The mighty and powerfull working of Gods Spirit, quickening or reviving our hearts to God-ward. Iohn chapter 3, verse 8. *The Winde bloweth where it listeth,* Acts 2, verse 2.

3 The Doctrine of the Gospell, and the preaching thereof. Revel. 7,1. *Holding the Winde that it should not blew upon the earth.*

4 All manner of temptations, Mat. 7, ver. 27. *The windes blow, &c.*

5 Parts and quarters of the World, Ier. 49,32. *I will scatter them into all windes.*

☞ 6 Pride or elevation of the minde, Micha chapter 2, 11.

7 Vaine and unconstant opinions and doctrines, Ephes. 4,14.

8 The sinnes of men drying up the graces of God in them, and making them like stubble, and so casting them upon the displeasure of God, and driving them from his favour and it from them, Esay 64, 6. Hos. 8, 7.

9 The power of God joyned with his wrath, or God himselfe as one most able to punish, and withall justly offended

fended with the wicked, who as ſtumble cannot ſtand againſt this winde, Pſame 1, 4. and 68, 2. Eſay chap. 17, 13. and 57, 13.

10 Some judgement of God, or inſtrument of that judgement ſent upon men for their ſinnes, Hoſea, chapter 13, verſe 15.

11 Ill ſucceſſe or the unprofitableneſſe of a fooliſh attempt or wickedneſſe offered, Eſay 26, 18.

To bring forth Winde] To be able to doe nothing, to profit nothing by all their owne cares, counſels and endevours, Eſay, chapter 26. verſe 18. *Wee have as it were brought forth winde.*

In the day of the Eaſt wind] The time wherein God would ſweepe away, and roote out his enemies, never to bee planted againe, (as the Iewes which were but removed to bee taken up and planted anew, and to grow againe,) Eſay chapter 27, verſe 8. *In the day of the Eaſt-winde*: A Metaphor from the violence of the Eaſt winde, which at a certaine time bloweth ſtrongly; and beareth all downe before it: ſuch ſhould Gods viſitation bee toward the wicked enemies of his people.

Winde of Doctrine] Mens devices, which carry away unſtable men, as a Boate is carried away with the winde. Epheſians chapter 4, verſe 14. *With every winde of Doctrine.*

To hold the windes] To ſtop and hinder the paſſage and courſe of heavenly doctrine. Revel. 7, 1. *Holding the winde that it ſhould not blow upon the earth.*

To ſolve the winde] To buſie and beſtirre our ſelves in things that profit not, as Idolatours doe, who muſt reape according as they ſowe. Hoſ. 8, 7. *They have ſowen the winde, or to the winde.*

Foure windes] 1 The winds or ſeverall agitations of the ayre in diverſe parts of the world.

2 The 4, ſeverall parts or quarters of the world. Math. 24, 31.*

3 Miniſtring ſpirits or Angels ſent of God, (by whoſe providence all humane affaires bee governed, and namely, the affaires of the Church) to ſtirre up ſuch tempeſts and tumults, as the foure beaſts (that is, the foure Kingdomes here ſpoken of) ſhoul be exagitated and toſſed, Dan. 7, 2. *I ſaw foure windes of the Heavens ſtrive, &c.*

To obſerve the windes] To invent and make vaine and idle excuſes to keepe us backe from doing good to others, till it be

be too late: as ill husbandmen, which ſtanding fooliſhly upon the winde and weather, foreſlow their ſeaſon; whereas truſting upon Gods providence, that which is fit to bee done, ſhould be performed, Eccle. 12, verſe 14.

To walke in the Winde] To be a raſh and unfaithfull Teacher. Micah 2,11. *If a man walke in the winde.*

Windowe] The clouds; it noteth great plenty of raine, and of other things according to the matter ſpoken of. See Gen. 7,11. and 8,2. Pſalme 78, 23. Eſay 25, 18. Malachie 3,10.

Wine] The fruit of the Vine, or the juyce of the grapes. 1 Tim. 5, 23. *Drinke a little wine for thy ſtomacke.* Mat. 26,29. *I will not drinke hence-forth of the fruit of this Vine.*

☞ 2 The Commodityes, and neceſſary reliefe of mans life, Eſay 24,7,8.

3 Sacramentall wine, or wines materially like naturall wine, but in conſecration, deſtination, inſtitution and ſignification it is a Sacrament, Mathew chapter 26, verſe 29, Marke chapter 14, verſes 24, 25.*

3 The bloud of Chriſt ſhed to death, rejoycing the faithfull ſoule, as the wine doth the hart. Math. 26,28. *For this wine is the bloud of the New Teſtament, which is ſhed for many.* See Mar. 14,24, 25. A Metonimy.

4 The comfortable doctrine of free ſalvation, by faith in the bloud-ſhed of Chriſt. Cant. 2,4, *He brought me into the Cellar of wine.* A Metaphor.

5 The graces and fruites of the Spirit, which are ſweet and delightfull as wine. Eſay 55,1. *Come buy wine and milke without money.* A Metaphor.

6 Glattony, or exceſſe in eating and drinking. Oſee 4, 11. *Wine taketh away the heart of man.* Here it is taken in ill part.

7 Sleepe cauſed by drinking too much wine, Geneſis 9, verſe 24.

8 Vngodly and unrighteous workes, as the bitter fruite of impenitent and obſtinate ſinners. Deut. 32,33. *Their wine is the poyſon of Dragons, and the cruell gall of Aſpes.* It is alſo taken in ill part here.

Not to be drunken with Wine] That men ought not to abuſe ſo good a thing as wine is, by taking it immoderately till it cauſe diſſoluteneſſe of life and manners, full of filthineſſe. Ephe. 5,18. *Be not drunken with wine.* Vnto bodily drunkennes by too great abundance of wine, there is here oppoſed a ſpirituall drunkenneſſe or repletion (Be filled with the Spirit

rit) which breedeth inward ſpirituall joy, teſtified in the private and publike prayſes of God by Pſalmes, Hymnes, and ſpirituall Songs. Epheſians 5, verſe 19.

To drinke Wine] To fare liberally, Iob 1,13. *Were eating and drinking wine in their elder brothers houſe.* Here it is uſed in good part.

2 To have the heart cheared with godly joy. Zach. chapter 7, verſe 10. *Their hearts ſhall rejoyce, as one that drinketh wine.* Here alſo it is taken in good part.

3 To play the Glutton and the Drunkard. Eſay, chapter 5, verſe, 22, *Woe bee to them that are mighty to drinke wine.* Here it is taken in ill part.

To make a noyſe with wine] To bee merry and cheerefull, their hearts ſo burning with the prayſes of God, as if they were ſet on fire with wine, Zachary chap. 9,15. *They ſhall make a noyſe as thorough wine.* That which followeth in the ſame place, of filling both the bowles, is an alluſion and expoſition of that in the Law, Exodus chap. 27, verſe 3. and ſignified the ſetting forth of the prayſes of God, largely and abundantly.

Given to Wine] One which ſitteth by the wine, and is not eaſily pulled from it, 1 Tim. 3.3. Titus Chapter 1. verſe 7. *An immoderate drinker of wine:* In Titus Chapter 2. verſe 3. the word uſed there, ſignifies (in the Original) Servants to wine, or Cup-ſlaves, bondmen of drunkenneſſe.

To drinke the wine of giddineſſe] To trouble and aſtoniſh the minde, (as men are troubled with exceſſive drinking of new wine.) Pſal. 60.3. *Thou haſt made us drinke of the wine of giddineſſe.*

Red with Wine] Plenty of fruites. Geneſis 49. 11. for the drinking of much wine maketh red eyes. Prov. 23.29.30. Alſo the plenty of ſpirituall gifts by Chriſt is meant, Prov. 9. 1. 2. Eſay 25.6. 55.1.

Wine mourneth] The commodities, pleaſures, and joyes of the Land to be taken away; private griefes to abound, and publike merriments to ceaſe. Eſay 24.7.8. *Wine mourneth, &c.*

Wine mixed with water] The chiefe Rulers and Governours of the people, to have beene corrupted and perverted. Eſay 1.22. *Thy wine is mixed with water.*

Wine of violence] Wine gotten by oppreſſion and extremjty, or violence. Prov. 4. 17. *And they drinke the Wine of violence.*

Cozne

Corne and Wine] These two are the ſtay and comfort of mans life. Gen. 27, 28. Pſal. 104, 15. and they ſig. heavenly bleſſings, that God ſends upon his people, Pſal. 65, 10, 14, Zac. 9, 17.

Wing] That part of a Bird wherewith it flyeth, and under which it hideth her yong. Mat. 23, 37. *As a Hen gathered her young under her wings.*

2 The protection of Almighty God, under which, his people bee (as it were) hid, and kept ſafe, Pſalme 91, verſe 14. *He will cover thee under his wing.* Pſalme 17, verſe 8. *Hide mee under the ſhaddow of thy Wings.* Ruth chap. 2, verſe 12, *Vnder whoſe Wings thou art come to truſt.*

3 The great readineſſe of the Angels, performing the will of God with all ſpeed and celerity. Eſay 6, 2. *Every one had ſixe Wings.*

4 The defence which Princes, Rulers, Magiſtrates, Maiſters, and Husbands, &c. doe affoord unto their inferiors. Ruth 3, verſe 9. *Spread the wing of thy garment over thine handmaid.*

☞ 5 The glorious hope of the Saints in earth, is like ſilver wings; and their love of God and zeale of his glory like feathers of gold, Pſalme 68 13.

Eagles wing. See Eagles.

To plucke wings] To take away and ſpoile the Babyloniſh Kingdome of all ornaments, regions, and riches; which was done by *Darius* and *Cyrus*, as *Ieremy* foretold, Chapter 50. 21, &c. and *Daniel* ſaw in a viſion, Chapter 7. ver. 4. *I beheld till the wings were plucke off.*

To take wings] Speedily and ſuddenly to depart and flie away. Proverbs 23. 5. *Riches take unto them wings.* Prosopopeia.

To walke upon the wings of the winde. To uſe great celerity and ſpeed, in executing his workes of judgement and mercy. Pſal. 104. 3. *He walketh upon the wings of the winde.* Pſa. 18. 10. *He came flying upon the wings of the winde.*

Health in his wings] That Chriſt with his juſtice cloathing and covering his elect, ſhould perfectly heale their ſinnes, which are ſpirituall diſeaſes, Mal. 4. 2. *With health in his wings.*

To win] To gaine, or to get worldly things by our labour. Matthew 16. 26. *What ſhall it profit a man, though hee winne the whole world, and loſe his ſoule?*

2 To gaine a ſoule to God. 1 Cor. 9. 22. *That I may win the weake.* 1 Pet. 3. 1.

To wipe all Teares] To deliver perfectly and fully from teares, and all ſinnes, ſorrowes, and miſeries, the cauſe of teares. Rev. 21. 5. *I will wipe teares from your eyes.*

Wiſe] One prudent and circumſpect, who can fore-caſt dangers and evils to prevent them, Matthew 10.16. *Be wiſe as Serpents.*

2 Every godly perſon which feareth God, and obeyeth his word. Prov. 10.1. *A wiſe ſonne maketh a glad father*: and 9. 9. 10. *Give admonition to the wiſe.* Epheſ. Chapter 5. verſe 15. Pro. 17. 10.

There be three ſorts of wiſe men: firſt, ſuch as of themſelves ſee what is right, and can follow it. Secondly, ſuch as ſwerve through weakeneſſe, yet can direct themſelves in the way. Thirdly, They who can hearken to good counſell.

3 One which ſwelleth, and is puft up with opinion of wiſedome. 2 Cor. 11. 19. *Becauſe that ye are wiſe.* An **Ironie**. Eſa. 5.21. Pro. 3.7. Rom. 12.16.

4 Aſtonomers and Prieſts of the *Perſians*, Mat. 2.1. *There came wiſe men from the Eaſt*; that is, ſuch as were learned in the Sciences of this world. Rom. 14.

5 One, ſubtile and craftie. Exodus 1. 10. *Let us worke wiſely.* 2 Sam. 14.2. *And brought thence a wiſe Woman, and ſaid to her.*

6 A cunning Artificer. Exod. 28.3. & 35.10. *And all the wiſe hearted among you ſhall come.* ☞

7 Sorcerers and Magitians. Exod. 7.11. *Pharoah called forth the Wiſe men.* Geneſis 41.8.

The learned of all Nations were called wiſe men, even among the Iewes. Matth. 23.34. Among the Greekes they were called lovers of wiſedome.

To be wiſe according to ſobriety] To thinke of our ſelves and our gifts modeſtly, not uſing our gifts proudly with diſdaine of others, but humbly, conſidering whence wee have our gifts, to what end, on condition of giving an account of them, and with great imperfections. Rom. 12.3. *Be wiſe* (or underſtand) *unto ſobriety.* The word, Wiſdome or underſtanding, doth import here both the knowledge of univerſals in things humane and Divine, what is true and good in them: and that diſcretion which is about particulars, as to chooſe what is beſt and fitteſt for time, place, perſons, and other circumſtances. *Paul* would have all tempered with humility and lowly conceit of our ſelves, without any over-weening opinion, as though wee ſaw all things, or knew more

than indeede we doe.

Note further, that theſe words (Wiſedome and Wiſe) are in Scripture often uſed properly for that prudence and diſcretion, which is a grace of the Spirit, and a part of Gods Image, helping men to diſcerne things, and to guide their actions circumſpectly; but ſometime they are taken improperly for craft and wilineſſe, alſo for vaine opiuion of wiſdome; for carnall and worldly underſtanding, as Romans 8.7. and 12. 16. 1 Cor. 3. 19. 1 Cor. 1.17. 26. 27. Likewiſe the word fooliſhneſſe is taken properly and in ill part, for a want and deprivation of true godly wiſdome, and ſometime that is called fooliſhneſſe which men account ſo. 1 Cor. 1.25.27. This is the manner of holy Scripture, not ſeldome to ſpeake of things as they ſeeme to be and are eſteemed of men, and not as they are indeede. Thus the fruitleſſe knowledge of hypocriſie is by Saint *Iames* called Faith, Chapter 2. verſe 14. and Chriſt calleth ſuch righteous, as were ſo reputed onely, as in Luke, Chap. 15.

To be Wiſe for thy ſelfe] To apply thy Wiſedome for thine owne good and benefit. Proverbs Chaper 9. verſe 12. *Thou ſhalt be Wiſe for thy ſelfe*, that is to ſay, make uſe of thy Wiſedome: not for others onely, but the right direction of thine owne wayes.

Wiſe to ſalvation] A true beleever, who by the eye of faith, doth behold and know Ieſus to be the Chriſt, and his owne Saviour. 2 Tim. 3.15. *Which is able to make thee wiſe to ſalvation through faith.*

Wiſe Steward] A Miniſter of Chriſt, having skill to fit and give every one within his charge, his due portion of foode agreable to his ſtrength and age; Milke to whom Milke, and ſtrong meate, to whom ſtrong meate belongs. Luke 12. 42. *Who is a faithfull Steward and wiſe?*

Wiſe to that which is good] One furniſhed with knowledge and wiſedome, to imbrace good, and eſchew evill, to bewray and beware the deceit, both of ſinne and of falſe Prophets. Rom. 16.29. *I would have you wiſe to that which is good.*

Wiſedome] The Divine Eſſence, beholding and infinitely knowing himſelfe and all things elſe, which he moſt wiſely diſpoſeth, being author of wiſedome in all others. Pſal. 145. 5. *His wiſdome is infinite.* 1 Tim. 1.16. *To God onely wiſe.*

2 Chriſt Ieſus (as God) by whom the Counſell of God touch ing

touching mans ſalvation, is declared, Pov. 8, 12. *I am wiſedome.*

3 The moſt perfect knowledge, which Chriſt (as Man) hath of the will of his Father, imputed to the faithfull, to cover their ignorance of God. 1 Cor. 1, 30. *He is made unto us of God wiſedome.*

4 The Scriptures or word of God written, which are called wiſedome, becauſe they teach true wiſedome, and leade vs to God, the Fountaine of true wiſedome. Luke 11, 49. *Therefore ſayd the wiſedome of God, I will ſend them Prophets.*

5 The knowledge of faith, whereby the elect ſee and behold God to be their Father in Chriſt. This is the chiefe Wiſedome. Epheſ. 1, 8. *Hee hath abounded towards us in all wiſedome.* 2 Tim. 3, 15.

6 The doctrine of the Goſpll. 1 Corinthians 2, 6, 7. *Wee ſpeake the wiſedome of God in a myſtery.*

7 The ſound underſtanding and knowledge of the word, to make men wiſe to ſalvation, Pſ. 19, 7. 2 Tim. 3, 14. Prov. 4, 5, 7. *Get wiſedome, get underſtanding.* Prov. 14, 6. *A ſcorner ſeekes wiſedome, and findeth it not.* Alſo the underſtanding of that particular truth, concerning the ſuffering of afflictions, wherefore they bee ſent, and what fruite is to be taken by them, Iames 1, 5.

8 The godlineſſe, or the ſincere feare of God, wherein conſiſts a great part of wiſedome. Prov. 10, 21. *The fooles ſhall dye for want of wiſdome*: alſo verſe 13, 23. Pro. 1, 7. *Fooles deſpiſe wiſedome.* Pſalme 90, 13. *We may apply our hearts to wiſedome.*

9 Prudence and diſcretion, enabling men to perceive what is fit to bee done, according to the circumſtances of time, place perſons, manners, and end of doing. Eccleſ. 2, 13, 14. *I ſaw that there is profit in wiſedome, for the wiſe mans eyes are in his head.* Knowledge directs us to ſee what is to bee done, and what not to be done; but wiſedome directs us how to doo things duely, conveniently, and fitly. Knowldege is of generals; Wiſedome of particulars.

10 That guift whereby a publique perſon, Prince, or Counſellor, is enabled to adviſe ſoundly and readily, of matters of State and Commonweath. 1 Kings 3, 28, *And they ſaw the wiſedome of God was in him to doe juſtice.* Proverbs 21, 30. *There is no wiſedome, nor underſtanding, nor counſell againſt the Lord.* *Achitophell* had this kinde of wiſedome as well as *Salomon.* State-wiſedome, or policy.

11 Humane learning, or skill of prophane Arts and Sciences. Acts 7. 22. *Learned in all the wisedome of the Egyptians.* This wisdome also is common, both to good and bad.

12 Humane perswasions; 1 Cor. 1. 22.

13. Affection, lust, desire, or study. Rom. 8. 6. *Wisedome of the flesh is death*; that is, lust of sinne leadeth to death.

Wisedome, Sanctification, Redemption] Things inherent in the faithfull, by the gift of God in Christ; namely, the true knowledge of God, holy behaviour, and freedome from all miseries of body and soule, to everlasting blessednesse; as Iustification or righteousnesse in our perfect justice before God without us, being inherent in the person of Christ. 1 Cor. 1. 30.

In all wisedome] In all sorts and kindes of heavenly wisedome. Ephes. 1. 8. *He hath abounded* (that is, abundantly shed his grace on us) *toward us in all wisedome.* Celestiall and divine wisedome is divers and manifold. 1 Corinthians 13. 2. Also the mysteries of the Kingdome are many and sundry. 1 Tim. 3. 16.

Earthly wisedome] Such wisedome as earthly minded men have, when they learne not from God, but from the Divill. Iames 3. 15. *This wisedome descends not from above, but is earthly, sensuall, and divillish.*

To seeke after wisedome] To looke for, and hang upon reasons and arguments, such as humane wisdome doe afford, to perswade us of the truth of the Gospell, which wee ought to beleeve simply because of God which speakes it, without argumentation, or humane perswasion, 1 Corin. 1. 22. *The Greekes seeke after wisdome.*

Wisedome of the flesh] Such wisedome as unregenerate men are endued withall, whose wit and reason, as well as their will and affections, savours onely of earthly things. Rom. 8. 6. 7. *The wisdome of the flesh is death.*

Wisedome which is from above] Heavenly prudence which commeth from God (not of the world or Satan) and is knowne and expressed by these properties: 1. Pure, not mixt with temerity and malice. 2. Peaceable, studious of concord, and making it betweene others. 3. Gentle, not bitter and sowre, but facile and curteous. 4. Easie to be entreated, and to be obsequious to the honest command or requests of others. 5. Full of mercy, not fierce, cruell, and rigorous, but pittifull toward the infirmities of others. 6. Full of good workes, doing much

much good out of a zeale of Gods glory, and charity toward men. 7. Without partiality, not putting such difference betweene persons, as is contrary to the faith of Christ. Lastly, without hypocrisie, unfainedly, in a godly simplicity, loving God and the brethren.

Hid wisdome] The Gospell which is hid from all naturall men. 1 Corinthians, Chap. 2. verse 7. *Wee speake the hid wisdome.*

Wisedome of God] Singular and excellent Wisedome. 1 Kings, Chapter 3. verse 28. *The Wisedome of God was in them.*

Meekenesse of wisedome] Such Wisedome as maketh meeke and is joyned with meekenesse. Iames 3. 13. *Let him shew his workes with meekenesse of wisedome.*

Spirit of wisedome] That lively faith, whereby we embrace Christ, offered in the Gospell, by the gift and working of the Spirit. Ephesians 1. 17, *Might give unto you the Spirit of wisedome* : that is, of true and lively faith, which maketh wise to salvation.

2 Great cunning and skill, to doe the worke of the Tabernacle, thorough the gift of Gods Spirit. Exo. 28. 3. *Whom I have filled with the Spirit of wisdome.*

Wisedome and strength is mine] Christ (the wisedome of God) to be most prudent in taking counsell, and most mighty in effecting and performing his most wise device. Proverbs 8. ver 14. *Wisdome and strength is mine.*

To sit in the seat of Wisedome] To be a chiefe Counsellour of Estate unto any King, 2 Sam. 23, 8. *He that sate in the Seate of wisdome.*

Treasures of Wisdome] Exceeding great plenty and store of Heavenly and Divine knowledge. Col. 3. 1. *In whom are hid all the Treasures of wisedome and knowledge.*

Wisdome of the world] Such understanding of Divine things, as men may attaine to, by vertue of naturall wit, without revelation of the Spirit. 1 Corinthians Chap. 2. verse 6. *We speake not the wisedome of this world*; that is, the knowedge of things pertaining unto this world.

Wisdome faileth a Fole by the way] That hee cannot hide his folly, but by speech, countenance, gesture, and in any other signes, even in the streetes, and as he travaileth, doth bewray it. Eccles, Cha. 10. verse 3.

Wisdome of words] Affected eloquence, or pompous and painted speech, whereby

carnall men uſe to ſhew forth their carnall wiſedome, 1 Cor. Chapter 1 verſe 17. *Not with wiſedome of words*, 1 Corinthians, 1. Chap 2. 1. 4. *Excellency of words, and words of mans wiſedome.*

☞ **With**] 1 ſignifieth the cauſe or helpe of a matter, and is as much as by, Matth. 3. 11. Ioh. 19. 24.

2 The company or fellowſhip of one thing with another, and is as together. Ioh. 18. 1. and 17. 24. 2 Cor. 13. 13. Geneſis 5. 24 1 Iohn Chapter 1. 6.

3 The object or part or party whereto a thing is given or directed, and is as much as to ſay, unto. Rom. 8. 16.

4 The likeneſſe of one thing with another. Pſalme 37. 20. *

To withſtand] To reprove *Peter* for his hypocriſie. Gal. 2. 11.

☞ **Without**] 1 The ſituation of a place or thing in reſpect of place. Matth. 26. 69. 1 Cor. 5. 12. 13.

2 The want of helpe or meanes to doe a thing, Iohn 15. 5. Luke 22. 35.

3 Freedome or deliverance from ſome evill. 1 Cor. 7. 32. Epheſ 5. 27.

4 Solitarineſſe or lacke of ſome perſon whoſe company we deſire.

Without Repentance] See Gifts and Repentance.

Without workes. Rom. 4. 6. See onely Faith.

Without Father or Mother, Hebrewes 7. 3. See *Father*, and *Melchizedech.*

Witneſſe] One called to teſtifie a truth in any matter, 1 Iohn Chapter 5. 8. 9. Iohn 8. verſe 18. *I beare witneſſe of my ſelfe.* One witneſſe was allowed ſufficient in cauſe of Religion. Deuteronomy Chapter 19 16. 17. Two were required in civill caſes. Deuteronomy 19. 15.

2 The true record and teſtimonie that GOD beareth of Chriſt, and Chriſt of himſelfe. 1 Iohn Chapter 5. verſe 9. *This is the witneſſe of God which he teſtified of his Sonne*, Iohn 8. verſe 14 and 18.

3 The record which Gods Spirit and a ſanctified Conſcience doe beare to the godly, of their owne adoption. Roma. Chapter 8. verſe 16. *The ſame Spirit it beares witneſſe with our Spirit, that we are the Sons of God.*

4 The true Miniſters of God, who by their doctrine, lives, and deaths, doe beare witneſſe unto the Doctrine of Chriſt. Iohn, Chapter 15. verſe 27. *Ye ſhall beare witneſſe alſo.* Revel. 11. 3.

To Witneſſe againſt one]

So

So to beare evidence againſt their ſinne before God, the ſupreame Iudge, as there needed no other witneſſe to convict them of extreame wickedneſſe, but their impudent countenance, Eſay Chapter 3. verſe 9. *The ſhew of their Countenance witneſſeth againſt them.*

Faithfull witneſſe] One which plainely and ſinceerely doth utter the whole needefull truth, eſchewing deceit and falſehood. Prov 14.5. *A faithfull Witneſſe will not lie.* This is a civill witneſſe.

2 Chriſt Ieſus, who beareth a true Teſtimony of his Fathers will. Revel. 3.14. *The faithfull and true witneſſe.* This is a Divine Witneſſe.

3 Meete men of ſufficient authority to beare teſtimony unto the name which *Eſay* the Prophet ſhould give to his young Sonne, and of the cauſe why ſuch a name was impoſed. Eſay 8.2. *And I tooke unto mee faithfull witneſſes.* It was the manner of the Iewes to impoſe Names upon Children at the circumciſion, as we doe now at our Baptiſme, and an ancient cuſtome it hath beene, namely, in times of perſecution (ſuch as *Eſay* was like to fall into, when the *Aſſyrians* ſhould come and ſpoile both *Iſraelites, Syrians,* or *Aramites,* (whereof reade in 2 Kings 16.9.) to uſe witneſſes of their acceſſe to the Church, of Baptiſme, and of their name then given. Such were called of Latines, *Compatres & Commatres,* of Greekes *Enguetai,* in Engliſh *Sureties,* God-fathers, &c.

☞ 4 The Sunne and all other the lights of heaven. Pſal. 89.37. And this name is given them becauſe they doe truly witneſſe and declare to the world the wiſdome, power, goodneſſe and righteouſneſſe of God. Pſal. 19. 1,2,3,4. and 97.6.*

Falſe Witneſſe] One, who in the record and witneſſe which he beares, doth utter lies, or conceales a neceſſary truth. Proverbs 14.5. *But a falſe witneſſe will ſpeake lies.* Prou. 12.17. *But a falſe witneſſe ſpeaketh deceit.*

2 One, which wreſteth the words ſpoken by another man unto a contrary meaning. Matthew, Chapter 26.60 61. *At the laſt came two witneſſes.*

A Witch] One which conjectureth by the clouds at things to come, giving too much to obſervation of times and dayes. Levit. 19.26. *Ye ſhall uſe no witchcraft, nor obſerve times.*

2 One that exerciſeth diveliſh Arts, ſuch as be named in Deute. 18, 10. Levi. 19.26.

Exod. 22.18. *Thou ſhalt not ſuffer a Witch to live.*

Moſes mentioneth a Witch (though hee meane all Sooth-ſayers,) firſt, becauſe Women through weakeneſſe of their ſexe, are moſt prone to theſe wicked Arts. Secondly, to ſhew that Magitians are ſuch execrable offenders, as God will not ſpare, no not the weakeſt.

Without] Either Infidels without the Church viſible and militant on earth. 1 Tim. 3.7. or elſe damned Reprobates, which be without the Church Triumphant in heaven. Revel. 22.15.

W. *O.*

Woe] The threatning or denouncing of Iudgements. Ezek. 2. 10. *There was a woe written therein.*

2 The judgements threatned, either temporall or eternall. Math. 23.23.25. *Woe unto you Scribes and Phariſies, Hypocrites,* 1 Corinthians 9.16. *Woe to mee if I Preach not.* Iude Chap. 11.

3 Sorrow of heart, in regard of ſome ſinne committed, and judgement deſerved. Lam. 5. 16. *Woe now unto us that wee have ſinned.*

Wolfe] A cruell and ſavage beaſt, delighting in ſlaughter, bloud, and devouring.

2 Vnregenerate men which be of a fierce and cruell diſpoſition, like Wolves. Eſay 11.6. *The Wolfe and the Lambe ſhall feede together.* Alſo Chapter 65.25.

3 A falſe Prophet or heretical Teacher, which with his errors and lies, ſeekes greedily how to deſtroy ſoules. Acts 20.9. *Wolves ſhall come in among you.*

4 A valiant and terrible Captaine, marching and dividing his prey among his Soudiers, as a Wolfe amongſt his whelpes and young ones. Geneſis 49.27. *Benjamin is a ravening Wolfe.*

5 A Tyrant or cruell perſecutor, Iohn 10. 12. *Seeth the Wolfe comming, and flyeth.*

Wolfe and Lambe doe dwell together] The admirable peace and agreement which Chriſt by his mighty grace, ſhould worke in the dayes of the Goſpell; when men, as fierce, cruell, and ſavage as Wolves, ſhalbe meekned and quietly live with men of loweſt and leaſt account. Eſay 11.6. *The Wolfe ſhall dwell with the Lambe, and Leopard with a Kid, &c.* The Prophet by way of alluſion unto the concord and agreement of ſavage and harmefull beaſts, accompanying peaceably together with the harmeleſſe ones, doth deſcribe

ſcribe the ſweete effects and benefits of the preaching of the Goſpell of Chriſt, whereby univerſall and moſt gracious tranquility ſhould be marvellouſly wrought among all the true worſhippers of Chriſt, being by naturall corruption like hurtfull beaſts. Therefore ſuch as be contentious and love debate, being given to cruelty and wrong doing, have not the Spirit of the Goſpell. Note alſo, that the Prophet *Eſay* ſpeaketh of Beaſtes according to their originall eſtate by their creation, when all things being made very good, and ſinne not being entred into the world, there was a perfect harmony and conſent betweene man and beaſt, alſo betweene the beaſts one with another; and ſo ſhall be againe at the reſtoring of all things.

A Wolfe in Sheepes cloathing] A falſe Prophet, ſetting abroach damnable errours, to the deſtruction of mens ſoules, under pretence of truth. Matth. 7.15. *Beware of falſe Prophets, which come unto you in Sheepes cloathing, but inwardly they are ravening Wolves.*

Wolves, Beares, Leopards, Lyons] The moſt mightie, fierce, and harmefull perſons, being tamed by the power of Chriſt in his Goſepell, and ſhall be joyned to his Church. This is an effect of Chriſts kingdom, Eſay 11.6.

Wolves in the Evening] Tyrannous Rulers & moſt cruell enemies, exerciſed to miſchiefe, like unto an old Wolfe beaten and long exerciſed to ſpoile in the Evening. Ier. 5.6. Zeph. Chapter 3. verſe 3. *Her Iudges are as Wolves in the Evening.*

White as Snow or Woll] Sinners by remiſſion of their ſinnes through Chriſt, by his perfect righteouſneſſe imputed, and by the renewing of the Holy Ghoſt, become of foule and blacke, pure and holy, without ſpot and unblameable. Eſay Chapter 1. verſe. 18. *Ye ſhall be white as Wooll or Snow.*

Ravening Wolves] Moſt ſavage, fierce, and cruell men, whoſe pleaſure is in hurting the ſalvation of others. Matth. Chapter 7. 15. *Are Ravering Wolves.*

Women] A female by ſexe, made of God to be an helper to man. Gen. 2.

2 A wife joyned in marriage to a man. 1 Peter 3. verſe 5. *Thus holy women did attire themſelves, and were ſubject to their Husbands.*

3 A Virgin, being a Mother. Ier. 31.22. *A woman ſhall compaſſe a man.* Gal. 4.4. Borne of a woman, that is, a true man, taking

taking flesh of the substance of a Virgin, yet without a Father.

4 The visible Church of God militant in earth. Revel, 12,1. *A Woman cloathed with the Sunne*; that is, the Church compassed about with Christ the Sunne of righteousnesse. This is the true Church, decked spiritually with Heavenly Ornaments.

5 The Pope, and the whole body and mase of his filthy creatures, Cardinals, Massing-Priests, Monkes, Fryers, and Iesuites. Revel. 17,3. *And I saw a Woman sitting upon a Scarlet coloured Beast, full of Names of Blasphemy,&c.* Verse 5 *In her forehead was a Name Written (Mystery.)* This is plaine, that it cannot be meant but of the Romish Church, that false Church, decked not with spirituall garments, hid from the eyes of the world, but outwardly with Gold, Pearle, Purple, Scarlet, Crimson, and all pompus apparrell glorious to the eye of the flesh, being inwardly most filthy and full of abhomination. Also effeminate, dissolute, wanton men, which follow their owne affections, Esay 3,12.

Daughter of Women] *Cleopatra* daughter of *Antiochus* the Great, who disappointed of his hopes, bestowed her on *Ptolomeus Epiphanes*, King of *Ægypt*, that by her most corrupt and lewd counsell, hee might circumvent and destroy her husband; whereas he was therein deceived, for she stood with her husband against her Father, contrary to their agreement. Daniel chapter 11, verse 17. *Hee shall goe unto the daughter of Women, corrupting him,&c.*

A Woman whose heart is Snares,&c.] A monstrous evill Woman in body and minde, breathing out, devising and doing mischiefe of all sorts, being full of craft, subtle drifts, cunning wayes and Arts to insnare, hurt, catch and destroy men. Eccles.7,26. *I finde a Woman,&c.* To escape such a woman is a singular favor of God, without whose grace and help, it is unpossible to be freed from her.

A foolish Woman] Wicked Teachers, who set forth their devices instead of Gods word. Prov.9,13.

A strange Woman] One who is not thine owne Wife, being a Strumpet. Prov. 2, 16. *He shall deliver thee from the strange Woman.*

A vertuous Woman] A woman endued with honest and holy manners. Prov. 31, verse 10. *Who shall finde a vertuous woman?*

Wombe] That part of a woman, wherein ſhee containeth and nouriſheth her Infant, before it be borne. Luke 1,31. *Thou ſhalt conceive in thy wombe, and beare a Sonne.* Luke 11. verſe 23.

2 The Church, wherein (as in a wombe) the elect are borne againe, by the incorruptible ſeede of the word. Pſalme 110, verſe 3. *The youth of thy Wombe ſhall be as the Morning dew.*

From the Wombe] From the time of our birth, ever ſince we were borne. Pſalme 58, 3. *The wicked are ſtrangers from the Wombe.*

To ſhut and open the wombe] To make one barren & childeleſſe, or to give one children. 1 Sam. 1,5. *The Lord had ſhut her wombe.*

To be Wonne without the word] To be gained (not efficaciouſly) but preparatively, by the honeſt life of the wife, to a willingneſſe to give eare and attend the word of GOD, which unbeleeving husbands abhorred. 1 Pet. 3,1.

Wonder] Some ſtrange unwonted worke of God, moving and deſerving admiration. Acts 2, verſe 19. *I will ſhew wonders in heaven above.* Acts 4, 30.

☞ **To Wonder**] 1. To be ſtricken with aſtoniſhment or to faile in our knowledge at the ſight or hearing of ſome matter, that is 1. new or ſtrange, 2. great. 3. beyond our reaſon. Luke 24 41.

2. To be moved with extraordinary reverence and eſtimation of ſome great good thing. Luke 4,22.

3. To thinke earneſtly upon the cauſe and occaſion, the meanes and maner of ſome great and ſeldome ſeene thing. Pſalme 139. 6. 14. and 143. 5.*,

Wonderfull] Ample, large, and excellent withall, cleare, and ſplendant in glory. Pſalme 8, 1. & verſe laſt. *How wonderfull is thy name?* Chriſt is wonderfull in nature, office, and workes, as Eſay 9,6.

Lying Wonders] A falſe jugling wonder, or a true wonder and myracle, done to confirme falſe doctrine 2 Theſſalonians 2, 9. *With all power, and ſignes, and lying wonders.*

The myracles which the Romane Eccleſiaſticall Antichriſt (deſtroyer of the Romane heatheniſh Empire) ſhall doe, be called lying wonders: firſt, becauſe appearing wonders for a time, yet indeede prove no myracles. Secondly, becauſe they be wrought to ſupport hereſies and lyes in Doctrine. Thirdly, they are wrought by the

the power of Sathan, the father of lies, not by the Holy Spirit of truth.

WORD] Some speech uttered by the mouth, to declare the intent and meaning of the heart. Psalme 52.4. *Thou lovest all words, &c.* This is a naturall word.

2 The Sonne of God, the second person in the Trinity, by whom the will of GOD is declared to the Church, as our minds are expreſt to other men by our words. 1 Samuel 7.11. 1 Chro. 17.19. Hag. 2.5. Iohn 1.14. *The word was made flesh.* This is the Essenciall, Divine, and uncreated word.

There be in Scriptures two speciall attributes, peculiar to the Sonne of God, the second person in Trinity; one to be called (*the wisdome of the Father,*) as in Proverbs, becauſe he knoweth perfectly all the secrets and hidden things of God his Father: the other, (*the word of his father,*) becauſe by him those secrets are revealed to the Church. These two epithites Christ doth claime to himselfe, Matthew 11.27. Ioh. 1.18. when hee saith, none but he knoweth the Father, and no man ever saw God: he assumeth therein to be his Fathers wisedome; and to bee his word, when hee saith, that hee revealeth and declareth him: hence called a Prophet, and that Prophet. Note that Christ is rightly called the Word, becauſe of the promiſe that was made of him to the Church from the beginning, in Paradiſe.

3 The Scriptures of the old and new Testament. Luke 11, 28. *Blessed are they that heare the word.* Acts 11. verse 19. This is the inspired and created word.

4 The decree, ordinance, will, and becke of God, touching any thing that he will doe, or not. Mat. 4.4. *Man lives by every word that comes out of the mouth of God.* Heb. 1.3. *Beareth up all things with his mighty word.* This is the word of Gods ordinance and purpoſe. It signifies also a thing decreeed of God, and uttered by Prophesie. Esay 2,1.

5 The Divine Law, teaching and commanding good things, and forbidding evill. Psal. 119,101. *I have refrained my feete from every evill way, that I might keepe thy word.* This is the word of precept and commandement. Gal. 5,14. *In one word*; that is, one precept.

6 Every promiſe of God, touching any good things, temporall and eternall; but especially the promiſe of free Iustification by Christ, received by faith. Psalme 119,8,9. *I waite*

waite for thy word: alſo verſe 25. *Thy word hath quickened me* Luke 1,38. Ephe. 5,26. *By the waſhing of water thorough the word.* This is the word of free promiſe, whereof in Romans 10,8.

7 A word of prediction or fore-telling things that are to come. Eſay 2,1. *The Word which Eſay ſaw upon Iudah.* Ezek. 3,4. *Declare unto them my words.* This is the word of Propheſie: alſo victory the matter of the word. Pſal. 60,12. Iud. 5,1,2. and 11,63. 1 Sam. 18,5.

8 A Commandement for dooing any thing in the matters of this life. Luke 5,5. *At thy word we will let downe our Nets.* Luke 7,7. *Say the word, and my Servant ſhall be whole.* ſohn 10,35. This is a word of authority, charging things to be done effectually.

9 A grave, wiſe, and pithy ſentence. Prov. 1,1.6. *To underſtand the words of the wiſe, and their darke ſayings.* Eccleſ. 12, 11. *The words of the wiſe, are like Goads.* Acts 20,35. This is a word of godly inſtruction and perſwaſion: alſo it ſignifieth Doctrine uttered and ſpoken to the teaching of the Church. 1 Tim. 4,12.

Note, a word firſt uttered by the Prophets, and afterwards handled by ſuch wiſe men as were furniſhed of God with gifts, to divide it aright.

10 Any thing or matter, that is either ſayd or done. Luke 1,65. *And all theſe words were noyſed abroad throughout all the Hill-Country.* Exod. 18, 16. Deut 17, 1. 1 Kings 14, verſe 13. Geneſis 21. verſe 1,20. Gen. 15,1.

11 The voyce of God, calling a man to doe the worke of a Prophet. Ier. 1,4. Ezekiel 1,3. This is the word of vocation.

☞ 12 The preaching of the Word of God. Acts 6.2. 1 Theſſalanians chapt. 2. ver. 13. Not that it is the ſame with the Scriptures or written Word of God formally, but is or ought to bee ſo, 1. analogically or by agreement with it. 2 materially or for ſubſtance of that which the preacher teacheth. Iſay chapter 8, verſe 20. 1 Timothy 6, 3, and 2,4,1.

13 Prayer to God, or the word of Supplication to God. So the word of *Elias*, 1 Kings 17, 1. is interpreted and explained by Saint *Iames* 5, verſe 17.*

By the Word] According to the Commandement of God, ſending Preachers to teach Chriſt, Rom. 10,17. *And hearing by the word of God.* Some Interpreters, as *Martyr*, *Paræus*, doe interpret (*Word*) for the matter and ſubſtance of preaching,

chuig, or Sermons; which muſt not be any precepts or traditions of men (which are both uncertaine and unlively, too dead to beget faith) but the written word, or Scripture of old and new Teſtament; which be indeede the lively ſeede, and firme foundation of faith.) Though this Interpretation be godly, yet the ſignification which I have given (out of M. *Beza*) is fitter: firſt, becauſe it is written not *Ec Rematos*, of the word, but *Dia*, by the word, Secondly, becauſe it is *Rema*, not, *Logos*. Thirdly, becauſe this doth well and meetely agree with the beginning of ver. 15. *How ſhall they preach except they be ſent?* That is, the word and Commandement of God muſt come to ſend and to warrant ſome to teach, and others to heare them. Laſtly, the (Word) is elſewhere put for commandement. Luk. 5.5.

The Word of Faith] The Goſpell or the doctrine of free ſalvation, upon condition wee beleeve, Rom. 10. verſe 8. *This is the Word of Faith which we preach.*

Idle Word] A vaine unprofitable ſpeech, whereof there is no uſe for ſoule or body; for this life or the life to come, for our ſelves or others. Matth. 12. 36. *Men ſhall give account for every idle werd they ſpeake.*

Word of the Lord] The Goſpell, which witneſſeth of the Lord, alſo the preaching of it, 2 Theſſ. 3. 1. 1 Theſſ. 1. 8.

☞ **Worke**] Three fold. 1. The Worke of God onely as Creation, or the creature; this God will not judge, but reforme and repaire.

2 The worke of man onely is ſinne. This will God judge and not abſolve.

3 The worke of God and man together, as godlineſſe. 2 Cor. 6. 1. This God wil reward.*

A Worke] Some outward deede or action, divine or humane, good or evill, Geneſis 2. 2. *When God had made an end of all his worke*, Iames 2. 18. *Thou haſt the faith, and I have works, ſhew mee thy faith out of thy workes.* Rev. 2. 13. *I will render unto every one of ye according to your workes.*

2 The free reward, which followes good workes, in life everlaſting. Revelation 14. 13. *And their workes follow them.* Alſo correction for ſinne. Eſay 5. 12. 19.

3 Such ſervile worke, as is proper to every mans calling, which may be done in the ſixe dayes, Exod. 4. 5. Alſo Exod. 10. ver. 9. *Thou ſhalt doe all thy Workes.*

4 Merit, or deſerving by workes, Rom. 3. 20. *Therefore by the workes of the Law ſhall no* flesh

flesh be justified. verſ 28. ch. 4. 2. and 11. 6. *If it be of Grace, no more then of Workes.* Thus is (Worke) taken in all places, where it is oppoſed and ſet againſt Faith or Grace.

4 Wicked and unhoneſt manners, Titus 1. 16. *They deny him in their workes.*

6 Stuffe or matter, needefull to build withall, Prov. 24. 27. *Prepare thy worke without,*

His Workemanſhip] Elect converted ſinners, who are not their owne, nor the worke of any creature, but the work and fabricke of the mighey God alone, regenerating, and as it were creating them the ſecond time, by renewing their corrupt nature, which was no more able to change it ſelfe in whole, or in part, than to make themſelves at firſt, Ephe. 2. 10. *We are the workemanſhip of God, created, &c.* Palagians which do attribute our new-birth to nature, and the Papiſts which doe divide this worthy worke betweene nature and grace, doe not know the Scripture, and therefore do grievouſly erre.

☞ **Good Words**] See Accept. Grace. Iuſtice. Righteouſneſſe. Iuſtifie.*

Good Worrkes, 1 Properly, thoſe actions which are according to Gods Law, Tit. 3. 8 Ephe. 2. 10,

2 Improperly and ironically thoſe which men thinke to be good and are not, but are evill. Titus 3. 5. Matthew Chap. 9. verſe 13. Eſay Chapter 57. verſe 12. *

God Workes and evill] All Morall vertues and vices, commanded or forbid in the Decalogue or Morall Law of God. 3 Iohn verſe 11. Epheſ. 2. 16. Romanes 2. 7. 9. Iohn 5. 29.

2 The dooers and workers of good or evill thing, Rom. 13. 3. *Rulers are not a terror to good workes, but to evill.* Evill workes feare not, but the committers of them have cauſe of terror; as to the doers of good there belongeth praiſe and reward. Alſo Note, that the workes here, be (not Morall) but civill deeds; not Theologicall, but politicall: ſuch vertues or vicious actions, as by the good Lawes of the Magiſtrate, be commanded or prohibited: for there be very many workes morally good and evill, which the Magiſtrate can neither praiſe nor puniſh, as all inward thoughts and imaginations. The rule of good Workes is the revealed Will of God: The generall heads of Good Workes be theſe three. Firſt Sobriety, which is the moderate uſe of ſleepe, meate, drinke, and other benefits of this life. Secondly, righteouſneſſe,

neſſe, which is our juſt dealing with men without fraud or oppreſſion. Thirdly, Godlineſſe, which is the worſhipping of the true God, in a true and right manner, and with a true and ſincere heart. Titus 2. verſe 12. The particular works of Chriſtians are then tried and found, to be good; firſt, when they are guided by knowledge, and proceede of lively Faith, Roma. 10.2. 2 Tim. 1.5. Heb. 11. 6. and throughout that Chapter, 1 Tim, 4.4. Secondly, if they be directed unto Gods glory, 1 Cor. 10.31. Thirdly, when they are carried with a joynt reſpect to all Gods commandements, Pſalme 119.6. Fourthly, when a ſpeciall care is had of doing the duties of our particular callings, and hold out with conſtancy, Rev. 2.10. Luke 3.13. Three chiefe ſpurs to good workes (amongſt many) be 1. the precepts of God. 2. the example of the godly. 3. the benefits promiſed to works of godlineſſe both preſent and future.

☞ Concerning the cauſes of good workes, God onely is the originall, primary, and efficient cauſe, 1 Cor. 4.7. Epheſ. 2. 10. Phil. 2.13. Ioh. 6. 28. 29. and ſo they are Gods workes, and not ours, 1. By commandement, 2. By aſſiſtance. 3. By acceptation. But againe, they are our workes poſſeſſively and inſtrumentally, Phil. 2. 12. Iohn 6. 28. 29. 1 Cor. 15. 10. 11.

They that do oppoſe the ſubordinate (the grace of God or the duty, or endevour of man) as contraries, make an efficient without an inſtrument, and an inſtrument without an efficient: to thinke to do any good without the helpe or grace of God, is to contemne Gods grace, and to flatter mans weakeneſſe with the name of them; and againe to expect the grace of God without our uſe of the meanes which God hath appointed, is to tempt God, and to nouriſh mens idleneſſe.

See My. Your. Power. Poſceſſion. Gods.*

Workes of darkeneſſe] Sinfull workes, which come from ignorance and unbeleefe, Epheſians Chapter 5. 11. See darkeneſſe.

Note. No good Worke in all the Scripture, but hath a commandement to doe it. 2. A promiſe to them that doe it. 3. An example of Saints which have doue it. By this rule moſt popiſh workes are diſcarded from being good works.

Worke of Faith] A true lively faith, which is the worke of Gods wonderfull power in the elect. 2 Theſ. 1. 11. *The worke of faith with power*, Iohn 6. 29. *This is the worke of God, that ye beleeve*

beleeve in him whom hee hath sent.

Worke of the flesh] Such sinfull deedes as nature unreformed, or inbred corruption brings forth, Galathians 5, verse 19.

Workes of God.] Such deeds as God commandeth, allowes, loves, and will reward, Iohn 6, verse 28. *What shall wee do, that we might work the workes of God?*

2 The actions of Gods mercies toward the elect, and of his judgements towards the wicked, Psal. 145, 17. *The Lord is holy in all his workes.* Also ver. 5, and 10. *All thy workes praise thee*, Esay 5, 12.

☞ **Workes of God**] 1 The Creation of the world, Gen. 2, 1, 2, 3. Heb. 4, 10.

2 The Creatures or naturall things created by God. Either man or any other. Psalm. 8, 4. and 138, 8. and 102, 25, Rom. 14, 20, Psal. 104, 24.

3 The Gubernation, and preservation of the world, Iohn chapter 5, verse 17. Psal. 145, 17.

4 The Sanctification of his Church, or the Sanctity it selfe of the Church; & good workes of the Godly, which are Gods workes originally. Iohn 6, ver. 28. and 9, 4. Esay 26. Thou hast wrought all our workes in us, and Ephesians 2, 10. But are ours possessively and instrumentally.

5 The Redemption of mankind, Iohn 9, 4. Acts 13, 41.

6 Any temporall benefit or worke of God, if it be extraordinary and miraculous, Iohn 5, 36. and 10, 25, 38,

7 The glorification or exaltation of the good, Phil. 3, 21, Psalme 111, 2, 3.

8 The condemnation or punishment of the evill, Psalme 111, 7.*

Good Workes] All manner of duties inward and outward, as well thoughts, as words and actions, towardes GOD or man, which are commanded in the Law of GOD, and come from a pure heart, and faith unfained, being referred unto Gods glory, Ephes. 2, 10. *Created to good workes.* Blinde Christians, which thinke onely Almes-deedes to bee good Workes, or our outward actions at utmost, bee deceived: as the Papists, who reckon for good such works as themselves invented, and are not commanded of God.

Worke of God] Any thing created of God, or any blessing or punishment, as worke of his Mercie or Iustice. This is the generall acception of the word, but more particularly the Faith of the elect, which in the least measure and de-

gree is yet wrought in our hearts by God. Romanes Chap. 4. verſe 20. Whereas ſome underſtand that place of *Paul*, of mans ſalvation, others of man himſelfe conſiſting of bodie and ſoule, and others of Charity, or other fruites and gifts of Faith, yet it is beſt to interprete it of the weake faith of ſuch as knew not their Libertie by Chriſt; for thus the circumſtances of the place leadeth me to expound it: alſo the words of Chriſt, Ioh. 6. 29. The leaſt ſparke of faith comming from God, muſt be cheriſhed in our infirme brethren, after the example of our elder Brother, who doth not quench the ſmoaking Flaxe, Eſay 42. verſe 3.

Worke of the Miniſterie] The whole dutie which a Miniſter by vertue of his calling is bound for to performe unto his Flocke; as to Preach, to Rule, to Pray, to Adminiſter the Sacraments, to exhort and comfort privately, &c. Epheſ. 4. 12. *For the worke of the Miniſtery.*

Worke of faith] Either faith which is a ſpeciall and wonderfull Worke of God, or which is working and operative, working by love, Iohn 6. 29. 1 Theſſalonians 1. verſe 2. Galathians 5. 6. 2 Theſſ. Chap. 1. verſe 11.

According to our Workes] As our Workes ſhall bee good or evill, ſo ſhall our judgement and doome be. Rom. 2. 6. *Who will reward every man according to his Workes*, Pſalm. 62. ver. 12. Math. 16. 27. Howſoever, the forme of the ſentence at laſt day ſhall paſſe, according to the condition of our Workes, yet workes merit not as cauſes, but witneſſe as tokens.

Worke of his hands] Gods people regenerate by his Spirit, to be new creatures, Eſay 19. 15.

Working of Satan] His might and ſtrength, which Sathan ſhall utter by Antichriſt, in doing wonders to deceive the Reprobate by his errors, 2. Theſ. 2. 9.

To worke, referred to God] To execute and fulfill ſomething, decreed from everlaſting in Gods counſell, Epheſians 1. verſe 11. *God worketh all things after the Counſell of his Will.*

2 To governe and rule the world by ordinary adminiſtration, Iohn 5. verſe 17. *My Father Worketh hitherto, and I worke.*

3 To doe ſome extraordinary thing, which may in a ſpeciall manner, declare either Gods mercy or wrath, Acts 13. ver. 41. *I worke a worke in your dayes, a worke, which ye will not beleeve*

beleeve if a Man would tell it you.

☞ 4 To satisfy by offering of Sacrifices legall, or by suffering penall evills, Rom. 3,20, and 4,5.*

To Work, referred to men] To doe some good action approoved of God, and pleasing to him, Iohn 6, verse 28. *That wee might worke the Workes of God.*

2 To deserve something by his worke, or to rest upon the merit of his worke, Rom. 4,4. *To him that worketh, wages is counted by debt.*

3 Diligently to labour in a good vocation, Acts 18,3. *Hee abode with them and wrought; for their craft was to make tents.*

To Worke glory] That God hath made afflictions for Christ to be the way to eternall glory, 2 Cor. 4,17. Acts 14, 22, Things worke to glory, eyther as causes or occasions, or necessary helpes.

☞ **Workes of Righteousnesse.**] See good workes, and Saved by grace, and Righteousnesse, these Save not.

1 Where they are not, Deut. 9,4,5,6,7. Tit. 3,5.

2 Where they are good in opinion, but evill indeed, as Luke 18,11,14. Math. 9,13.

3 Where they want the merites of Christ to cover their imperfections, 2 Tim. 1,9.

4 They save not nor serve by way of expiation or satisfaction for evill workes.

5 Nor as they are ours in our selves, but as Gods, and by Gods grace in us, Ephesians chapt. 2, verses 9,10. Roman. 6. 22,23.

But yet they are sayd to save, 2 Tim. 1,9. Tit. 2, 11, 12. and 3, 5.

1 Privatively, as keeping us from our dissolving, the contrary sinnes, to which damnation is threatned, when they are committed, Dan. 4,24. 1 Peter 3,13.

2 Preparatively, as without which wee shall not be partakers of the merits of Christ, Math. 3,2,3. Luke 13,3,5. Mat. 5,20. and 18,3. As being the conditions which God requireth of all that shall be justified and saved, Mat. 5,20. & 6. 14,15.*

To shew Faith by our Workes] Not that a lively true Faith can bee voide of Workes (being ever coupled with love to God and our Neighbour) but that ones Faith (whereof he boasteth) cannot be shewed and demonstrated by any argument, where the testimony of Good workes is wanting. Iames 2,18. *Shew me thy Faith by thy Workes.* This beateth downe Hypocrites.

Workes of the Law] Not workes done before Faith, and

the grace of Converſion, for they be ſinnes condemned by the Law; but ſuch Workes as be commanded by the Law, Rom. 3, verſe 28.

To Worke out] To be conſtant in doing good workes, to the end of ones life, running on ſtill in the race of godlineſſe, Phil. 2, 12. *Worke out* (or make an end) *of your ſalvation with feare and trembling.*

Working together.] The meeting of many cauſes, to bring foorth one common effect, Rom. 8, 29 *All things worke together, &c.*

Workers together.] Apoſtles and Miniſters, who by their painefull preaching of the Goſpell, and outward diſpenſation of the word and myſteries, do labour with, and under God, about the converſion and ſalvation of ſinners. 1 Cor. 3. 9. *For wee are workers and Labourers together with God.* What doth this place further the Papiſts, to proove that free-will of it ſelfe, and owne Naturall ſtrength, doth worke toward the imbracing of faith, repentance, ſpiritual righteouſneſſe, & regeneration of life? For in all theſe reſpects, *Paul* affirmeth himſelfe and *Apollos* to be nothing, and that it is God giveth the whole increaſe, 1 Cor. 3, 6. As God of his owne good will calleth Miniſters, putteth them forth to labor in the vineyard of his Church, powreth meete graces into them, to fit them to his work. So it is he alone, which worketh in the hearts of the hearers to renew their hearts for to beleeve the Goſpell, and repent of their ſinnes. Therefore nothing but planting and watering, the externall worke onely, belongeth to the Miniſters; the inward converſion is peculiar to God alone, who makes his ordinance effectuall, where & when he pleaſeth, uſing his Miniſters as inſtruments onely in the ſalvation of men: as 1 Cor. 3, v. 5.

To Worke will and deede.] To give power, and make able by grace to will wel and worke well, Phil. 2, 13. The Doctrine of univerſal grace and free wil, that all (if they will) may will and do well, fals to the ground by this ſentence, which refers all to Gods grace in matters of pleaſing God, and of ſalvation, as in the latter end of this verſe is very plaine: of his good pleaſure, that is, as he will and pleaſeth, ſo he diſtributeth.

Worke of our hands] The duties, both of our generall calling as we are Chriſtians, to wit, to beleeve in Chriſt, and to repent of our ſinnes, bringing forth the fruites thereof by a godly and upright life; and alſo of our ſpeciall and particular

lar Callings, as wee are Magistrates, Ministers, Fathers, Masters, Subjects, Children, &c. Psalme 90, verse 18. *Direct thou the workes of our hands upon us.*

Perfect Worke] Our consummation in Christ, which is the Worke and use of afflictions, sent unto beleevers, as Gods instrument, to polish and perfect them. As Iames first chapter, and the 4. verse. *Let Patience have her perfect Worke.*

World] The whole frame of heaven and earth, with all creatures above and below, Ioh. 1,10. *The world was made by him*, Heb.11,3. This is the Elementary world.

2 All the people or inhabitants of the world, men and women, even whole mankinde. Rom.5,12. *By one man sin entred into the World.* 2 Peter 1. 14. *Lusts which be in the World.* **A Metonimie.** This is the reasonable world, or world of men.

3 All unregenerate men, be they elect or Reprobate, Iohn 15,18,19. *I have chosen you out of the World*, 1 Iohn 5, 19. *The World lies in wickednesse.* This is the World of the wicked, Iohn 16,8.

4 The elect onely, Iohn 3, 16. *God so loved the World.* 2 Cor.5,9. *God was in Christ, reconciling the World.* This is the world of the elect, Iohn 3,16. Elect termed the world, both because they are taken out of Iewes and Gentiles, and doe by nature participate in the corruption and wickednesse of the world.

5 The company of true beleevers onely, whether they be Iewes or Gentiles, 1 Iohn 2,2. *Not for our sinnes, but for the sinnes of the whole world.* This is the world of the faithfull, or beleevers.

6 The Reprobate onely, and the whole companie of them, Iohn 17, ver.9. *I pray not for the World*, Iohn 14,17.22. *Whom the world cannot receive.* This is the World of the Reprobate, who be tearmed the world, because they be the greatest number. 2. They doe most hurt to the whole world. 3. and doe savour onely the things of this world.

7 Wicked lusts, such as reigne in evill men, the children of this world, 1 Iohn 2,16. *Love not the world, nor the things of the world.* Often it signifieth that sinfull and miserable condition which all men lye under thorough *Adams* fall, Iohn 14,15. and elsewhere.

8 The condition and state of this terrene earthly life. 1 Cor.7.34. *Careth for the things of the World*, that is, things

which belongs to releeve us, whiles wee live heere in this fraile condition.

9 Earth it selfe, Mathew 4, 8. *And shewed him all the Kingdomes of the world.* This is the Terrestriall world. It signifieth earth, and all creatures living thereon, save such as were in the Arke of *Noah*, 2 Pet. 2. verse 6.

10 The unbeleeving Gentiles onely, beeing dispersed throughout the world, Rom. 11, 10. *If the fall of them be the riches of the world.* **Synecdoche**, of a part for the whole.

11 Every person indefinitely, without respect of sex, age, degree, or country, Ioh. 18, 20. *I spake openly to the world*, Ioh. 3, 17. *That the World through him might be saved*; that is, whatsoever persons should beleeve in him at any time.

12 The pompe and glory that is in men, and in all earthly things, Galat. 6, 14. *Whereby the world is crucified to me, and I to the world.*

13 The things that GOD gives us heere to use, for the maintenance of this life, 1 Cor. 7, 31. *They that use this world, as if they used it not.* This is worldly goods.

14 The state and condition of such as shall be glorified in heaven, Luk. 20, 35. *They that shall be counted Worthy to enioy that world.* This is the Celestiall world.

15 All adversary power of the world that riseth up against our salvation, 1 Iohn 5. 4.

World of Iniquity.] An huge masse and heape of all manner of vices, Iam. 3, vers. 6. *Tongue is a World of Iniquitie*; that is, an instrument and organ to utter the innumerable corruptions of the heart, out of the abundance whereof the tongue speaketh.

All the World.] Beleevers of all sexes, ages, times, Countries, or degrees, 1 Iohn 2, 2. *Of all the World.*

2 Exceeding many, by an Hyperbole, Iohn 12, 19.

Ends of the World] The latter dayes & times of the world, Hebrew 9, 26. *But now in the end of the world hath he been made manifest.*

3 The certaine period and point of time, when the world (as it now standeth) shall bee dissolved, Math. 24, 4. *And of the end of the world.*

Foundation of the World.] The beginning of heaven and earth; or the time when they were first framed. Heb. 9, 26. *For then must he often have suffered since the foundation of the world.*

God of this World.] The Divell, or Satan, whom wicked men serve and obey as their God,

God, and in whom he rules and workes effectually, as in his owne people and ſubjects, 2. Cor. 4, 4. *In whom the god of this world hath blinded their minde.*

A friend of the World] One that loveth and embraceth the luſts and pleaſures of ſin. Iam. 4, 4. *Whoſoever will be a friend of the world, makes himſelfe an enemy to God.*

Goods of this World] Riches, wealth, even all things pertaining to this life, 1 Iohn 3, 17. *Whoſoever hath this worlds goods.*

Preſent evill World] The ſinfull miſerable condition of ſuch as live now in the world, without the knowledge of Chriſt, being ſubject to the malice of Satan, and the corruption of ſinne, Gal. 1, 4. *From this preſent evill world.*

Spirit of the World] That ſpirit which teacheth ſuch things as the men of this world do delight in, 1 Cor. 2, 12. *Wee have not received the ſpirit of the world.*

That World] Eternall life in heaven, Luke 20, 35. *They ſhall be counted Worthy to enioy that World.*

Children of this world] Such as live in the world, whether they be good or bad. Luke 20, 34. *The children of this World marry wives, and are married.*

2 Such as are wholly given to the things of this life, and to this preſent world, Luke 16. 8. *The children of this world are wiſer in their generation, than the children of light.*

Worldly Sanctuary] The Tabernacle under the Law, till the Temple was built, to have beene earthly and brittle, becauſe it was ſo made, as it might eaſily be taken aſunder, and put together againe, Num. 4. 31, 32. and 7, 8. Exod. 26. 3. 20. Heb. 9. 1. *A worldly Sanctuary.* This ſignifieth that the faithfull in this Tabernacle of their body (which is to bee laide downe and ſet up) are ſojournours from the Lord, till they come to have a ſtable habitation in the heavenly kingdome. The workemen of the Tabernacle being induſtrious and skilfull men, Exod. 36, 1. 2. 8. did ſignifie all the Miniſters of the Church, with the ſeveral graces of the ſpirit, fitting them to the Miniſtery, Roman. 12, 6. Epheſ. 4, 8, 11. 1 Cor. 12, 4. 1. Pet. 4, 10, 11.

Inhabitants of the World] The children of God which dwell in this world, and which for their ſake was reſtored, and is continued, Eſay 26. 9. *The inhabitants of the world will learne righteouſneſſe.* Thus I expound it, and not generally of all men, by reaſon of the oppoſition in verſe 9, and 10. betweene the inhabitants of the World, and

the wicked, whom no corrections can tame and teach goodnesse, be they never so equall and gracious afflictions, yet will not the ungodly by them be brought to their right sences to see and acknowledge the excellent and mighty workes of God, nor to submit to his word.

2 The Babilonians, the whole put for the part, Esay 26.18. *The inhabitants of the world.*

3 Elsewhere it is often put for all people, which doe dwell on the face of the earth, and sometime for sinners and transgressors alone, as Esay 26.21.

Faith overcommeth the World] That Christ received by faith, beateth down the remnants of corruption which reigneth in the world: also strengtheneth vs to beare the persecutions of the world, and lastly conquereth Satan the Prince of the world, 1 Iohn, Chap. 5. verse 4.

Worthy] One that deserveth, by merit of some worke done, Revel. 5.12. *Worthy is the Lambe to receive power.* Also v. 4 & 9. *Thou art Worthy to take the Booke.* Likewise in all places of Scripture, where (*worthy*) is affirmed of Christ, and denyed unto men, it hath this signification; one worthy by approbation of strict Iustice.

2 Equall or proportionable, Rom. 8.18. *The afflictions of this present time, are not worthy the glory that shall be shewed*; that is, not equall in the ballance of Iustice.

3 One reckoned and accepted as worthy, thorough the worthinesse of Christ imputed unto him, Luke 21.39. *That ye may be counted worthy to escape all those things that shall come to passe.* Worthy by acceptation in mercy, Acts 5.41. The verbe in Greeke is compound, and is used in Scripture alwayes to set forth the undeserved graces of God, as Luke 20.35. Apocalips 3.

4 Fit or meete, Matth. 3.8. *Bring forth fruite worthy of Repentance*; that is, such workes as be meete and beseeming those that doe repent.

5 One of excellent valour and courage, deserving great praise for doing hardy and valiant exploits, 2 Sam. 23. 9. *One of the three Worthies.*

To walke Worthy of the Lord, and of the Gospell] To live in such sort as is meete and seemely, for such as have the mighty God for their Lord, and are professors of the glorious Gospell of Christ, Col. 1.10. *That ye might walke Worthy of the Lord*, Phil. 1.27. *As becommeth the Gospell.* To walke agreeably to it.

Worme] A contemptible base Creature, creeping upon the ground,&c.

2 A person contemned in the world, and had in vile account, Psalm. 22,6. *But I am a Worme, and not a man, a shame and contempt of men.*

Worship] Civill reverence due unto men for their authoritie and gifts, Mathew 9,18. *There came a certaine Ruler and worshipped him.* This is civill Worship.

2 Outward religious service, due unto God for the greatnesse of his Majesty, Mat. 4,10. *Thou shalt worship the Lord thy God.* This is outward divine Worship.

3 Inward religious honour of the heart; sincerely loving, fearing, and trusting in God, because of his infinite knowledge mercy and power. Iohn 4,24. *Must worship him in Spirit and Truth.* This is inward divine worship.

4 Immoderate reverence towards creatures, Act.10,25. *He fell downe at his feete, and Worshipped him*, Revel.22,8. Neyther *Cornelius* nor *Iohn* did take *Peter* or the Angell to be God, they failed in excesse of reverence, and were rebuked.

To worship the Church] To give honor to Christ, dwelling and reigning in his Church, and to honour the Church in Christ her head, Esay 49,23. *They shall worship thee with their Faces toward the earth*, Revel.3,9. *And worship before thy Feete,*

W. *R.*

Wrath] Iust vengeance taken upon sinners in this world, Psal.90,11. *Who knowes the power of his Wrath?* Ephes. 5,6, Rom. 3,5. *Which punisheth*, Esay 26,21.

2 Eternall death in hell fire, 1 Thess. 5, 9. *God hath not appointed us to Wrath.* 1 Thess. 1, 10. *Which delivereth us from that wrath to come*, Roman.2,5. This floweth from the iust wrath of God.

3 The perturbation of mind, which moveth men to revenge their owne wrongs, Gal.5,30. *Hatred, Debate, Wrath.*

Children of Wrath] Those that are guilty of eternall death through the just anger of God against sinne, as all men bee by nature and birth, Eph.2,3. *And were by nature the children of wrath, as well as others.*

To give place to Wrath] To suffer God to execute Wrath and punishment upon our enemies that wrong us, committing our cause to him who in due time will revenge it, Rom. 12, 19. *Avenge not yourselves, but give place to Wrath*, Deu. 32, 35. This phrase by some is understood

derstood of our owne Wrath, that we ſhould keepe it in, and not ſuffer it to breake foorth, but digeſt and alay it in our ſelves by meekeneſſe of ſpirit. Other interpreters referre it to the wrath of our adverſary, which will be much appeaſed, if not wholly quenched by our ſilence & patience, giving way to his anger without reſiſtance, even as the force of a gun or of lightning, is greatly broken, if they light and fall upon ſoft and yeelding things, as the ground, or wool, or ſuch like; whereas, hitting upon hard things, as Oakes, Walls, &c. which doe reſiſt, they violently overthrow all. Theſe things are true, but the firſt ſence is fitteſt, as appeareth, by the text Rom. 12,19. By the words cited out of *Moſes*; for, *Vengeance is mine, ſaith the Lord.*

To Wreſtle] To ſtrive together, one man with another, which ſhould overcome the other by ſtrength, Gen. 32, 24. *There Wreſtled a man with him, till the breaking of the day.*

2 To fight and ſtrive againſt the ſpirituall enemies of our ſalvation, Eph. 6,12. *We Wreſtle againſt Principalities, & Powers.*

Wreſtlings of God.] Divine and vehement wreſtlings, very great and earneſt endeavors, both with God in prayer, and by all other meanes that ſhe could, Geneſis 30,8. Note that wreſtling in *Iacob*, Gen. 32,24. which was a combating, by taking hold one of another, figured the ſpirituall ſtrife and conflict which the children of God have, Rom. 15. 30: Heb. 10,32. Phil. 1,27.

To Wring the blood] The clots of blood that the dolors of Chriſts ſufferings wroong from him in the garden before his oblation upon the Croſſe, Levit. 1,15. *And the blood thereof ſhall bee wrung out at the ſide of the Altar*: compare it with Luke 22,44.

To bee Written in earth.] To be forgotten before GOD and his Church, Ier. 17,13. *All that forſake thee ſhall bee Written in the earth.*

To be Written in Heaven] To be predeſtinated and elected eternally, by the firme counſell of God, to obtaine ſalvation by Chriſt, Luke 10,20. *Rejoyce that your names be written in heaven.*

To Write with a mans penne] To write ſuch a ſtile as men doe uſe in their writing, and in ſuch Letters as the moſt rude may reade, and know what is Written, Eſay 8, 1. *Write in it with a mans penne*, Hab. 2,1.

To be Written in the book of Remembrance] To be loved, reſpected, cared for, rewarded and

and remembred of God, Mal. 3,16. *A Booke of Remembrance was written before him, for such as feare the Lord.* See Remembe-rance.

Writing] signifieth, some-thing which *Elias* had written by way of propheſie whiles he lived, 2 Chronicles, chapter 21,12.

To ſuffer wrong] To beare and put up quietly and patient-ly, any harme done unto us, without ſeeking revenge, 1. Cor. 6,7. *Why rather ſuffer ye not wrong?*

Y. E.

Yeare] THe ſpace of 12. moneths, Luke 3, 23. *Ieſus began to be about thirty Yeeres of age.*

2 The whole ſpace and time of our life, Pſalme 90, 9. *We have ſpent your yeares as a thought.*

Note. Of all women *Sarah* is honoured in two things in Scripture above other: One, that her yeares are recorded of God, alſo that ſhee is the firſt who is read to bee wept for. Geneſis chapter 23, verſes 1. 2. *And Sarah was an hundred and ſeaven and twenty yeares old: And Sarah dyed, and Abraham came to mourne for Sarah and to weepe for her.*

Yeare of Sabbath and of Jubilæ Our perfect reſt from ſinne and all infirmity through Chriſt in heaven, as the reſt of the ſeventh day ſign. likewiſe, Levit. 25, 4, 5. &c. compared with Coloſſ. 2. and Hebrews 4.

Yeares of an hireling That as a yeare being expired, the hyred labourer doth receive his reward, ſo the people of *Arabia* ſhould at an appointed time receive the wages of their iniquity; their whole glory, even multitude of people, their riches and power being taken from them, Eſay chap. 21, verſe 16.

Y. O.

Yoake] An inſtrument of wood or iron to joyne men, or Oxen, or other creatures together; ſerving either to tame or to puniſh. A Materiall yoake.

2 Afflictions for ſinne, or the croſſe ſent from God, Lam. 3, ver. 17. *It is good for a man to beare the Yoake from his youth.* This is the Yoake of tribulation.

3 Our greevous ſins, which be the cauſe of our afflictions, Lam. 1, 14. *The yoake of my tranſgreſſions is bound upon my hands.* This is the yoake of our ſinnes.

4 The cruell bondage, wherein

in Tyrants keepe Gods people, Esay 9,5. *Thou hast broken the Yoake of their burthen.* This is the yoake of oppression. Yoake also signifieth servitude, Gen. 27. 40. Levit. 26, 13. Esay 9,4. and 10,27. Ier. 27, 8,11. *Edom* brake the Yoke, when *Edom* rebelled against *Iudah*, and made them a King in *Iehorams* time, 2 Kings 8,20,22.

5 Fellowship or agreement in any thing, good or evill, 2 Cor. 6,14. *Beare not the Yoake unequally with Infidels.*

6 Gods Commandements that wee should beleeve in Christ, and live uprightly, Mat. 11,29. *Take my Yoake upon you.* Also verse 30. This is the Yoke of Gods promises and precepts, which is not heavy to the Regenerate man.

7 The Law of Moses, with a strict condition of performing it perfectly, Acts 15, verse 10. *To lay a yoake upon them, which neither our Fathers, nor we were able to beare.* This is the yoake of perfect obedience to the Law. A Metaphor.

Your selves] Not themselves, but one another, as Iude 20, and Heb. 3,13. Eph. 4,32. where it is (your selves) in the Greeke, but meaneth one another. The reason heereof is, in Rom. 12, 4. 1 Cor. 12,12.

☞ **Your**] signifieth, 1. The right or interest of a thing without the possession, Math. 5,12. 1 Cor. 3,21.

2 Possession without right. This is called usurpation, Iam. 5,2.

3 Possession and right, but not propriety. Luke 16,9,12.

4 Both right and possession, and propriety. Luke 16,12.

5 By Vse.

6 By Delight.

7 By Opinion.

Y. R.

Yron barre] That which is hard to bee broken, or overcome, Esay 45,2.

Yron furnace] Careful griefe, anguish, and sorrow of heart, for great and grievous thraldome and slavery, Deut, 4,20. *The Lord hath brought you out of the yron Furnace.*

Yron sinew] An obstinate sinner which will not yeeld to the word of GOD, no more than an yron sinew will yeeld, Esay 48,4. *And hee shall put an yron yoake upon thy necke.*

Yong men] Such as for yeares were but young, being growne past childhood, and entring into mans estate, 1 Sam. 21,5. *The vessels of the young men are holy.*

2 The first borne of the Israelites, which executed the holy thing, till Priests and Levites were consecrated, Exod.

24, 5. *He sent young men of the children of Israel, which offered burnt Offerings.*

Yoake of his burthen] The burthen put upon the people, as a yoake, to wit, the corporall bondage of the Babylonians, and tyranny spirituall by Satan and sinne; being eased of the former by *Cyrus*, and by Christ of the latter, Esay chapt. 9, verse 4.

Youthly lusts] High conceite of himselfe and his owne excellency, joyned with disdaine of others, 2 Tim. 2, 22.

Your Prince] Christ the Ruler and Lord of the Iewes, *Daniels* people, Dan. 10, verse 21. Like that chapt. 9, 25, 26. Col. 1, 18.

Z. E.

Zeale.

INcreaſe of affections; as of griefe, joy, hatred, love, Iohn 2,17. *The Zeale of thy houſe hath eaten me up*, Rev. 3,19. *Be Zealous and amend.*

Note. Zeale commeth of a Greeke word, which is (ζεω) & ſig: to be fervent, hote as fire: (ζηλος) which is emulation, and is put in good or ill part, which ſhall be diſcerned by the context or circumſtances being well marked.

2 An honeſt & commendable deſire kindled in our hearts, to imitate or go beyond others in well-doing, 2 Cor. 9,2. *Your Zeale hath provoked many*, Titus 2,14. *Zealous of good workes*, 1; Cor. 12,31,39. Gal. 4,18.

3 An earneſt deſire of doing good things belõging unto us, & of hindering evill things, being joyned with ſound knowledge and hearty love of Gods glory, and of our neighbours good, 2 Cor. 7,11. *Yea what zeal?* Col. 4.13. *I beare him record that he hath a great zeale for you.* Thus far it is taken in good part.

4 Earneſtneſſe of affection in good things, when neyther the manner nor end of doing is good. Such was the zeale of *Iehu*, 2 Kin. 10,6, & of the Iewes, Rom. 10,2. *They have the Zeale of God, but not according to knowledge.* Alſo of *Paul* being a Phariſie, Act. 22,3. *And was zealous toward God.* Heere it is taken in ill part, Galat. 1,14. Acts 21. 20.

5 Fierce and fiery bitterneſſe, when men are earneſt and hote in a bad cauſe, Phil. 3,6. *Concerning zeal, I perſecuted the Church* Here it is taken in ill part.

6 Envy, indignation, Acts 5, 17: alſo 79, and 17,5. *The Iewes mooved with Zeale, or envy.* The Greeke word tranſlated Envy, or Indignation, doth ſignifie Zeale, in ill part, Acts 13,45. and 17,5. 1 Cor. 3,3,13,14. 2 Cor. 11,20, Gal. 5,20.

7 The moſt earneſt love of God, for the good of his Church and his owne glory, Eſay 9,7. *The Zeale of the Lord of Hoaſts will performe this.* Eſay 37,32. Heere it is taken in good part.

Vnto true Chriſtian Zeale, there bee theſe ſixe things required. 1. A deſire and luſt after ſomething which is truely good, or againſt ſomething which is evill indeed. 2. That in

in this desire there bee earnestnesse and vehemency. 3. That there be a greefe for the want of this good thing wee desire, or for some abuse done to it. 4. That this desire and greefe bee tempered with charity and discretion. 5. That wee seeke not our own, but Gods glory. Lastly, that all this doe proceed and come from sincere and distinct knowledge of the word, Gal. 4, 18. Roman. 10, 3. 1 Corinth. 10, 31.

Inhabitants of Zion] The Church of the faithful, Es. 12, 6.

A Dictionary, for that Mysticall Booke, called the Revelation of Saint Iohn.

OF this Booke it hath beene said, that every word is a Mystery, and surely not without cause: for not onely is the truth of it hid from the naturall man (as all other Divine truths be, which concerne our salvation by Christ.) 1 Cor. 2. but being a Propheticall Book, of things long after to be done, and penned in darke phrases, borrowed from the old Prophets; the understanding of it hath beene found hard, even to the godly, and the learned. Whence it is, that some eschew the reading of it privately, others decline the publike reading, others forbeare to Comment upon it, and some have refrained from Preaching out of it. Howbeit, it being a part of holy Scripture, penned by the Spirit, for the comfort and instruction of the Church, in these last & worst dayes; there being a gracious promise of a precious blessing, made to the reading and hearing of it; and the event of the Prophesies therein, now for the most part fulfilled, (the best Commentary of Propheticall writings,) giving great light to the true knowledge of things; therefore as their labour is much to be commended, who have by their Sermons and Interpretations (Preached and Printed) endeavoured to make cleere this obscure Scripture: so let not me be thought to have taken in

hand, a bold or needleſſe enterpriſe, by adventuring to anatomize and unbowell this whole Booke in a ſhort Dictionary, pulling the words in ſunder, and putting them in Alphabeticall order, for helpe of young Students in Divinity, & vulgar Chriſtians, which will more willingly aſſay to reade and ſtudy this Booke, when they ſhal have at hand a declaration of all myſticall words familiarly delivered. Howſoever I pleaſe or profit others by my endeavour; yet I hope to offend the leſſe, becauſe I tread in the ſteps of our moſt learned and ſoundeſt expoſitours, whoſe opinions, with their reaſons I doe report, leaving it to the Reader to conſider. Farewell.

A. B.

Abaddon, and Apollyon] ONE that burneth with a desire of hurting and destroying men; such an one is the Divill principally, and his Vicar Antichrist, or the Pope. Rev. 9. 11. *They have a King over them, Whose Name in Hebrew is Abaddon, and Apollyon.*

Abhomination] That which deserveth to be abhorred and held as loathsome, for some great spirituall filthinesse, Rev. 21.8. *Abhominable, &c.*

Abundance of pleasures] All kinde of earthly delights which the Church of Rome most riotously and excessiuely being given unto, did by that meanes enrich the Merchants of the earth which sold such wares. Rev. 18.3. *And the Merchants of the earth have waxed rich of the abundance of her pleasures*; that is, (saith *Brightman*) by the great plenty of all sort of delicacies, by immoderate lust of enjoying them, entising men, like *Xerxes*, to devise and invent new kindes of pleasures. This (upon the matter) is all one with the former signification.

A. C.

According to their workes] As the thoughts, words, and works of men, have beene good or evill; so they shall receive at the hand of the Lord. Rev. 20. 12. *And they shall be judged according to their workes.*

Accuser of the brethren] Sathan or the Divell, who (ever since the fall of our first Parents whom he deceived) doth incessantly, day and night, complaine of the godly unto God, requiring him by his Iustice, to condemne them all. Rev. 12.10. *The accuser of our Brethren is cast downe.*

A. I.

Aire] That Element wherein wee breathe, called the Aire, which spreading it selfe over the earth, and water doth compasse them in both on every side.

2 The Dominion and power of Satan (the Prince that rules in the aire) upon the which, and namely, upon that part of it which is the kingdome of Antichrist, almighty God, towards the end of the world, wil powre out a most grievous vengeance, and also an universall wrath, which shall most fearefully

ſtrike the whole body of Antichriſt, ſo as he ſhall not have ſo much as the Aire for him to breathe in, otherwiſe than as a creature armed againſt him for his deſtruction. Rev. 16. 17. *And the ſeventh Angell powred out his Viall into the Aire.*

A. *L.*

Almighty] One of infinite power, moſt able to defend his poore Church, and to breake downe and deſtroy the power of the Dragon, of Antichriſt, of Sinne, of Death, even of all our enemies. Rev. 19. 6. *The Lord God Almighty hath reigned.*

Altar, golden Altar] Chriſt his Prieſt-hood and Mediation, which was ſhaddowed under the figures of the Law, whereunto this Scripture alludeth. Therefore here is no ground for Popiſh Prieſt-hood Sacrifice, and Altar; for the which, ſeeing there is no Scripture at all, neither is there any alluſion in Scripture to ſuch things, as the *Rhemiſts* fooliſhly dreame upon this place. Rev. 8. 3. *Another Angell ſtood before the Altar, and upon the golden Altar.* Other Divines underſtand by the Altar, and Golden Altar, the ſelected company of Saints, or the company of moſt holy men. The former is the more received ſignification.

Alaſſe, Alaſſe] A voyce of lamentation, and exceding great griefe of heart, is ſignified thereby, in reſpect of great loſſe unto Merchants by the fall of *Rome*, Rev. 18. 16. *Saying, Alaſſe Alaſſe, the great Citie, &c.*

Alpha] Chriſt, that moſt mightie and eternall Sonne of God, who gave beginning to all things (for all things are of him) and at his pleaſure can put an end to all things. Revel. 22. 13. *I am Alpha and Omega. the firſt and laſt, the beginning and the end.* *Alpha*, one of the firſt Greeeke Letters; and *Omega*, one of the laſt, be here expounded, to be that firſt and laſt beginning aud end; that one eternall and Almighty God, which never changeth his minde, and is able to performe what he promiſeth. Such an one is Chriſt, therefore worthy to be beleeved when he ſpeaks of things paſt, or to come. See Chapter 1. 8.

A. *M.*

Amen] The conſtant truth, even Chriſt faithfully fulfilling his promiſes, which are all, yea, and Amen. Revel. 3. 14. *Theſe things ſaith, Amen.*

2 So be it, or let it be ſo, Rev. 22. 21. *Amen.*

A. N.

Angell] A created Spirit, or spirituall substance, which is called a man, because it assumed and tooke the shape of a man. Rev. 21.17. *By the measure of man, that is, of the Angell.* This name is understood of the Ministers of the Gospell, which do nothing in their service after their owne pleasure, but (as Angels of God) in all things do respect the Will of God.

2 The Minister of the word, which is Gods Messenger, sent to declare his will to some Church, over which hee is set by the holy Ghost. Revel. 2.1: *Unto the Angell of the Church of Ephesus, write.*

3 The Lord Iesus Christ, our King and Saviour, who maketh intercession for the Saints, with God the Father, offering up their Prayers (as the Calves and Sacrifices of their lips) Revela. 8.3. *Then another Angell came.* By the mediation of this Angell, the Church is kept safe amiddest great dangers, and receiveth many heavenly gifts. Some by this other Angell, understand a certaine man, after the use of Scripture; to wit, *Constantine* the Great. Other take the word properly for a created Spirit: the first is the most received exposition.

Seven Angels] So many created spirits, as Servants and Ministers of God, being alwayes in readinesse (which is meant by standing before God) to execute his heavie judgements upon the wicked, namely Antichrist and his members. Rev. 8.3. *I saw seaven Angels which stood before God.* These Angels, whether good or bad, it appeares not by the Text.

Foure Angels] Foure uncleane spirits, or divels of hell, as appeares by this, that the plagues which these foure Angels must execute, are spirituall, tending to the destruction of soules, such as Divels doe execute, Rev. 7.1. *I saw foure Angels stand upon the foure corners of the Earth.* These foure Angels were foure wicked spirits. 1. Of Contention. 2. Of Ambition. 3. Of Heresie. 4. Of Warre. Also Chapter. 9.14. by foure Angels is meant the foure chiefe heads or authors of the Turkish Government, ruled by Divels.

Another Angell] Christ Iesus who is another differing from the common Angels, not only in number, but in Essence, Office, and Operation, exceeding all Angels, being an eternall Angell or word of God. Mediator of the Covenant. Re.

7.2. *I ſaw another Angell come up from the Eaſt.* So is another Angell taken, Cha.8.3.& 10. 1. but others doe underſtand that other Angell. Cha. 7. 2. of *Conſtantine* the Great, who came out of the Eaſt parts, and ſucceeded *Diocleſian* in the Empire. Howbeit, ſithence it is Chriſt alone, who hath the ſeale to ſet upon all the elect; therefore the former ſignification, is to be received in mine opinion.

2 A created ſpirit, throughly furniſhed with power, and with light of glory (as enſigne of power) deputed and appointed to this ſervice of ruinating Babylon. Rev. 18.6. *I ſaw another Angell.* This is to be noted through this Booke, that the Angels, both holy and uncleane ſpirits, according to the Nature of the worke to be done, are the adminiſters and executioners of Gods decree and counſell, both for ſafety of his true flocke, and for the overthrow of the falſe Antichriſtian Church and Turkiſh conventicles, aſſembled againſt Chriſt.

3 The Miniſters of the truth, which lived in the ſucceeding age: wherof *Iohn Huſſe*, & *Hierom* of *Prage* were chiefe, mightily ſtriving againſt the Primacy of the Pope. Rev. 14. 8. *And there followed another Angell.*

An Angell ſtanding in the Sun] An heavenly Spirit, Miniſter, and Proclaimer, even in the Sun: that is, openly, and in the ſight of all (as Proclamations are wont to be made by one ſtanding in ſome in high place, where he may be heard) of a glorious conqueſt and victory, which Chriſt and his Church ſhould have and get, over the Beaſt and the falſe Prophet, his ſtrong enemies. Rev. 19.17. *And I ſaw an Angel ſtand in the Sun.* Yet ſome Divines interpret this of ſome particular man, which ſhould be a member of ſome particular Church, brightly ſhining above other Churches, in purity of heavenly doctrine, and light of the holy truth. By compariſon with Revel. 12. 1. this rare Man ſhould ariſe out of the Weſterne Church, to call Chriſtians of the Weſt unto battell, or rather to take the ſpoile of the Beaſt and the falſe Prophet, being ſubdued in war. The former expoſition is of Interpreters more commonly received; yet both may ſtand together; for Chriſt the author and giver of the victory over the Antichriſtian army, & his Inſtrumēt whoſoever, are not contrary.

Another Beaſt] The eccleſiaſticall Dominion and Kingdome at *Rome*, exerciſed with tyrannous and beaſtly fury and fierceneſſe. It ſucceeded the politique power of the Emperors being now to be found reſident in

in the corporation of the Pope and his falſe Prophets,& forgerers of falſe doctrine. This Dominion & power eccleſiaſticall, though it be the ſame with the former politicke power of Emperors, in nature and conſtitution, both being bloody & beaſtly, yet it is called another beaſt, becauſe this power had another Originall and beginning. For the former Beaſt with ſeaven heads came out of the ſea: this other Beaſt came up out of the earth; that is, his authority was encreaſed and raiſed up even above Laymen, not exempting the Emperor himſelfe, which became underling and Vaſſall to the Pope, having before great authority over the Clergie alone. This hapned in the time of *Gregory* 2. Hence it is, that the Monarchy and Dominion of the Pope, was both the ſeaventh head of the former Beaſt, deſcribed in the beginning of the 13. chap. And alſo a Beaſt of himſelfe, even in reſpect of the double power, which this ſecond beaſt did challenge, that is, the higheſt power civill over all Emperors & Kings: alſo the higheſt power ſpirituall over the Faith, over the conſciences and ſoules of all men, Rev. 13,17. *And I beheld another Beaſt comming up out of the earth, &c.* It is uſuall in Scripture, by Beaſts, to underſtand kingdomes and dominions ruled in a beaſtly faſhion. As in *Daniel* often, and in the Revelation.

A. *P.*

Apples deſired or luſted] The fruits, deſired and luſted after, by a **Synecdoche** of the part for the whole. When it is ſaid here theſe are departed, it ſignifieth, either that their deſired and longed for harveſt of all ripe & deſinate fruits was periſhed, ſo as they had not their wonted ability; or elſe their wanton luſt after ſuch fruites (about which they ſpare no coſt to procure them) was now extinct and quenched, which cauſeth the friends of Rome to mourne. Rev. 18,14. *And the Apples which thy Soule luſteth after, are departed from thee.*

A. *R.*

Armageddon] The Mountaine of * *Megiddo*, where *Joſiah* was ſlain. 2 Chr. 35,22. as ſome thinke, or the deſtruction of an army, as others thinke: or as others thinke, a cutting downe ſubtilty; or the Town *Megiddo*, mentioned Iudges 5,19. where *Debora* and *Baruch*, with a ſmal number overthrew *Siſera*. Certaine it is, that by this name, is ſignified the place of that unrecoverable deſtruction, given to

such wicked Kings and their forces assembled in battell, for that great Whore of Rome, against the Lord and his people: which affoords a speciall comfort to Gods Church. Rev. 16. 16. *And they gathered them together into a place, called in Hebrew, Armageddon.*

A. *S.*

To Ascend into heaven] After much labour taken in preaching the Gospell, and many reproaches suffered for it, to be raised up to great Dignity and honor here in the Church (which is called Heaven in this Booke of Revelation) and after this life ended, to be make partakers of heavenly glory. This is the portion and comfort of all the faithfull witnesses of Christ, as experience of all times doth prove. It was fulfilled to *Luther, Calvin, Melancthon, Peter Martyr, Bucer,* and many others Revel. 11. 12. *And they shall Ascend up to heaven in a Cloud.*

A. *V.*

Athirst] One who feeling a great want of the waters of life (the graces of the Spirit) doth highly value them, and earnestly covet and seeke after them, never giving over til they be satisfied. Revel. 22. 17. *Let every one that is Athirst come.* Rev. 21. 6.

A. *V.*

To Avenge] To recompence unto the wicked after their merits, punishing justly the cruell injuries done by them to the Saints, for the Name of Christ. Rev. 19. 2. *And to Avenge the blood of his Servants.*

B. *A.*

B.

Babylon] THe City of *Rome*, and the Romane power, exercised there by the Pope & his Clergy. For *Rome* the westerne Mystical Babylon, was to the Christians in respect of tyranny and cruell persecution, what the Easterne Babilon was to the Iews: being also like unto that Babilon in *Assyria*, for idolatry, superstition, and worshipp of divels, as it must at last be like it for fearefull events, in a grievous ruine and downefall; and for this likenesse sake, Popish Rome beares the name of Babylon: Revela. 14. 8. *Babylon that great City is fallen*: also Chapter 17. 5. 9. 18. Where it is plaine to him that will understand, that by Babylon is meant Rome; this being the onely City in the world, which in Saint *Johns* time, was seated on seven hils, and which reigned over the Kings of the earth, and by a strong hand, or cunning enticements, compelled Kings and Nations to admit her Idolatries and Heresies; which is, to commit fornication with her, as it is said in verse 2. of the 17. Chapter of this Booke.

A.

Balaams Doctrine] The Doctrine taught by the *Nicolaitans*, touching the lawfulnesse of fornication, and of eating things offered to Idols; which Doctrine, to make it more odious, is here called the Doctrine of *Balaam*, who gave counsell to *Balac*, to entice the *Israelites* to fornication so as afterwards they might more freely commit Idolatry. Rev. 2. verse 14. *Thou hast them which maintaine the doctrine of Balaam.* Other Divines doe distinguish betweene the Doctrin of the *Nicolaitanes*, which was touching bodily fornication, in the promiscuous use of women, and the Doctrine of *Balaam*, which beside the defiling of the body, tended to the pollating of the minde by Idolatry. And thus it seemeth to me, the Holy Ghost doth distinguish them in this Epistle to the Church at *Pergamus*, speaking of them severely; of the one, verse 14. of the other, verse 15. The Church of *Ephesus* was troubled with the errour of the *Nicolaitans*, Chap. 2 6. This Church of *Pergamus*, with the Doctrine of *Balaam* that cursed Charmer.

Ballance

Ballance] The tongue, ſtalke, or handle of the Ballance, and by Synecdoche of the part, the whole Ballance: an inſtrument apt for waighing of victuals, as it uſed to be done in time of great famine and dearth, repreſented here by the blacke Horſe, and the Ruler, with Ballences in his hand. Rev. 6. 5. *He that ſate on him, had Ballances in his hand.*

Battell in Heaven] That great ſtrife and combate, either which Chriſt in his owne perſon, fought with the great Dragon the divell, when Ieſus ſpoiled him, and triumphed over him on the Croſſe. Col. 2. 15. whereof the Pſalmiſt propheſied, Pſalm. 68. 18. Or that which is in the militant Church fought continually betweene the godly and ungodly; elect and reprobate; under the conduct of thoſe two great Captaines, Chriſt and the Dragon. Or finally, that warre which *Conſtantine* the great, as Chriſts Champion armed with his vertue, did make firſt upon *Maxentius*, the wicked Emperor; and after upon two other Tyrants, perſecutors of ỹ Chriſtian Church, *Maximius* & *Licinius*. And ſome Divines will have this batteil in Heaven, to be that moſt dangerous endevour and attempt of Satan, when hee firſt (in the very Spring of the Church) laboured to deſtroy the eternall ſalvation therof, being founded in Chriſt. Rev. 12. 7. *And there was a Battell in heaven.* Let the learned judge of theſe ſeverall ſignifications; whereof the two firſt (in mine opinion) cannot be meant, becauſe this part of the Revelation is of thiegs to come, and of particular events.

B. *E.*

Foure Beaſts] The Angels of God, thoſe heavenly ſpirits, the chiefe and principall Miniſters of Gods power, alwayes attending about the Throne of God, being moſt vigilant ſervants, full ready with all expedition, to ſerve God in the government of the world, and of all creatures: which are here expreſſed by foure moſt noble Creatures amongſt others; to wit, a Lyon, Calfe, Man, Eagle: to ſhew, that over thoſe and all other creatures (even to the leaſt) God ruleth by the miniſtery of his Angels. Or elſe, as ſome will have it, the Lyon reſembleth the noble courage of Angelicall Spirits, a Calfe; their ſtrength: an Oxe being the ſtrongeſt of beaſts, as a Lyon is moſt courageous; a Man repreſenteth their wiſedome and great underſtanding, wherein

wherein man excelleth all inferiour creatures: and an Eagle which ſoareth aloft, ſignifieth their knowledge of high and great ſecrets. Howbeit, ſome there be, which thinke theſe foure beaſts to be all ſuch ſervants of God, as have emploied their labour faithfully, in delivering unto the Church the truth of Doctrine, and in adminiſtring other holy things. The firſt ſignification is moſt commonly embraced. Rev. 6. 7. *Round about the Throne were four beaſts full of eyes before and behinde; the firſt Beaſt was like a Lyon.* They do erre, which apply theſe foure Beaſts to the foure Evangeliſts.

That Beaſt] All the Heathen Emperors of *Rome*, with all them that joyned with them in the perſecution and murder of Gods ſervants. Revel. 20. 10. *Where that Beaſt and that falſe Prophet are.* Here note, that falſe Prophet being diſtinguiſhed from the Beaſt, ſign. the Pope with his Cleargy. All theſe ſhall ſuffer eternall paine, together with the Turke, for corrupting the word with lies, errors, ſuperſtitions, and deſtroying the Saints.

A Beaſt riſing out of the Sea] The Romane Empire, or civill monarchy of *Rome*, which ſhould be a maine Inſtrument of the Dragon, to make warre againſt the Church. This Empire is likened unto a Beaſt, becauſe it ſhould in a furious brutiſh manner perſecute Gods people. It is ſaid to come up out of the Sea, to ſig. that at firſt it did ariſe out of the contentions and deviſions of other Nations (which are as a raging Sea) and that the rule and kingdome of the Emperors ſhould be turbulent, tempeſtuous, various, and unconſtant. Of this Empire, the eſtate, acts, effects, and uſe, for inſtruction of the godly, are deſcribed in the 10. verſe of this 13. Chapter, where beginneth the Hiſtory of another Beaſt, the Eccleſiaſticall and Propheticall body, or corruption; to wit, the Pope of *Rome*, and his Cleargy. Others expound this Beaſt of that Amtichriſt, and apply to him the things here ſpoken, but the former is plaineſt and ſoundeſt; for having in the 12. Chap. deſcribed the arch-enemy to the Chriſtian Church; to wit, the Divell, good order required the two principall inſtruments; to wit, the civill and Eccleſiaſticall eſtate of *Rome* ſhould be opened, which is done in this 13. Chap. Rev. 13. 1. *And I ſaw a Beaſt ariſe out of the Sea, having ſeaven heads, and ten hornes.*

A Beaſt comming out of the bottomleſſe Pit] Antichriſtian king-

kingdome and power, which in the spirituall combat, shall be inferiour to the witnesses or servants of Christ, but not so in the bodily and carnall warre, wherein Antichrist shall prevaile. He is said to come out of the bottomelesse pit, not to signifie (as some thinke) that the great Antichrist should be a Divell, but because the beastly power of Antichrist should bee given him of the Divell: as chap. 13,2. and exercised for the divell, to establish his kingdome of darkenes, by fighting against the true doctrine of religion (with the faithfull followers of it,) for the upholding of heresie and idolatry. Rev. 11, 7. *And the Beast that cometh out of the bottomles pit, shall war against them, and kill them.* In cha. 9,11. he is there called the Angell of the bottomlesse pit.

Evil] Not pleasure and delicacie, but affliction and calamity, as punishment of adulterous doctrine. Rev. 2,22.

Beginning] Christ, the eternall Son of God (in respect of his eternity) who himselfe is before all things created, and of whom all things which be made, had their beginning, and without whose sustaining vertue, they all should quickely come to nothing. See Iohn 1, 1,2. also Col. 1,15,16. Therefore such as covet to be blessed, must resolve to cleave to him, out of whom there is nothing save corruption and destruction. Rev. 1.8. *I am, Alpha, and Omega, the beginning, and the end.*

2 Christ, in respect (not so much of eternity) as of his preheminence and principallity, which hee holdeth over all things, even as Mediator, God and man, having all things subject unto him. See Ephe. 1.22. *And hath made all things subject unto him, &c.* Therefore all Creatures, reasonable and unreasonable, owe to him that whole intire obedience, as Phil. 2. 10. *That in the name of Iesus every knee should bow,* Rev. 3. 14. *That beginning of the creatures of God,*

Be with you all] The continuall presence of all spirituall blessings, even unto the salvation of the Church, and every member of it. Rev. 22. 20. *The grace of our Lord Iesus Christ be with you all.*

Bitter Belly] The indignation and griefe of godly Ministers, to see the doctrine of the word despised, and errors preferred. Also the molestations which they are put to suffer, for the publishing of it. Rev. 10. 9. *It shall make thy Belly bitter.*

B. L.

Blacke horse] Famine, dearth, which

which is full of ſorrow, therefore reſembled by a blacke colour, which is a ſad and dolefull colour, and well agreeth unto perſons famiſhed, whoſe bodies lacking juyce and bloud, are diſcouloured and become blackiſh. Lam. 4. 7. Revel. 6. 5. *Loe a Blacke horſe.*

To Blaſpheme] To utter reproachfull and railing words againſt God, as the Papiſts doe, ſundry wayes. Firſt they aſcribe the plagues wherewith God plagueth them, to his injuſtice, not to their owne iniquities. 2. They raile upon the holy Goſpell, and charge it to be the cauſe of all evils in the world. 3. It is an uſuall thing with Italians and Spaniards, (the Popes creatures) in their rage and fury, to utter blaſphemous ſpeeches againſt God. Revelation 16. 9. *They Boyled in great heate, and Blaſphemed the Name of God.* Againe verſe. 11.

Names of Blaſphemie] Infinite Blaſphemies, and moſt plentifull reproaches, which in progreſſe of time, the Antichriſtian Kingdome did abound in, being full of all kinde of impieties and injuſtices in the Pope their head, and in the whole body: in their Orders, Decrees, Doctrines, worſhip and manners, nothing amongſt them free from Blaſphemie. *Rome* now (eſpeciallly ſince the Councell of Trent) being an heape of moſt execrable blaſphemies, having many names: whereas at the firſt it had but a name of blaſphemy borne in the head onely. Rev. 17. 3. *Full of Names of Blaſphemy.* Who ſo conſidereth with how many horrible errours, (ſaith one) the three great volumes of *Bellarmine* be ſtuffed, will ſay, There is not one Leafe, but is ſpotted with Blaſphemy.

To be Bleſſed] To be endowed in this life with ſpirituall and heavenly bleſſings, and after a ſhort life, led in the favour of God, ſtored with graces and comforts of the Spirit, to be at laſt lifted up into bliſſe and glory, in the kingdome of God, firſt in ſoule, afterward in body. This is the fruite which is promiſed them, who in all ages ſince Chriſt, reade and keep, know and doe, the words of this Revelation. See Chapter 1. 3. *Bleſſed are they which reade and heare the words of this Propheſie.* Alſo Chapter 22. 9. 13. Chapter 14. Away then with that dotage of the Ieſuites, who ſtraine this propheſie, and the fruit of it, unto the three yeares next before the comming of Chriſt to judgement.

To be Bleſſed fully or to be henceforth Bleſſed] To be perfectly happy, when the ſoules of the faithfull, after martyrdome

dome constantly suffered, shall enter into that Celestiall glory, which they had long looked for, and greatly longed after. Rev. 14, verse 13. *The dead which dye in the Lord, are fully blessed.* If it bee translated, are (*Blessed from henceforth*) that is, presently or foorthwith: The Greeke word (*aparti*) will beare it well, and the trueth also. What then becomes of Popish Purgatory, wherein soules departed, are sore tormented with infernall paines (if we beleeve them) and doe not rest from their labors?

Blood] Cruell slaughter and death, which should happen by the plague of warre upon the Antichristian Armies or Souldiers, which fight for the Pope, as a just and meete recompence of that cruell slaughtering and shedding the blood of Gods Children, Rev. 16, 4. *The Rivers and Fountaines of water became blood.* These Rivers and Fountaines, some expound of the Iesuites; whence other Papists draw instructions (as the Sea is nourished by Fountaines and Rivers:) the turning of these into blood, is the putting of those to death, which were chiefe Masters in Popery; which was done in this our Kingdome and Dominion, 1581. when an Acte was made, to make their comming into the Realme (to dissuade Subjects from their Allegeance) to be treason.

Blood of a dead man] The cruell warres which GOD would send upon the Popish Kingdomes, which should be as a Sea of blood, wherein men should dye by the sword, as the Fishes dyed in Egypt when the waters were turned into blood. Revelation 16, verse 3. *The Sea became as the blood of a dead man.*

To shed the Blood of the Saints] To exercise cruelty upon the Saints and Prophets of God, even to death, yea, and to torment also, many times by the Antichristian, Popish, or any other Tyrants, to satisfie their owne fierce & bloody disposition and malice, conceived against them for Christ and his Gospell sake. Revel. 16, 6. *For they shed the blood of the Saints and the Prophets.* Revel. 6, 10.

To drinke Blood] To take in blood as men take in other drinke, as *Cyrus* did by the compulsion of *Tomyris*.

2 To have their owne blood abundantly shed, till they swim in it, and do drinke (as it were) their owne blood. A fit punishment for Popish and all other cruell persecutors, that they should one slaughter another, till they be bathed in their owne bloods: as it hapned to the

the *Midianites* in the Iudges; and to Papists also, as Stories witnesse. Revel. 16, 6. *Thou hast given them blood to drinke.* This phrase seemeth to be fetched from Ezekiel 16, 38. *I will give thee the blood of wrath,* that is, I will cause thee to be cruelly slaine, as they which are killed in fury and wrath.

Blood of the Lambe] The Sacrifice of Christ his death, together with his perfect justice and holinesse imputed. Revel. 7, 14. *They washed their robes in the Blood of the Lambe.* Rev. 12. 11. The Saints overcame the Dragon and his armie, not by their constancy to death, but by their faith in the blood & death of the Lamb Christ Iesus. 1 Ioh. 5, 1, 5.

To Blow] To breathe, or inspire the heart with graces, as the holy Spirit useth to doe by the Ministery of the Word, which is here threatned, to be for a time removed and hindered. Rev. 7, 1. *That the windes should not blow.*

B. *O.*

Booke] This Propheſie, or Booke of Revelation (as appeareth by the opening the seales of this Booke here shewed *Iohn* in a Vision) containing the Decrees, counsels, and will of God the Father, touching the government of the world, namely of his Church, till Christ come. Whereas these counsels are written in a Booke, it signifieth the certainty of them, that they are surely determined. And wheras the Booke was written within and without (after the fashion of writing in Parchments, usuall in those times) it signifieth the largenesse of this propheſie, that there be many things to be revealed. And whereas it is sealed with 7. seales, it sig. these decrees onely to be knowne to God, untill hee was pleased to manifest them : and whereas no creature was able to open the Book, or to looke on it, this sig. both the difficulty and dignity of these secrets, that they must be with great honour reverenced, Revel. 5. 1. *I saw a Booke written, &c.*

Little Booke] The Scripture, containing the doctrines of grace, by the powerfull preaching whereof, in the latter end of the world, Antichrist is to be overthrown, as hath bin begun to be fulfilled, through the publishing of the divine truth written in that book, by *Luther Wicliffe*, and others. Re. 10. 8. *Go and take the little booke.* so ve. 9. 10. Some expound the taking of this litle booke, to be the restoring of propheſie, or preaching the truth unto the Church, which

which is all one with the former.

To eate this Booke] To hide the knowledge of it in the heart, and to digeſt it by godly Meditation. Rev. 10.9. *Take it, and eate it up.* The effect of this Booke ſhould be ſweetnes (like the ſweetneſſe of Hony) in the mouth, but bitterneſſe in the belly. To know and beleeve it, brings exceeding delight to the Chriſtian minde; but the earneſt deſire to vent and publiſh it to others, the heavineſſe and ſorrow for the contemning of it, ſhall be as gall to Gods Servants. In this phraſe there is alluſion to that in Ezek. 3.3. Ier. 15.16. Iob 32.

Bookes opened] Mens Conſciences, or records and teſtimonies of every mans conſcience, being unfolded and manifeſted through the mightie power of God, wherein (as in Bookes) are written all mens thoughts, words; and workes, Rev. 20.12. *And the Bookes were opened.*

Booke of Life] Gods immutable and eternall Decree, wherein (as in a Booke) the names of the elect are written (as Souldiers names uſe to be written in a Muſter Booke.) Vpon this moſt firme and mercifull decree of ſalvation to eternall life by Chriſt, doth depend the election of the godly, who otherwiſe are not without many blots, and very foule ones too, in their conſciences, which yet are wiped out by the bloud of Chriſt, according to Gods everlaſting Love and purpoſe. Rev. 20.12. *Another Booke was opened, which was the Booke of Life.* Alſo Rev. 22.19.

Bottomleſſe Pit] Hell, where the divels be tormented, and whence commeth all tyrannicall and wicked beaſtly ſavage both power and practiſes of the cruell enemies of the Church. Hell, for the largeneſſe of the place and deepeneſſe of the paine ſuffered there, is called (Bottomleſſe;) and a (Pit) becauſe it is below, in the nethermoſt parts of the world, a darkiſh uncomfortable place, like a pit or dungeon. Rev. 11.7. *The Beaſt that commeth out of the bottomleſſe pit.*

2 The company of Reprobates and earthly minded men among whom Satan reigneth as King. Rev. 20.3. *And caſt him into the bottomleſſe pit.* Comparing this place with Cha. 12.v. 13. it is plaine, that bottomleſſe pit, ſignifies the earth, that is, earthly minded men, which are but Chriſtians in ſhew onely, and name; for unto ſuch Satan is ſent.

Bought from the earth] The elect of God the Father, redeemed by Chriſt, ſealed up to the

the day of Redemption by the holy Spirit, by whose effectuall sanctification they have escaped the fellowship of the false Church, signified by earth, as it were brands pulled out of the fire, and are made members of the true Church, even God his sincere Worshippers. These alone can praise the Lambe with joyfull hearts, Rev. 14.3. *Forty foure thousand which were bought from the Earth.*

Bowe] The tongues of Gods Ministers, out of which wholesome words (as sharp arrowes) are sent to pierce even the harts of men, Rev. 6.2. *Had a Bowe.*

To boyle in great heat] To feele great distemper and torment in the body (upon the extreame heate of the Sunne) scorching and drying up the fruites of the earth, and all greene things, whereof commonly followes greevous diseases; as burning Pestilences, hot Agues, with other noysome paines, which cause Idolaters, though not openly and directly, yet obliquely and secretly to blaspheme God. Even as *Herodotus* reporteth of the people *Athlantici*, that they use to ban and curse the Sunne, because it broyles them with the too much and immoderate heate thereof. Rev. 16.9. *And men boyled in great heate, and blasphemed God.*

Bright Morning Starre.] Christ Iesus, who to us (being covered with the night of spirituall darkenesse) is the beginning of all light, both of holinesse and happinesse (even as the Morning Starre is to the day) and at length, all darkenesse both of sinne and misery being utterly dispersed, hee shall bring us to the full brightnesse of heavenly glory, where there shall bee no night, but a perpetuall and most cleare light of blessednesse, Revel. 22, 16. *I am that bright Morning starre.* In the same sence, hee is called, Iohn 1. *The Light of the World*; and by the Prophet, the *Sunne of Righteousnesse.* See Revel. 2, 28.

Brimstone] The exteame cruelty of the bloudy enemies of Christ and his Church, in terrible manner destroying mens bodies with death, and their soules with false Religion. Revel. 9.19. *And of Brimstone*, also verse 18, 19,

2 The sharpe bitternesse of hell paines, Rev. 21, 8. *With fire and Brimstone.*

To bring forth.] To beget children spiritually unto God, as the Church doth by the ministry of the Gospell, through the power of the Spirit, Revel.

ch.12.verſe 3. *To devoure her childe, when ſhe hath brought it forth.*

B. *V.*

To buy and ſell] To exerciſe Arts belonging to the ſuſtentation of this life, or to have Traffick and entercourſe of Merchandiſe with men; which was denied to all, ſave ſuch as were ſubject to the Roman Popiſh powers, Rev.13,17. *That no Man may buy and ſell. &c.* whereof we reade in their Decrees, that no man might have to doe with him, to whom the Pope was enemy.

To buy ware] To entertaine the Doctrine and ſuperſtition of Rome, and all meanes which ſerved outwardly & pompouſly to decke the Church of Rome, and to ſet foorth her idolatry. All theſe ſhall waxe vile, no man ſhall give any more price for them, after the full fall of the Romiſh City, and impiety. Rev.18.11. *For no man Buyeth their ware any more.*

Burthen] Affliction and tribulation, by exile, impriſonment, &c. for the Goſpell, Rev. 2,3. *Thou waſt burdened, & hadſt patience.*

2 Propheſie of calamitie, Revel.2,24. *I will put upon you no other burthen*; that is, I will ſpeake to you no worſe thing, but onely to require what to do; no calamity will I propheſie & denounce againſt you, as againſt other Churches. In this phraſe, there is alluſion & reſpect unto the forme of ſpeech, uſed by the olde Prophets, who uſed to call the propheticall predictions of publike calamities, by the name of burthen; as the burthen of *Babel*, the burthen of *Moab*, of Egypt, &c. Eſay 13,6,15,1, and 19,1.

C. A.

(Cage of uncleane Birds.) NOt a place commonly called a Cage, wherein Birds are ſo kept, as they cannot flye out; but ſome hollow vaſte, ruinous place, wherein ravenous and ill-favoured Birds, as Vultures, Owles, Kites, Ravens, &c. uſe to neſtle and abide.

2 A ſeate of fierce, cruell, ſavage, and uncleane men, which live by ſpoyle and violence; of which kinde of men, Rome the Weſterne *Babel*, is as full as Eaſtern *Babel* was, of uglie horrible Birds, when it was deſolated; whereof we reade in the Prophets, Eſay 13. Iere. 51. Vnto which places, Iohn alludeth, Revel. 18, verſe 2. *Babylon is a Cage of every uncleane and hatefull Bird.*

Calfe] Strength, becauſe among Beaſts, Calves and Oxen be ſtrong; and becauſe the Oxe is profitable, therefore ſome Divines thinke, that under this one kinde by a Synecdoche, are meant, all Beaſtes which are for uſe and profit, Revel. 4, 7. *The ſecond Beaſt like a Calfe.*

Carkaſſes or corpes.] The dead bodies of the Saints, but eſpecially of the Prophets of God, expoſed and laid forth to opprobry, and the ſcorne of the world, by the followers of Antichriſt, Revel. 11, 8. *And the Carkaſſes ſhall be in the ſtreets of the great City.* Verſe 9. *And they ſhall not ſuffer their Carkaſſes to be buried.* Heereby is expreſſed the great cruelty of the Papiſts, not content to kill the Servants of GOD, and that with torment, but diſhonour their dead bodies, by caſting them in the ſtreets, and denying buriall to them. Alſo by a proportion, theſe carkaſſes may be expounded of the holy Scriptures; whereof the Papiſts have but (as it were) the bare and naked corps, having by their gloſſes and Interpretations, of the falſely (ſo called) Apoſtolique Sea, corrupted the ſence and true meaning of them, which is the life and Soule of the Scriptures, which conſiſteth in ſence; not onely in Letters and Syllables.

Carried away of the floud.] To be overcome and maſtered with grievous perſecution, as a Houſe drowned and carried away with a violent Floud, Re-

vel.12,15. *That he might cause her to be Carried away of the flood*

To be carried by the Spirit.] To be ravished after a Divine extraordinary sort, as the Prophets were, when Visions were shewed unto them. Thus was *Iohn* ravished heere, when hee must see the vision of the great Whore, Rev.17,3. *So hee carried me away in the Spirit.*

To be Carried into the wilderneſſe] Either the place where *Iohn* must see this vision, to be solitary, as apteſt for contemplation; or that this great Whoore was seated in the Visible Church; being now laide waste and desolate as a Wilderneſſe: or elſe, that the manifestation and knowledge of this whore, and her Dominion, must be fetched from men living in some obscure place, (as it were in a Desert) from whence there was no such matter to be looked for, Rev.17.3. *He Carred me away into the Wilderneſſe.*

To be Caſt into the Earth] To bee throwne out of the bounds of the true and holy Church, to exercise his rage amongst the reprobates, both heathen and all others, seeming godly, yet strangers from true godlineſſe, Revel.12,9. *He was even Caſt into the earth.*

To be Caſt into the Lake of fire, &c.] To be tumbled and throwne downe into Hell, which is heere called a Lake of Fire, and bottomleſſe pit, to signifie the horror and sharpeneſſe of infernall paine. Revel. chap. 20. verse 14. *Death and Hell were caſt into the Lake of Fire, &c.*

To Caſt out Water] To inflame the Nations, and put them into raging tumults against the Church of Christ. Thus Sathan did, when he stirred up many people to persecute the Christian Church; even in her infancy and cradle. Revel.12,15. *The Serpent Caſt a Water out of his Mouth after the Woman.* Some, by these waters, understand great store of Heresies, lyes, slanders, reproches, wherewith the Serpent sought to drowne the poore Church.

To Caſt out] To be refused as prophane, Revel. 11,7. *The Court which is without the Temple, Caſt out.*

C. H.

Great Chaine] The doctrine of the Gospell, and Namely, that part of it which concernes Christian liberty, whereby (as it were by a Chaine, and fast bond) Christ kept Sathan fast bound for a long time, Revel.20,1. *And a great Chaine in his hand.*

Chal-

Chalcedone] A rich, precious, pure, and glorious ſtone and Pearle, repreſenting the ſpirituall purity of the holy Church on earth, and the celeſtiall glory of the Triumphant Church in heaven. So much is meant alſo by the Iaſper, Chryſolite, &c. Rev. 21, 19, 20.

Childe or Manchilde.] Eyther Chriſt alone, or joyned to the Church his body, to which hee communicateth his owne power, according to his promiſe, Rev. 2, 27. Rev. 12, 5. *She bringeth forth a Manchilde.*

Chrystall.] A moſt cleere Glaſſe, through which our eye-ſight may run to eſpy every the leaſt ſpot.

2 Either the whole World, thorough which Gods ſight pierceth, ſeeing every thing more cleerely, than wee ſee a ſpot in Chryſtall; or as ſome Divines thinke, the moſt holy and pure Doctrine of the Goſpell, in which, as in a Chryſtall Glaſſe or Mirrour, we ſee the glory of God with open face, and not darkely, as the Iewes did before under ſhadowes of the Law. Rev. 4, 6. *And before the throne was a Sea of Glaſſe like to Chryſtall.*

Cleere as Chrystall] The water here ſpoken of, not to bee foule and troubled, like muddy water and puddle of mans inventions, but moſt pure, and of excellent cleereneſſe, Revel. 22, 1.

Church] A company of men called out of the world by the voyce of Chriſt, to know and worſhip one true God according to his word, Revel. 1, 20. *Seaven ſtarres, are the Angels of the ſeven Churches.*

Church of Epheſus, Pergamus, &c.] That particular company gathered at *Epheſus, Pergamus*, &c. unto the Faith and Religion of Chriſt, Revel. 2, 1. *Unto the Angell of the Church of Epheſus.*

C. *I.*

City beloved.] The holy Church, heere Militant upon earth, which becauſe it is loved of God through Chriſt, therefore neither the Turke, from the Eaſt, nor Antichriſt from the Weſt, ſhall utterly deſtroy it, howſoever they fiercely aſſault it, Revel. 20, 9. *And they Compaſſed the tents of the Saints about, and the beloved Citie.* Some Divines underſtand this, not of the whole Church, but by an excellency, of the company of beleeving Iews, which toward the end of the World, ſhall bee gathered and joyned unto the Church of beleeving Gentiles.

Holy City] *Hieruſalem*, which is above, or the celeſti-

all Church, whereof *Ierusalem* that holie Citie in earth, was a Figure, Revel. 22, v. 19. *He shall have no part in the holy City.*

2 The Church of Christ here on earth, consisting of holy members, sanctified by the blood and Spirit of Christ, Rev. 21, 2.

Cities of Nations.] The company of such people as joyn to Antichrist, and fight against Christ, Revel. 16, 19. *The Cities of the Nations fell.* These Cities some others expound, to be the whole Regiment of wicked men; as of Turkes, Iewes, Barbarians, and others, that embrace false and strange Religions. All which, it is certaine that they must perish at the second comming of Christ, although all be not alike Christs adversaries.

That great Citie] Not any one Towne invironed with wals, the people whereof are linked together by bonds of the same Lawes, but the entire and full jurisdiction of some one towne (as namely of *Rome* the seat and place of Antichrist) together with the whole company of them that are subject to the proud power of Antichrist, Revel. 16, 19. *And the great Citie was divided into three parts.*

C. *L.*

Clowds] Powers, Dignities, Honours, Principalities, in high place, yet not supreme; as clowdes which be placed high, yet are under the heavens, Rev. 14, 15. *The Angell cried to him that sate on the clowd.*

Cloathed with a Clowd.] One, full of Majesty. A clowd in Scripture being a visible signe, to represent divine Majesty. As Exod. 33, 9. 1 Kings 8. Rev 10, 1. *I saw another mighty Angell, Cloathed with a Clowd.* Some other divines, expound this cloathing with a clowd, to signifie the obscure knowledge of Christ, being yet not so fully knowne, as afterward. The former is the more received exposition.

Cloathed in Sacke-cloath] Men, full of greefe and lamentation, as if they did alwaies fast and mourne. Also, stirring up others to repent, and be sorrowfull for their Idolatrie, and other workes of darkenes, whereof wearing sack-cloath is a signe and token. Finally, this cloathing his Witnesses with Sacke, admonisheth that Christ would call men to repentance, even by very meane & contemptibled servants, covered not with Purple, but with Sacke, Rev. 11, 3. *They shall Propheste 1260. dayes, cloathed in Sacke-cloth:* This alludeth to the fashion of the olde Prophets, who were thus apparelled.

To

To come with clouds] To returne as Christ shall doe, with great glory to judge the world, having ready before him, storm tempest, & thunder, to revenge himselfe upon the wicked his enemies, Rev. 1,7. *But commeth with Clouds, and every eye shal see him.* In this speech, there is an allusion unto the praise of the Prophets, who thus describe the notable judgments of God, using the Clouds and all other Creatures for the good of his own, and destruction of the ungodly. See Dan. 7,17. also Psal. 18,5,6,7,8,9. &c.

Sitting on a Cloud] A glory peculiar to Christ, who as he ascended sitting on a Cloud; so at his second comming, hee shall returne gloriously, (a Cloud being to him instead of a Chariot or Throne rather.) as in Acts 1. and Rev. 1,7. Rev. 14,15. *Crying to him that sate on the Cloud.* Some Divines (not without great shew of reason) interpret this Cloud heere spoken of, of civill powers, lifted up as Clouds in the ayre; and him who sate on it, to be such Rulers, & Princes as Christ did use, for the furthering of his Church, and hindering the kingdome of Antichrist. The reason is, because the Sonne of Man, who sate upon this Cloud doing all at the Commandement of the Angell, as appeareth in the words of this Text, cannot be Christ Iesus, who is subject onely to his Father, and that as he is a Mediator. This latter exposition seemeth for this reason, to be the better.

White Clouds] The uprightnesse and integrity (represented by white) of Christ the Iudge, not miscarried in his sentence by ignorance or crooked effections (in their opinion who understand this Text of the last Iudgement.) But such Divines as referre this Text to things done betweene the first and second comming of Christ, do interpret this white Cloud, of courteous, loving, beneficiall, and healthfull Princes and Estates; as *Saxony*, *Hassia*, *Prussia*, the free Cities of *Argentorate*, *Tiguris*, *Berne*, &c. with their good and religious Governors; as they expound the Angell coming out of the temple, to be *Iustus Ionas*, *Philip Melanæthon*, *Bucer*, *Zuinglius*, & other, which stirred up good Rulers to abolish Popery, and erect the faith and religion of the Gospell, in their Iurisdictions & Dominions, Rev. 14,14.

The clusters of the Vineyard] The wicked men of the world, which be compared to Clusters because they grow so thicke, even on heapes. Do but consider how many renounce the name of Christ: how many are Idolators

lators among such as acknowledge his Name: how many hypocrites and wicked men, even where the Gospell is maintained: and this will appeare a meete comparison. Revel.14,18. *Thrust in thy Sickle, and gather the Clusters of the Vineyard.* Some very learned, restraine these Clusters unto Popish religious buildings, and persons which did abound and flourish, even as a Vine spread full of clusters, and that in this our kingdome, till the dayes of *Henry* the eight, when through the zeale and courage of *Cranmer* and *Cromwell* (two great men) this Popish vine was Lopped and cut, yea and rooted out.

C. *O.*

To come downe from heaven] To have God for the Author and founder (not men) of any thing, or to have an Heavenly originall and beginning. Revel.21,2. *And I saw new Ierusalem Come downe from heaven.*

2 To be deputed and assigned to some great service and worke, about the ruinating of *Babylon*, by the appointment of God, Revel.18,1. *I saw an Angell come downe from Heaven.* Thus also is the Divell said to come downe into the Earth, Rev.12,2. To signifie, that hee was sent amongst the Reprobate, the children of this world, by the just judgement of God, to execute his vengeance on their soules and bodies.

To Come] To invade and take upon him, the Tyrannicall governement and power over Gods people, as Anti-christ shall doe, Revel.17,10. *And nother is not yet Come; but when hee commeth, &c.* Some understand this of the Emperour *Nerva*, and his short and cruell reigne; but the former is better and fitter.

To come anon] To follow or fall out shortly within a small time. Thus the Scripture useth to speake of the last day, when eternall woe (heere called the third woe) shall be executed upon reprobates; as the end is at hand, the Iudge is at the doore, these be the last daies, &c. because in Gods account, a thousand yeeres are but as a day. Rev.11,14. *The third woe shall Come anon.* Other learned men thinke the meaning to be that the Calamities which shall happen to Gods enemies afore the comming of Christ, shall be but short, in comparison of some miseries which shall happen under the second trumpet. Both expositions may stand well together.

To come] To approach, draw

draw neere, or be preſent; ſo doe the whole Church preſent, and that which is to ſucceed, and every true member in whom Chriſt his Spirit dwelleth, all and every one, earneſtly deſire the full accompliſhment of good things, promiſed and propheſied of in this Revelation, to be preſent, and to draw neere, eſpecially, the mariage of the Lambe, Revel. 22, 17. *The Spirit and the Bride ſay; Come, and let him that heareth ſay; Come, &c.*

To Commit Fornication] To partake with the Romiſh Church in her ſpirituall whoredome, namely, in the corruption of true Faith and religion, by Hereſie & Idolatry. This is one cauſe of Babylons downe-fall, that ſhe was not content onely to adulterate and deprave Gods worſhip, but drew people, yea Kings and Princes, into the ſociety of her errors and ſuperſtition, Rev. 18. verſe 3. *The Kings of the earth have committed fornication with her.*

To Compaſſe the Saints.] To bring the Church into a narrow ſtreight, beeing beſet with the divells army on every ſide, Revelation 20, 9. *And they compaſſed the Tents of the Saints about.*

To Conquer] To overcome the enemies of God by arrowes of Peſtilence (as ſome thinke) ſhot out of the Bow of Gods wrath, but (as it is more reaſonable to thinke) by the glad tydings and promiſes of the Goſpell, ſhot as Arrowes out of the tongues of the Apoſtles and other Miniſters of the word, as out of a bow, whereby the Nations were ſpeedilie ſubdued under Chriſt, Rev. 6, 2. *He went forth Conquering, that he might overcome.*

To Corrupt the earth] To defile & pollute men of earthly mindes, both with bodily and ſpirituall adultery, whereinto the great Whore, to wit, the Romiſh Synagogue hath led Nations and kingdomes, Rev. 19, 2. *He hath condemned the great Whore, which hath Corrupted the earth with her fornication.* Of their bodily Fornication, their Vaults and Privies were witneſſe, and their Temples of ſpirituall.

To Count] To reckon, or to make a Computation of a number, Revel. 13, 18. *Let him that hath wit, Count the number of the Beaſt.*

C. R.

Crowne] Victory, Triumph, and heavenly glory, which ſhall be given to faithfull Miniſters at the end of their labours, as a Crowne or reward, Rev. 3, 11. *Hold that which thou haſt, that*

no man take thy Crowne. Some do refer this Crown, not to the reward of eternall life, but to that honor mentioned in verſ. 9. It may be both: the one a forerunner and pledge of the other.

2 A ſigne or token of conqueſt & victory, Rev. 6, 2. *And a Crowne was given unto him.*

Crowne of twelue Starres upon her head] The bright ſhining, and glorious Miniſters of the Goſpell, to wit, the 12. Apoſtles chiefly, and other Apoſtolicall men, which all received from that ſame moſt bright Sun, the Fountaine of all divine wiſedom, the heavenly doctrine (as their chiefe Ornament and Crowne) even as the ſtarres doe borrow their light from the Sunne, Rev. 12, 1. *And upon her head a Crowne of twelue ſtarres.*

Crucified] Slaine, and put cruelly to death, either by the death of the croſſe, or any other kinde of violent death, Rev. 11. 8. *Where our Lord alſo was Crucified.* Chriſt our Lord was not ſlain at *Rome* (whereof this text ſpeaks, by the figure of Sodom and Egypt) otherwiſe than in his Members, according to that which is ſaid, Acts 9, 5. *Saul, Saul, why perſecuteſt thou me?* yet Chriſt was ſentenced to death by a Roman Governour, and to a kinde of death peculiar to the Romanes.

C. V.

Cup of gold] The Title of the Catholique Church, of *Peters* chaire, or Chriſts vicar, and the whole externall profeſſion of Chriſtian Religion; whereby, as by a fine goodly cup, both people and Princes of the world, have beene entiſed to drinke up, and draw in, moſt abhominable filthy ſuperſtitions, idolatry, and Hereſies, which the Romiſh Church offered unto them, in that golden cup of faire goodly Titles and ſhewes. Revel. 17, 4. *And had a Cup of gold in her hand full of abhomination.*

D. A.

(Day ſmitten.)

THE light of divine truth obſcured and darkened by a moſt thick clowd of filthy ignorance, ſent by the juſt judgement of God, to puniſh ſuch as were willingly blinde, at the ſhining foorth of the Goſpell, Revel. 8, 12. *And the Day was ſmitten.* Some other by the (*Day ſmitten*) doe underſtand the taking away of the gladneſſe and joy which men had in the fruition & injoying of the light of the Goſpell. Theſe two ſences, although they ſeeme to differ, yet they doe after a ſort meet in one: the latter, being as the effect; and the former, as the cauſe. For the darkening of the truth of God, muſt needs diminiſh the joy of Gods people.

Dayes] A certaine compaſſe and ſpace of time, appointed of God for certaine purpoſes, Rev. 10 7, *In the Dayes of the voyce of the ſeventh Angell.*

Day and night] Continually, or time without any end, or any ceaſing, even for ever and ever, Revel. 20, 10. *And ſhall be tormented even Day and night for evermore.*

Day nor night] Never, at no time ceaſing to praiſe God, but keeping on therein a perpetuall tenor, Revel. 4, 8. *And they ceaſed not day nor night, ſaying, Holy holy, holy, &c.*

D. E.

Death] A moſt greevous plague more ſpeedily bringing death, than the other plagues fore-mentioned, and vexing by more ſorts of feeling than one, Revel. 6, 8. *And his name that ſate thereon was Death.* A Metonimy of the effect for the cauſe See the like, Rev. 18, 18. Death being there put for the plague or peſtilence happning in Rome, during the ſiege thereof, as the cauſe of enſuing death.

2 Perſons, men and women guilty of the ſentence of the ſecond death, which is eternall torment in hell, Revel. 20, 14. *Death & hell ſhall be caſt into the Lake of fire.* Others, in a good ſence do expound it thus: After the vocation of the Iewes, there ſhall be no Torment of death & hell, ſaving in the burning Lake, where death ſhall for ever feede upon the Reprobate:

bate: but the first exposition is best in my judgement.

3 Dissolution of the soule from the body, and separation of both from God for ever. Rev. 21, 4. *There shall be no more Death, nor crying, nor paine, &c.*

That first begotten of the Dead] Christ, which title is given him in respect of his Priesthood, by which by his owne death, he hath overcome death, and made a full expiation & satisfaction for all our sinnes. For this is to bee the first begotten of the dead, death being vanquished and overcome, first to rise from the dead: now he is called the first begotten, for two causes: first, because he is the Prince, and Head of those which rise, as the Apostle declares, Col. 1, 18. In which respect also hee is called the first Fruites of them which sleepe, 1 Cor. 15, 20. Secondly; because all the faithfull and redeemed, shal in their time through the vertue of his resurrection, and this his mighty conquest of hell, death, grave, and Satan, be raised up and set free from the bondage of corruption.

Second Death] The eternall separation of soule and body, even of the whole man, from the glorious presence of God, to be delivered unto endlesse paine and torment in hell, Rev. 2, 11. *He that overcommeth, shall not be hurt of the second Death*, Rev. 20, 6. *On such the second Death hath no power.*

To Deceive.] To leade into error, by making men beleeve they see true miracles and signes, when they see onely a shew and false appearance; or by some signes, which be not fained and false, to establish mens mindes in false Doctrine and Idolatry; therefore called by the Apostle, 2 Thess. 2, 9. *Lying wonders.* Such are all the wonders done in Popery, Rev. 13, 14. *And Deceived them that dwell on the earth, by signes and wonders, which were permitted him to doe.*

To Deceive no more] Not to be able to seduce and misleade men so strongly & openly, as had beene suffered Satan to doe, by that we reade, chap. 12. But now being fast chained up, and mightily by the power of Christ restrained, hee had no might for a thousand yeares so to prevaile, Revel. 20, 3. *He should deceive the people no more.*

Deepenesse of Sathan] Eyther the vaine bragging, as of some, which boasted, as of great and plentifull knowledge in the secrets and mysteries of God, which yet in truth, deserved to be called no better than the Deepenesse of Satan; or else the sleights and subtil-

ties

ties of Satan, which certaine men presumed alone to be privy too, and of the manner how they were to be resisted; under which pretence, they permitted the promiscuous and common use of women in the Church of *Thiatyra*; esteeming all other Teachers as simple fellowes, in comparison of themselves. This latter exposition is very probable, but the former is more received, Revel. 2, 24. *Neither have knowne the Deepenesse of Satan as they speake.*

Not to Deny Christs name] Not to give place to the punishments and threatnings of Tyrants, as by the feare thereof, to be moved to forsake the truth, Rev, 3, 8. *Thou hast kept my word, and hast not denied my Name.*

To Devoure by fire.] By some extraordinary judgement to destroy, as God did the turkish Armies, when hee powred out his wrath from heaven upon them, according to that which is written. Revel. 16, 21. Ezek. 39, 19. Revel. 20, 9. *Fire came downe from Heaven from God, and Devoured them.*

To Devoure the enemy] By fervent prayer, and publishing the judgements of God, to threaten, and procure Gods vengeance upon their heads, that maliciously resist the truth spoken by his witnesse. Revel. 11, 5. *If any Man will hurt them, fire proceeds out of their mouthes to Devoure their enemies.* In this, there is an allusion unto that which was done by *Moses*. Num. 16. and by *Elias*, 2 Kin. 1.

To Devoure her Childe.] To take out of the way and destroy, either by fraud or open force, all that should spiritually be begotten of the Church, especially such as should stand up to maintaine the Religion of Christ. Thus hath Satan alwayes attempted to do, but especially, in the first age of the Church, Rev. 12, 4 *The Dragon stood before the Woman to Devour the Childe.*

Devill] An egregious and notorious Calumniator, delighting exceedingly in accusing and detracting others. Thus hath Satan done from the beginning, accusing God to man, of envy, Gen, 3, 3, 4. and men to God, of hypocrisie, as Iob 1. Hence hee is called the Divill, Rev. 12, 9. *That old Serpent called the Devill*, Rev. 20. verse 10.

D. O.

To Doe his Commandements. To endevour obedience unto the voyce of Christ, by keeping his precepts, & beleeving his promises, according to the measure of grace received, Rev. 22, 14. *Blessed are they that Do his Commandements.*

Doctrine.

Doctrine of Balaam] That which the *Nicholaitans* taught (after the example of *Balaam*) touching the common use of Women, & that all things offered to idols without difference, might lawfully be eaten, Revel. 2,14. *That maintaine the Doctrine of Balaam.* See *Balaam.*

Doore] The conteience and heart of sinners, wherby Christ findes entrance into us, Revel. 3,20. *He stands at the doore.* According to some, (*Doore*) signifies all hinderances, inward and outward, to keepe Christ from entring. This is a good interpretation, because our heart is the house, rather than the Dore.

2 An open way, meane, and passage, given of God to *Iohn* the Evangelist, that he might see and understand such deepe and hidden secrets, so shut up in Heaven, as no humane capacity could ever have reached to perceive them. Rev.4,1. *Behold a Doore was open in Heaven.*

D. *R.*

Dragon] The Devill, for his terrible fierceneſſe likened to a Dragon, being the Prince of that army, that maintaineth warre against Christ, Rev.12,7 *Michael fought against the Dragon.* Some other, by the Dragon, understand unrighteous and cruell Princes, assisted and strengthened by false Teachers, Corrupters of the truth, Heretiques, &c. All which ioyn in battell together against the truth, & the sincere maintainers of it: but in chap.20.ver.2. the Dragon is there expounded to be the Divel and Satan, who yet must worke by meet instruments All which having once common worke, and being but one corporation with the Divell their Captaine, are therfore well comprehended under one name; as the whole company of the faithfull beare the name of Christ their head, 1 Cor.12,12.

Drunk with the blood of the Saints] The blood of the Saints to be so aboundantly shed by great *Babylon* (the Mother of whooredomes, the Romish Church) as she was wholly imbrued and coloured in bloud, Rev.17,6. *I saw the woman drunk with the blood of the Saints.* The meaning is, that so great was her cruelty, as intemperate persons doe not more greedily draw in the most delicate wine, than shee shed the bloud of Gods people.

Drunke with the Wine of fornication] Such as are never satisfied with Idolatry, (spirituall fornication) which they drinke in, as men doe drinke in wine, Rev.17,2. *The inhabitants of the Earth are Drunke with the wine of Fornication.*

D.W.

D. W.

To Dwell on the earth] To be a Reprobate, not predestinated to life eternall, nor regenerate by the Spirit, whom Antichrist shall have power to seduce and corrupt, and to leade to destruction, Rev. 17, 8. *They that Dwell on the earth shall wonder.*

To Dwell with the Saints] To have communion with the elect, & holy men and women, by a most perfect and immediate fellowship, such as shall bee in heaven betweene God and his people after the last judgement; whereas they are knit together now imperfectly, and by meanes of the word and Sacraments. Revel. 21, 3 *And hee will Dwell with them.*

D. Y.

To Dye in the Lord] Eyther to suffer Death as the Martyrs doe for the Lords cause in defence of his truth, against Antichrist; or to fall asleepe in Christ, dying in his faith, as all the Saints do. Rev. 14, 13. *The dead which Dye in the Lord, are blessed henceforth.*

E. A.

E. A.

(Eagle.)

EIther all Fowles and Birds (by a Synecdoche of one principall Bird the Eagle; named in ſtead of all) as being all, both great and little, governed by the providence of God: or elſe the knowledge of great & high myſteries, repreſented fitly by the Eagles mounting aloft in the ayre. Others, by the Eagle underſtand *Iohn* the Evangeliſt, who dived deepeſt into that high myſterie of the Divinity of Chriſt, and his Incarnation. The middle ſignification is beſt, the laſt is worſt; becauſe theſe words muſt be taken of Miniſters, which ſhold be after this Viſion, not of ſuch as had beene before (as Apoſtles were:) as it is written in the firſt verſe of the fourth chapter, *Come & I will ſhew thee things that muſt bee done heereafter.* Secondly, ſuch as apply theſe foure Beaſts to the foure Evangeliſts, doe vary much. One ſaith, *Marke* is the Eagle, as *Aretas*: other ſay, the Eagle ſignifies *Iohn*. Some ſay *Iohn* is figured by the Lyon, as *Aretas*: others ſay, *Marke*: and *Auguſtine* ſaith, *Mathew* is the Lyon, Revel. 4,7. *The fourth Beaſt an Eagle.*

Eare.] The outward Organ of the body; to wit, that ſenſe which is the inſtrument of underſtanding.

2 The minde where-with wee underſtand things, and attend to get more underſtanding, Revel. 2,7. *He that hath an eare, &c.*

To have Eares] To have the minde prepared, or the underſtanding opened, obediently to heare and attend the things of God; ſuch are called upon to marke, in the concluſion of every Epiſtle. Others will but contemne the word. Revelat. 2, 11. *Let him that hath an Eare to heare.*

Inhabitants, or dwellers on the Earth] Men and Women, whoſe names are not Written in Heaven in the Booke of life; Reprobate perſons, which minde earthly things, and imbrace falſe Religon for filthy lucre ſake. Thus alſo the word (*Earth*) often ſignifies in this Revelation, Men of Terrene and earthly mindes, Revel. 12, 9,12,13.16. *Woe unto the Inhabitants of the Earth.* alſo 8,5.

Fire

Fire caſt into the earth. Alſo ver. 7, and cha. 13, 8. and 16, 2. In all which places, by the Earth, and ſuch as dwell in it, is meant the wicked world, or the Church falſly (ſo called) conſiſting of earthly minded men, which are not choſen and ſanctified of God, to have their converſation in Heaven.

Earthquake] A moſt vehement ſhaking of the Earth, with horrible trembling. Rev. 6, 12. *Lo, there was a great earth-quak.* This is a fearefull judgement, whereof many examples in all ages, and a fore-runner of great mutations.

2 Great alterations & changes of Religion and civill Governments throughout the World, after the cuſtome of the Scriptures, which uſe to call ſome notable change, a ſhaking of the Earth, as Heb. 20, 26. and Pſal. 68, 9. The delivering the Iſraelites out of Egypt, is called the moving of the Earth. Rev. 16, 18. *And there was a great Earth-quake ſuch as was not ſince men were upon the Earth.* Meaning hereby, ſome extraordinary puniſhment inflicted upon the ungodly world, by ſome great and unlooked for alteration of State.

To come up from the East] Chriſt Ieſus our Lord, the Sun of righteouſneſſe, to ariſe in the Doctrine of the word, and to ſhine upon the Chriſtian Churches, to expell from them ſpirituall darkneſſe, even when a whole rout of infernall ſpirits are let looſe to fill the world with the darknes of hell; to wit with ignorance, ſuperſtition, idolatry and hereſie, Rev. 7, 2. *I ſaw another Angell come up from the Eaſt.* Thus the Scripture elſewhere ſpeakethof Chriſt, as in the Song of *Zachary*, Luke 1. alluding unto the cuſtome and manner of the Sun, which from the Eaſt ſeemeth ſtill to ariſe and aſcend, till it come to the middeſt of heaven; which ſome doe interpret of *Conſtantine*, who aſcended out of the Eaſt parts of the world, as Stories ſhew, namely *Euſebius*; and by whom, as a maine Inſtrument of God, the light of the Goſpell did breake forth, to the ſcattering of the miſts of errours, and the enlightning of the Church, after moſt darke-ſome times. This expoſition differs herein from the former (which is more commonly received) in pointing to the Miniſter, or inſtrument; whereas the former pointeth to the authour of ſuch a mercy. In which caſe, both ſignifications agree well; becauſe author and inſtrument be not contrary, but ſubordinate one to the other.

East, weſt, North-gate] The commodious ſituation of the

ſpirituall City, the Church (as ſome thinke) or the Celeſtiall City, the kingdome of Heaven (as others thinke) by compariſon to the convenient ſite of earthly *Hieruſalem*, where the entrance by gates, diſpoſed in all foure quarters of the winde, was very convenient for the comers unto it from all coaſts of the Country of *Iudæa*. See Ezek. 48, 30. Revel. 21, 13. *On the Eaſt part there were three gates, &c.*

To Eate the fleſh of the Whore] To endevour (out of a deepe deteſtation) the utter ruine of Romiſh Dominion and Popiſh Prelates; by cutting ſhort their Revenues, refuſing their pardons, forbidding appeales to *Rome*, & to go to *Rome* for conſecration of Biſhops, caſting downe their ſuperſtitious buildings, and conferring their Demains and Livings to better uſes, denying Peter pence: which all and much more, hath already bin done in our Realme of England, and in ſome other Nations and free Cities, which have called backe the profits that went from amongſt them, to feede and enrich *Rome*. This is here called the eating of her fleſh. Rev. 17, 16. *They ſhall Eate her fleſh.*

E. *G.*

Egypt] *Rome*, together with Romiſh juriſdiction, which in S. *Iohns* time did reach unto *Hieruſalem*, where *Pontius Pilate* was Deputy to *Caſar*, the Emperor of *Rome*; which is likened to Egypt, in reſpect of Idolatry, and the bondage where-with ſhe held Gods people, moſt cruelly enthralled. Rev. 11. 8. *Which ſpiritually is called Egypt.*

E. *N.*

Enemies] Wicked men, Pope, Popelings, and other ungodly perſons, which hated, afflicted, and killed Gods ſervants. Rev. 11, 12. *And their Enemies ſee it.*

To Enter into the Temple] To be able to have acceſſe to the Majeſty of God, and to abide his glory. Others take it to meane thus much, to be kept from having approach unto the Church of Chriſt here on earth for a time, as yet the Iewes are. Rev. 15, 8. *No man was able to Enter into the Temple.* Here is an alluſion to that which is written. 1 Kings 8, 10, 11. where it is ſaid. *The Cloud filled the houſe of the Lord, ſo as the Prieſts could not ſtand to Miniſter.*

E. *V.*

Euphrates] A River called by that name, being both broad and deepe, which did run along by

by the great City *Babell*, ſeated in *Aſſyria*, and was thereunto ſuch a great defence, as when *Cyrus* and *Darius*, Kings of the *Medes* and *Perſians*, would take *Babylon*, they had this device, to cut out great Ditches and Trenches, and ſo let out the River above, before it came to the City; by which meanes the waters being made ſhallow and almoſt dryed up, the Souldiers waded over, entred the City, and ſurpriſed it.

2 All impediments, lets, and hindrances, wherby the paſſage unto Rome, the myſticall Babylon and Seate of Antichriſt, was ſtopped up againſt the Kings of the Eaſt, that they could not come at it to beſiege and ſubdue it; the removing of theſe impediments; to wit, (the great honor, glory, riches, & ſtrength of Rome) is here ſignified by the drying up of *Euphrates*. Rev. 16, 12. *The ſixt Angell powred out his Viall upon the great River Euphrates, and the waters thereof dryed up.*

E X.

Excellent] That which in his kinde is beſt and moſt worthy. Rev. 18, 14.

E. Y.

Eye-ſalve] The Spirit of light and of true wiſedome, which doth open and illuminate the eyes of our ſoule, being before utterly blinde. Rev. 3, 18. *And annoint thine Eyes with Eye-ſalve, that thou mayeſt ſee.* It is a ſpeech borrowed from a medicine, proper and peculiar to the curing of the Eyes, called of Phyſitians, *Collyrium.*

F. A.

Face.

THe bright Countenance of Christ, shining upon the faithfull to the exceeding comfort & rejoycing of their hearts expelling & driving from them heavineſſe and ſorrow. Revel. 1. 10. *And his Face ſhone as the Sun in his ſtrength.* Some other Divines, by the Face of Christ, do underſtand the pure worſhip of Christ (as it is commanded in his word) wherein he is to be ſeene and knowne of his, as cleerely and as plainly, as wee may know any one by his Face. And touching this interpretation, the very truth is, that the Scriptures by the Face of God, doe often ſignifie his worſhip; therefore *Caine* being ſeparate from Gods publike worſhip, is ſayd to bee hid from Gods Face. Geneſis 4, 14. *And to goe out from the preſence of the Lord.* ver. 16. Againe, the imploying of our ſelves in Gods worſhip, is called in the Pſalmes, the ſeeking of his Face. Pſal. 27, 8. Pſal. 105, 4.

2 The terrible dreadfull preſence of Christ, being thorough his might and Majeſty, very fearefull to all things and perſons, ſave his owne. Rev. 20. 11 *From whoſe Face fled away the Earth and Heaven.*

Vens Faces] Diſſembled humanity, counterfeit curteſie, when the countenance and behavior is not terrible & fierce, nor words rough, but all in ſhew amiable and faire, yet without all truth and ſincerenes, the ſooner to allure and entice men to fall in and joyne unto them: the miniſters of Antichriſt, Religious men (as they are called) doe excell in this kinde of ſhaddowiſh humanity, being moſt notorious flatterers for their owne gaine, and to draw mighty ones to their ſide, Rev. 9, 7. *Their Faces were like the Faces of men.*

Face as the Sunne] The exceeding great glory of Ieſus Christ, being to ſuch as know him by faith, the ſame, for ſweet and comfortable aſpect to cheere their hearts in tribulations, that the Sunne is to the world, after Clouds, Myſts, and darkneſſe. Rev. 10, 1. *His Face was as the Sunne.*

To be faithfull unto death] Conſtantly to keepe and hold the Faith of the Goſpell, not being

being driven from Christ for any feare, or persecution, or death it selfe; seeing such as are courragious, should be richly rewarded. Rev. 2.10.

Is fallen] Rome, and Romish both City and Dominion, (as it standeth now under the Pope and his Mitred Bishops and Cleargy) not onely to be subject unto ruine and destruction, but that most certainely it is to be pulled downe, losing by little and little, their riches, glory, strength, credite of Religion, and holinesse, which made them honoured, followed, and feared of Kings and Nations. And for the undoubted truth hereof, therefore (as if it were downe and fallen already) the Holy Ghost in the present time, saith, *It is fallen*; yea, doubleth it (to note the certainty and greatnes of the fall) saying the second time, *It is fallen*. And because all men should take knowledge, beleeve, and marke the better, Gods rare judgement upon Romish *Babylon*, therefore her fall is proclaimed by an Angel from heaven, and with a mighty loud voyce. The event of which Prophesie as in a good part wee have seene already fulfilled, in the decay of their Religious Houses, of their revenues, and falling of many Kings and people from that whorish Synagogue, through the Doctrine of the Gospell: so the full Fall drawe thon apace: God hasten it. Rev. 18.2. *Babylon is fallen, &c.*

Fat things] Things of the best, most pleasurable and commodious to the flesh; as Monasteries, Abbies, goodly dignities and promotions, which raised much pompe, delight, and pleasure. Popery was full of such Fat things, the losse whereof, shall make them mourne. Rev. 18.14. *All things which were Fat are departed.*

F. *E.*

Feare of torments] The dread and horrour which the friends of *Rome* shall conceive, for the horrible vengeance which God in his appointed time shall take upon her, for her idolatry, luxury, and cruelty, so as that they shal not dare come neere to rescue her, but shall keepe aloofe. Rev. 18.15. *They shall stand a farre off, for feare of her torment.*

Great Feare] That terror and trembling of heart, which should possesse the enemies of Christ, upon the restoring to life of the two dead and slaine witnesses: which was fulfilled in the yeare of our Lord, 1550. when God marvellously revived the fainting Spirits of the professors of his Name at *Maydenborow*, who so

couragiously defended the doctrine of the former Prophets and witnesses which were slain as the King of the Romans, the Emperor also, & the Fathers of the Councell of *Trent*, through great feare conceived of their valour, and forces of the godly professors of Christ, were driven to their heeles, as is to bee seene in *Sleyden*. Rev. 11, 11. *And great feare shall come upon them who see them.* Others, refer this to the dayes of *Calvin*, *Martyr*, *Bucer*, *Wicliffe*, *Husse*, *&c.* who so stoutly maintained the truth against Antichrist, which others before (guided by the same Spirit, and were now dead) had now done, as it caused the friends of Antichrist much to feare.

To Feare his great name] To worship God by a true faith serving him according to his word, & studying to live godly Rev. 11. 18. *To them that Feare thy name, small and great.* Some doe restraine, those that Feare Gods Name, more specially, to the Iews which should beleeve.

Fearefull] Such timorous faint-harted men (Emperors or Subjects) who for feare of them which can kill the body, denied Christ before men. Rev. 21. 18. *But unbeleevers, Fearefull, &c.*

To Fall before ones Feete] To prostrate the body before one, in signe of religious divine worship, which *Iohn* of infirmity did to an Angell. Rev. 19, 10. *And I fel before his Feet.* It is a signe of submission to the true God alone. Reve. 5, 8. *They fell downe before the Lambe.*

Fellow-servant] One, who in common with the Prophets and Ministers, serveth the same God, as Angels do, especially in reporting the secrets of God unto his Prophets, which might declare them unto the Church. Rev. 19, 10. *For I am thy Fellow servant, &c.*

Feete like fine Brasse] The constancy of Christ, in an unwearied desire of providing for the good of his Church: also, his firme power, to tread downe all the enemies thereof; together with the most excellent purity and brightnesse of his wayes. All this is represented by the mettall of brasse, fine, burning, &c. Rev. 1, 14. *His Feet like to fine Brasse, burning as in a Furnace, &c.* Other doe interprete these Feete of Brasse, of the stablenesse of the Churches, namely, of *Smyrna* & *Pergamus*, firmely and with invincible constancy abiding afflictions for the Name of Christ, when they were not only not hurt, but did shine more brightly like fine brasse; as if allusion herein were made, to those visions of Eze. 1, 7. and Dan. 10, 6. Both these Interpretations may well stand to-

together, for the perſeverance of the Church in tribulations; and their being more purified by their afflictions, may and doth proceede from Chriſt his invincible power, ſupporting them; and exceeding purity communicated to them.

Feete like Beares feete] Continuance and ſtableneſſe joyned with cruelty. For Bears Feet being plaine, flat, and long, with broad nailes, doe affoord him more ſtrength, and enable him to more fierceneſſe. This is applied to the Romaine Empire, which exceeded the *Perſians*, *Medes*, *Aſſyrians*, and *Babylon*, in rapacity and ſtability. Rev. 13,2. *His Feete like Beares Feete.*

F. *I.*

To Fight] To proclaime and make war, in the behalfe of Antichriſt, againſt Chriſt and his Church. Rev. 17,14. *They ſhall fight with the Lamb.*

To fill double] To inflict and bring upon the great whore, to wit, *Rome*, moſt grievous calamity, with extreame ſharpnes and rigor, in recompence of all her abhominable wickednesſes. This muſt be done to *Rome* in the laſt laying of it waſte; and it is to be done by thoſe which were ſometimes Citizens and ſubjects of *Rome*. Rev. 18,6. *In the Cup that ſhe hath filled to you, fill her double.*

To finiſh their Teſtimony] To accompliſh and performe the charge and function, delivered unto them, by giving bold Teſtimony unto Chriſt and his Goſpell. Rev. 11,7. *And after they have Finiſhed their Teſtimony, &c.*

Fire of the Altar] A holy and conſtant profeſſion of the truth proceeding from the Spirit of Chriſt, which is like a fire enflaming the hearts of the faithfull and ſtirring up troubles among the wicked. Rev. 8,5. *He filled it with Fire from the Altar.*

Fire and Brimſtone] The moſt extreame and ſharpe torments wherewith the wicked, but eſpecially the Turke, The Romane Antichriſt with their ſervants, ſhall be tormented in hell. Rev. 20,10. *Was caſt into a Lake of Fire and Brimſtone.*

Burnt with fire] Some extraordinary and fearefull judgement, which ſhall ſo deſtroy Romiſh *Babylon*, as things bee be burnt in a Fire, Rev. 18, 8. *And ſhe ſhall be burnt with Fire.*

Flame of Fire] Moſt lightſome and piercing, entring into all things, even the moſt ſecret and hidden, bringing darkneſſe it ſelfe into light. Of this property be the eies of Chriſt. Rev. 19, 12. *And his eyes were as a flame of fire.* See Rev. 1,14.

Fiery Habergions] The terrible cruelty and fierceneſſe,

both of the horſes, and ſuch as ſate upon them, fighting for the wicked Religion of *Mahomet* under the Turke, Revel. 9, 19. *Having fiery Habergions.*

Fire and Hayle mingled with blood] A ſpirituall tempeſt and ſtorme of errors, lyes, and ſtrong deluſions, caſting down, over-ſpreading and waſting grievouſly mens ſoules, even as if Fire, Blood, and Hayle, were all mingled together, and caſt downe unto the earth, to beate downe, corrupt, and waſte the fruite thereof. Rev. 8, 7. *There was Haile and Fire mingled with blood.*

Fire from Heaven] Such lying ſignes and wonders, as Antichriſt and his Miniſters ſhould be ſuffered to do; thereby to deceive the world with errors. See Mat. 24. 2 Theſſ. 2. 12 Rev. 13, 13. *He made Fire to come from Heaven.*

Fire out of their mouth] The Doctrine of the Goſpell, devouring and conſuming as fire ſuch as reſiſt and fight againſt it: for that word which is the ſavor of life to ſome, is the ſavour of death to others, Rev. 11. 5. *If any will hurt them, Fire proceedeth out of their mouth, and devoureth their enemies.*

Fire and Smoake] The ſowre bitterneſſe of Gods plagues, even unto choaking and ſtrangling of men, which is the property of ſmoake, Rev. 9, 17. *Out of their mouths went forth fire and ſmoake.*

First Heaven] Heaven, as it is now under Vanity; or as ſome thinke, the former good and pure eſtate of the Church, giving place to a purer, or to the calling of the Iewes. Rev. 21, 1. *First heaven is paſſed away.*

First love] Charity toward God, and toward our neighbours, which the Angell of the Church of *Epheſus* did ſhew forth at the beginning of his Miniſtry, very zealouſly performing all good meanes, and uſing all duties, for the furthering of Gods glory, and the good of his flocke. Revel. 2, 4. *Becauſe thou haſt left thy firſt love.*

First workes] Great diligence in preaching the word, and adminiſtring the cenſures of the Church, for the preventing of crimes, or recovery of ſuch as be fallen. Rev. 2, 5. *And doe thy firſt workes.*

First voyce] That Revelation which from heaven, *Iohn* did firſt receive, touching thoſe things which were to be done, for the time to come. Rev. 4, 1. *And the firſt voyce which I heard, was like a Trumpet.*

Five months] A ſhort ſpace of time, a definite number put for an indefinite, for the comfort of the faithfull leaſt they ſhould

ſhould imagine that this plague was to increaſe without meaſure, Rev. 9,5. *That they ſhould be vexed five Moneths.* Others by five Months, doe underſtand 150. yeares, reckoning every day for a yeare. Others by five Months do thinke five ages to be ſignified. But M. *Bullenger*, doth interpret the five Months wherein theſe Locuſts here ſpoken of ſhould be ſuffered to rage and vexe men, of that whole ſpace of time, whatſoever it was, wherein it ſhould continue, which yet is limited by a few months, for the conſolation of the Elect. This is the beſt expoſition as I doe Iudge.

F. *L.*

Fleſh of Kings, Captaines, &c.] The great dainties wherewith God will feede ſuch as he calleth to this Feaſt; even all ſorts of men which fight for Antichriſt. **See ſuch a deſcription**, Ezek. 39,17,18. Rev. 19,18.

F. *O.*

Forme of the Locuſts] The figure, likeneſſe, and guiſe; to wit, ſuch as be ſtrong Horſes, prepared to battell. Such are the Popiſh Cleargy, ſtrongly linked together with ready and prepared mindes, againſt all ſuch as ſhould any way mutter againſt the uſurped power of the Pope and Sea of *Rome*. This hath beene, and is apparant enough, though the fierce incurſions of the *Saracens* have been more famous. Rev. 9,7. *And the Forme of the Locuſts was like unto Horſes prepared to battell.*

Fornication] All ſorts of bodily uncleanneſſe about generation; whether whoredome, adultery, rape, inceſt, buggery, or fornication. For all theſe (as it is too well knowne) were rife, and ſtill be, in the kingdome of Antichriſt. Rev. 9,21. *They repented not of their Fornication.*

Fore-head] Openly, before men, in profeſſion and practiſe. Revel. 17.5. *And in her Fore-head was a name written.*

Foure Angels bound] Adminiſters of the wrath of God (in that number that is convenient) for the ſlaughtering of the foure quarters of the world: theſe Angels being reſtrained before by the power of God, were now to be ſtirred up, and have the Bridle given them licentiouſly to practiſe tyranny, as God had ordained. Rev. 9,14 *Looſe the foure Angels which are bound.*

Foure corners of the earth] The chiefe quarters and coaſts of the world, which were occupied and poſſeſt by the foure Angels ſent with Commiſſion

to

To ſtop the foure windes. Rev. 7,1, *I ſaw foure Angels ſtand on the Foure corners of the earth.*

Foure hornes of the Altar] The higheſt part or top of the golden Altar of Incenſe, which ſtood before the Vaile, againſt the Arke of Covenant, where ſolemne prayers once a yeare were made by the High Prieſt unto God, who heard and accepred them through Chriſt, repreſented by the Golden Altar; in whom, and by whom alone, the Oblations of our prayers are pleaſing unto God. Rev. 9, 13. *I heard a voyce from the Foure hornes of the Golden Altar.*

Foure windes] One and the ſelfeſame Winde, in Nature being divers according to the Regions and Coaſts from whence they blow, as from Eaſt, Weſt, &c.

2 The efficacy and ſecret mighty force of the holy Spirit which by Chriſt himſelfe is compared unto winde. Ioh. 3,8. *The winde bloweth where it liſt, ſo is every one borne of the Spirit.* Rev. 7,1. *Holding the foure windes of the earth.*

Fourth part of the earth] The fourth part of men, dwelling in earth, which by the juſt judgement of God, were to be puniſhed, for the contempt of the Goſpell, with thoſe Foure great plagues ſpoken of, Levit. 26. and here againe diſtinctly mentioned; to wit, the ſword, famine, peſtilence, and wilde beaſts. Rev. 6, 8. *Power was given to them over the fourth part of the earth.*

Foure-ſquare] That which is ſteddy, of continuance, and profit, ſuch is the true Church leaning upon Chriſt as a foundation. Rev. 21,16. *And the City lay foure-ſquare.*

Foure and twenty Elders] The holy Catholike Church, even the whole company of Gods elect; eſpecially, ſuch as having now ended their warfare, do triumph in heaven gloriouſly, every one (as it were) ſitting upon a Throne as a King; which honour, the elect doe attaine unto, by and through Chriſt, who hath made all the faithfull, Kings and Prieſts unto God. In the number of 24. there is an alluſion unto that diſtribution of ſacred Offices, and the Servants of the King, mentioned in 1 Chron. 24,25,26,27. Chapters. Revel. 4,4. *Vpon the ſeates I ſaw foure and twenty Elders ſitting.* Whereas ſome by 24. Elders underſtand the 12. Prophets, and the 12. Apoſtles, it cannot ſtand with the ſcope this viſion here ſhewed to *Iohn*, which reſpects not any number or company which were paſt and gone; but rather that which was to come, even the whole number of beleeving Gentiles

Gentiles, which as Kings and Princes ſhould miniſter to God their Soveraigne King.

Found no more] To bee no more at all, to be utterly rooted out, as if it had never bin. Rev. 18,21,22. *And ſhall be Found no more.*

Fountaine of Waters] The Springs from whence doe flow and iſſue waters and Rivers, for the uſe of men. This is the proper ſignification.

2 The Miniſters of the Goſpell, from whom (as Fountaines and Springs) the Doctrine of life doth flow foorth unto others, by a continuall Fluxe or iſſue, which were to be depraved and corrupted by Hereſie and impiety of ſome principall teachers. Revel. 8, 10. *And it fell into the third part of the Rivers, and into the Fountaines of waters.*

From the Foundations of the World] Before the beginning of the world, even from all eternity, God choſe certaine unto ſalvation, whoſe names are ſaid to be written in the booke of life, and the other not written. Rev. 17, 8. *Whoſe Names are not written in the Booke of Life, from the foundation of the world.* Ye have the like Phraſe, Reve. 13, 8. to note the eternall decree of GOD, touching the force and efficacy of his Sonnes death.

F. R.

Freely] By the meere mercy of God, without any of our merit, and deſert of our endevour and working at all. Rev. 21, 6. *It ſhall be given him of the well of life freely.*

Fruite every Moneth] Such fruite, as ſhall bee continually new and freſh. This Tree here ſpoken of, being laden with fruit all the yeare long. Rev. 22. 2. *Bring fruite every Moneth.*

F. V.

Full of abhomination] Abounding in abhominable and moſt filthy errors, ſuperſtitions, idolatries. Revel. 17, 4. *A Cup in her hand Full of abhominations.*

Full of Names, &c.] Moſt plentifull blaſphemies, all being repleniſhed with horrible impieties and iniquities, Full of reproach unto God. Rev. 17, 3. *Full of Names of Blaſphemy.*

Full of Eyes] One, moſt watchfull and quicke-ſighted, beholding and knowing, not onely manifeſt & open things, but even inward and hidden things which be furtheſt off from our knowledge. Rev. 4, 8. *They were Full of eyes within.* See verſe 6. *Full of eyes before and behinde.*

To Fulfill the Will and Words of God] To execute and accomplish the Decrees and Prophesies of God, both touching the exalting of the great Whore, to wit, Rome; and touching her pulling downe and destruction. Rev. 17,17. *God hath put in their hearts to Fulfill his will, and to do with one consent, &c.*

To Fulfill the Wrath of God] In due time to execute the Full punishment upon the great enemies of his Church: which for the certainty of it, *Iohn* uttereth in the time past, though it were yet to come, when he wrote this Booke of Apocalipse. Revel. 15, verse 1. *For by them is Fulfilled the wrath of God.*

G. A.

Garment dipt in Blood] A Warlike and fierce attire, such as Warriours weare, which have overcome their enemies in battaile, having their Garments sprinkled and stained with the blood of the slaine.

2 The vengeance which Christ as King and conquerour will take upon the Beast, and upon the Kings of the earth which take his part. This is represented by this bloody garment, wherein there is an alluding to that ancient figure in Esay chap. 63. where Christ is brought forth with his garments dipped in blood, having made slaughter of the enemies of the Church. Fearefull is the end of Christ his enemies, Rev. 19, 13. *He was cloathed with a Garment dipt in blood.* Some expound this Garment of Christ his humane Nature, wherein by his bloodshed, hee reconciled the elect to God. But the former signification agreeth best with the Text.

Garment downe to the feet] The perfect righteousnesse of Christ imputed, wherewith his Spouse the Church (for whose covering the Garment serveth) is cloathed from the crowne of the head to the sole of the feet. Rev. 1, 13. *He was cloathed with a Garment downe to his feete.* Some expound this of the purity and innocency of that Priest-hood, which Christ did exercise for his Church. Others of the venerable dignity and majesty of Christ, as King of his Church: and indeed Kings did weare long robes in token of Majesty. Also, Priests by Gods appointment. But the first exposition I hold best. We often finde Christ his imputed justice, compared to a Garment. Psal. 32, 1. Mat. 22, 12. and Rev. 16. 15.

To keepe his Garments] To hold fast and preserve without losse and spot (as much as may be) such gifts and graces (of righteousnesse and forgivenesse of sins by Faith) as Christ giveth to cover and decke the soule withall. Rev. 16, 15 *Blessed is he that watcheth and keepeth his Garments.*

To gather together] To bring such as were farre scattered asunder into one place; either to make warre, or arme them against the people of God.

God, as Rev.20,8. *Gather them together to battell*; or else to help to effect and worke the worthy and most deserved destruction of the enemies of Gods people which fight for the beast; and to take their part in the prey. Revel.19,17. *Come and gather together your selves unto the Supper, &c.*

G. E.

Gentiles] The people and Nations subject unto Romish tyranny; and namely, such as were out of all Regions gathered to the Councell of *Trent*, who triumphed over the scriptures, being now smothered and strangled (as it were) and the Interpreters thereof also murthered. Rev. 11,9. *And they of the Gentiles shall see their Corpes.*

G. I.

To give glory to God] To glorifie God, by renouncing Idols, superstitious vices and errours, and to turne to the Creator of the world, to confesse and worship him after his owne will. This Fruite, is knowne to have followed upon some great plague inflicted and sent to the Anti-christian rout. Rev. 11,13. *The Remnant were sore feared, and gave glory to the God of heaven.* Revel.16,6. *And they repented not to give glory to God.*

To Give] To recompence and reward good things to the godly, according to mercy: or out of justice, to render evill unto the ungodly. Revel.22,6. *I will Give to, &c.* and 22,12. *To Give, &c.*

G. L.

Glory, honor, &c.] Praise increased, when the holinesse, majesty and truth of God is acknowledged and much extolled. Rev. 4,11. *To receive Glory, honour, and power.*

Glory of God] His glorious presence, testified by some visible signe, like unto that Exod. 40,34,35. Revel,15,8. *And the Temple was full of the smoake of the Glory of God.* The presence of God in and with his Church now under the Gospel, though it be with more brightnesse of knowledge, and more plentifull graces than it was under the Law, yet is it obscure in respect of that revelation which the Saints shall injoy in Heaven. Withall, this smoake of Gods Glory in the Temple, may import, that how soever Gods glorious presence with his Church now be manifest enough, yet the wicked cannot see it, as if their eye-sight were darkned with

with ſmoake; which laſtly, may ſhew forth his anger (uſually ſignified in Scripture by ſmoak) againſt ſuch enemies.

2 The brightneſſe of God (for divine brightnes) immediately communicated unto the Saints in heaven, who ſhal have ſo exceeding great light from the moſt perfect preſence of God, and Chriſt the Lambe, as they ſhall neede neither Sunne, Moone or Starre Rev. 21. 23. *For the Glory of God did light it.* Alſo ver. 11. *Having the Glory of God*; that is, moſt admirable, divine, and Celeſtiall Glory. Some doe underſtand this, of a moſt glorious divine brightneſſe of Gods preſence, as withall they reſtraine it to the ages of the Church, which ſhall be next afore the end of the world. Both may be underſtood; the one, as a forerunner and preparation to the other.

Glory and honour of Kings and Gentiles] All that majeſty, with thoſe great and excellent things, which Kings and people had, ſhall be laid downe, at what time the glory of the heavenly City is given them. Rev. 21. 24 26. *Shall, bring their Glory and honour to it.*

To Glorifie her ſelfe] To exalt and lift up her ſelfe, her doctrine and decrees, with great pride and inſolency, preferring her Traditions and ordinances above Gods written words and his ſacred ordinances, as eccleſiaſticall Rome hath done. Rev. 18. 7. *Inſomuch as ſhe Glorified her ſelfe, &c.*

To Glorifie his name] To ſet forth the glory of Gods great Name, by acknowledgement and praiſing his Iuſtice. in his vengeance upon the wicked, and his exceeding love and benignity toward the Saints. Rev. 15. 4. *Who would not feare thee, and Glorifie thy great Name?*

G. N.

To Gnaw their Tongues] To take moſt grievouſly the fall of their pompe, dignity, and authority; alſo furiouſly, for extreame ſorrow to bite their owne tongues. Rev. 16. ver. 10. *And they Gnawed their tongues for ſorrow.* Some do expound this, of renouncing their owne proud words and writings. But the former ſignification is better.

G. O.

To Go out no more] To remaine for ever in the Church triumphant, being moſt firmely joyned unto Chriſt, and immediately. Rev. 3. 12. *And he ſhall Goe no more out.* He alludeth unto, 1 Kin. 7. 15. Some under-

understand it of the stablenesse of Gods children in the Church Militant; namely, of such faithfull ones, as were members of the Church at *Philadelphia*. But it may well beare both significations, for Christ his true members, shal continue stedfast in the Church Militant, till they be translated into the Church Triumphant,

To goe out of Babylon] To depart as farre as may be from all society and fellowship with the Romish Synagogue, in their heresies and idolatries. Revel. 18,4. *Goe out of her my people, &c.* This exhortation and charge here in the Apocalips, is like to that in Ieremy, chapter 51,45. *My people, Goe out of the midst of her.* This of Ieremy was spoken, touching departing from Babylon in the East, when it was to be destroyed; and that in the Revelation, concerneth the ruine of Babylon in the West, to fore-warne the godly to avoyde it, by departing away.

To Goe into Destruction] To perish finally and utterly to be destroyed. Rev. 17, 11. *And shall Goe into destruction.*

God of heaven] The true GOD, Creator of the whole world, whereof heaven is a chiefe and principall part. Rev. 11,13. *And gave glory to the God of heaven.*

His God] A God, favorable unto him in Christ, even so farre, as to make him everlastingly happy. Rev. 21.7. *And I will be his God.*

To be their God] To be joyned unto God, by perfect and immediate fellowship, which shall be the portion of the faithfull in heaven, Rev. 21.3. *And God himselfe shall be their God with them.*

Before God] In the presence of Christ, the Iudge of the world, being God, equall to his Father. Rev. 20.12. *I saw the dead stand before God.* 2 Cor. 5.10.

Gog and Magog] All the secret and open enemies of Christ and his Church, both Papists and Turkes, banding themselves against the Gospell in these last times, since the loosing of Sathan. And thus much the very names themselves import: for *Gog* signifieth one covered, and *Magog* signifieth one uncovered. Rev. 20.8. *Even Gog and Magog, to gather them to battell.* For the better understanding of this place, wee must have recourse to Ezekiel, Chap. 38. and 39. where under the names of *Gog* and *Magog*, are comprehended such Princes, as gathered great armies to fight against Israel, after they came from the captivity of Babilon. This

Story

Story is here in the Revelation applied to thoſe enemies as Sathan ſhould muſter together againſt the Church of Chriſt, a little before his comming to judgement. Other Authors, referre *Gog* and *Magog* to the Turkes and Perſians, and ſuch Regions as are at their command. Certaine it is, that a mighty army of ſuch Heatheniſh people, ſtirred up by the devill (being now let looſe) is meant here.

Golden Altar] Chriſt Ieſus, who is both High-Prieſt, Sacrifice, and Altar. This place alludeth to Exo.30.3. *Vnto the Altar of Incenſe which was before the Veyle.* Some expound it of the ſelect company of Saints, the firſt fruits of the world. See **Altar**. Rev 8.ver.3. *To offer upon the Golden Altar.*

Golden Cenſor] An inſtrument (belonging to the holy of holies) wherein the Prieſt did burne ſweet Incenſe before the Lord; which did figure the Mediation of Chriſt, in which the Prayers of the Saints were acceptable. Revel.8.3. *Having a Golden Cenſor.*

Golden Crowne] Kingly dignity and power, wherewith Chriſt himſelfe, or the Executioner of his judgements ſhall be endowed, Rev. 14.14. *Having on his Head a Golden Crowne.*

Golden Reede] An inſtrument to meaſure withall (which being of gold) doth ſignifie the Church meatured, to be of a moſt excellent worke, and of a worthy workemanſhip. Revelation 21. verſe 15. *And he had a Golden Reed, to meaſure the City with.*

Streets of Pure Gold] All, even the meneſt parts (as ſtreets in a City) of the Church, to be moſt precious, beautifull, and glorious, Rev. 21.21. *And the ſtreet of the City is pure Gold.* Some hereby underſtand, that the actions of Gods children, ſhall be pure, holy, and unblameable.

Everlaſting Goſpell] The gladſome tidings of everlaſting reconciliation with GOD, through faith in Chriſt alone, according to the eternall Decree of God, Rev. 14.6. *Having an everlaſting Goſpell.* This gives a ſore checke to ſuch as charge the Doctrin of ſalvation by faith in Chriſt, with novelty, ſlanderouſly calling it, a yeſterdayes bird, a ſtart-up-doctrine.

Golden girdle] The diligence and readineſſe of Chriſt, in governing his Church, whoſe worke herein is precious and acceptable to God, Revel. 1.13. *Girt with a Golden Girdle.*

G. *R.*

Great Babylon] *Rome*, as it

is now governed by the Pope, being like unto *Babylon*, a great City (in *Chaldea*) for tyranny, pride, power, Idolatry, superstition, iniquitie,. Rev. 17.5. *That great Babylon, mother of whoredome.* This cannot be meant of Heathenish Rome, under the Emperours, who did not thrust their Idolatry upon other Nations and Kings, but left them every one to their religion: neither had heathenish impiety any such mystery in it, as with shew of pietie it should deceive numbers, seeing Heathenish superstition was palpable and execrable to all sorts of Christians; therefore, this must signifie Popish Rome, which with her great shew of religion and godly devotion, enticed Kings and people unto her way.

Great City] Some large Towne invironed with walles, and inhabited by Citizens, joyned together by the band of some Lawes, &c.

2 The whole jurisdiction and regiment of Antichrist, sitting at Rome, and reigning with great tyranny over mens Consciences, and raging cruelly against the body of the Saints, Rev. 11.8. *Their Corps shall lie in the streets of the Great City.*

3 Whatsoever Dominion, Power, and Government, either of Pope or Turke, or which any enemy of the Church doth enjoy and exercise against Christ and his Church, Rev. 16. verse 19. *And that Great Citie was rent into three parts.*

4 The Towne and Iurisdiction of *Rome*, as it was governed by the Emperours, which had Empire and rule even in *Iohns* time, over not people onely, but Kings also; *Rome* then being the Queene of Nations, and Mistris of the world, Re. 17.18. *The woman is that great City.*

5 The holy Catholique Church, consisting of beleeving Gentiles and Iewes, called and joyned unto the communion of Saints in the latter end of the world. Others understand it of the Celestiall Church, Rev. 21.10. *And shewed me that great City.*

Great day] That time, wherein Christ shall shew his terrible vengeance and power, for the destruction of such as hurt his Church, and for the deliverance of his people, Revel. 6.17. *The great day of his wrath is come.*

2 The time wherein the enemies of the Church shall assemble themselves together, by the appointment of the mighty God, to endanger the safety of the Church by bloudy and cruell war, Rev. 16.13. *To gather them to the battell of the Great day of God Almighty.*

Wings of a Great Eagle] The

The ſwiftnes which the church uſed, in avoiding the malice and tyranny of Sathan, that old Serpent, furiouſly purſuing her, while ſhe was yet (as it were) in her ſwathing clouts, Revel. 12. 14. *To the woman were given the wings of a Great Eagle.*

Great Earthquake.] See **Earthquake.**

Great Haile] Stones of a marvellous greatneſſe, ſufficient not onely to kill, but even to cruſh and bruiſe men in pieces, Revel. 16. ver. 21. *A Great Hayle.*

Great and marvellous] That which for the exceeding greatneſſe and grievouſneſſe of it, doth deſerve to be wondred at, and admired, Rev. 15. 1. *I ſaw another ſigne in heaven, great and marvellous.*

Great white Throne] A ſeate royall, full of exceeding Majeſty and greatneſſe, ſuch as Kings and Iudges uſe to ſit in, Rev. 10. 11. *And I ſaw a great white Throne.*

Great voyce] A voyce or ſpeech moſt plaine, cleare, and eaſie to be underſtood, Revel. 11. 12. *After this they heard a Great voyce.* This was a commanding voice, from God to man.

2 A voyce of exceeding joy and gladneſſe, ariſing and ſpringing up in the faithfull for the reformation of the Church, according to the Word of God, Rev. 11. 15. *There were great voyces in heaven, ſaying, &c.* This is a voyce of thankſgiving and praiſe from men to God.

Great Whore] The Citie of *Rome*, being become Eccleſiaſticall, and pontificall, by the governement of the Popes and Cardinals. For ſhe it is, that ſits upon many Waters, ruling over many Nations, Kingdomes and Tongues, and hath committed ſpirituall fornication with the Kings of the earth, enticing (by marvellous craft) both Princes and people to her idolatry, Rev. 17. 1. *Come and ſee the damnation of the great Whore.*

Great Wrath] Plentifull indignation, anger, and fury, which the divell hath conceived againſt the Church of Chriſt. Rev. 12. verſe 12. *The Divell is come downe unto you full of Great wrath.*

Greene Graſſe] The Fruites of the earth, of all ſorts, by a **Synecdoche** of the part for the whole, Revelation 8. 7. *And all Greene graſſe was burnt up.* Some do underſtand this ſpiritually, of the great Famine and ſcarſity of the word, and of Chriſtians in ſhew, which have taken no ſound roote, but were (as Greene graſſe) ſoone ſcorched and ſinged with the heat of perſecution.

G. V.

No Guile] Sincerity, truth, uprightneſſe in Doctrine and converſation, Revel. 14. verſe 5. *In whoſe Mouth is found no Guile.* Some underſtand this of the moſt pure integrity which beleevers have, not by perfection of their owne Vertues, but by imputation of Chriſts perfect holineſſe. Both theſe ſignifications may well ſtand together. For the Saints themſelves have an unperfect uprightneſſe, by infuſion of grace, and a perfect integritie from Chriſt, by imputation of his righteouſneſſe.

H. A.

Harbergions of Iron] THE well-fenced eſtate of Popiſh Cleargy, Monkes, Friers, &c. who were as ſafe, as men armed with iron Habergions; and vaine was all endevour againſt them, till the time of their Kingdome was expired, Revel. 9. 9. *And they had Habergions, like to Habergions of iron.*

Habitation of Divels] A place or houſe haunted by divels, or wherein Divels were ſhut up as in priſon. Rev. 18. 2. *And is become the Habitation of divels.* Such a City now is *Rome* where the doctrine is the doctrine of divels; being flat contrary to the written word; their worſhip, the worſhip of divels, being but idolles and rotten bones; and their workes, works of the Divell.

Halfe an Houre] A very ſhort ſpace of time, wherein the Church ſhould enjoy an happy reſt, after the open enemies thereof were bridled, and *Conſtantine* the Great aroſe out of the Eaſt, Revel. 8. 1. *There was ſilence in heaven, about halfe an houre.*

Halleluiah] Praiſe ye the Lord. It is an Hebrew voyce or word whereby the people of God were wont mutually to exhort and ſtir up one another joyfully to praiſe God, for his vengeance againſt his and their enemies, (as here againſt the great Whore) and for their mercifull deliverance, Revel. 19. 1. *Saying, Halleluja.* The cauſe of receiving theſe Hebrew word, in Scripture, (as *Oſanna, Abba, Amen, Alleluja, &c.*) it is to be as ſignes and tokens of that conjunction, which beleeving Gentiles have with the holy Nation of the Iewes, to whom there is but one God, and one Religion.

Harps] An inſtrument uſed in the Temple under the Law, whereon they praiſed God, according to thoſe times when the Church was in her infancy.

2 Praiſe and thankſgiving, offred up to God by the Church (repreſented by the 24. Elders) for the opening of the book and the Seales therof, Rev. 5. 8. *Having every one of them Harpes.*

3 The ſweet concent of godly Teachers in Churches, making a pleaſant Harmony, Revel. 14. 2.

To hate the Whore] To hate the Church of *Rome* degenerated, in execration, even with loathing; to abhor her as a Whore, a Mother of whoredome, which hath bewitched the Kings of the earth with her Golden Cup, the butchery of Gods Saints, like to Sodome and Egypt, therefore worthy to be hated, Rev. 17. 16. *They shall hate the Whore.*

Hatefull Birds] Vncleane and evill-favoured Fowles, such as haunt and frequent forsaken and desolate places, being odious to all other foules for their ravening: such be the Vulture, The Crow, the Raven, the Owle, the Kite, &c.

2 Vncleane and filthy men (such as the new Romish Synagogue doth, and long hath abounded with) which live by rapine and iniquity; and in that regard are hatefull to all civill honest men, but most hatefull to the Saints, Revelation 18. verse 2. *Vncleane and Hatefull Birds.*

H. *E.*

Heads] All Turkish Princes, Bassaes and Begles, together with their Emperour the Grand Sultan, all alike Instruments and Ministers of execrable cruelty and fury, exercised both by themselves, and others under them, Revel. 9. verte 19. *Having heads wherewith they Hurt.*

Over his Head] Above him, or upon his Head, Revel. 9. 17. *The Rainebow was over his Head.*

Heads of Lions] Most notable cruelty and fierceneſſe, wherein the Turkes doe excell allother Nations and people, that ever were heard of, both Saracenes and Romanes, Rev. 9. 17. *The Heads of the Horses, were as the Heads of Lyons.* Hereby is noted unto us, that to the sternneſſe of their countenance they had added the strength of their jawes, to expresse their singular inhumanity.

To Heale the Nations] To preserve in health, and keepe from all diseases, preventing them, and removing all causes of them, Revel 22. 2. *And the Leaves to Heale the Nations with.* This health Christ doth afford the soules of beleevers, unperfectly here, and most perfectly in heaven.

To Heare] To bend the minde inwardly, to heede well, and marke the admonitions of the Spirit in the Word. Rev. 2. 7. *Let him that hath an eare, Heare.* Re. 13. 9. *Let him heare,* that is, let him be attentive.

2 To receive a thing by the out-

outward ſenſe of hearing, Revel. 22. 18. *I proteſt to every one that heareth the words of this Propheſie.*

Heate of the Fire] Inward indignation, blinde zeale, and bitterneſſe of minde, together with outward ſtrife, contention and debate, wherewith not onely open enemies, but Hypocrites ſhould be vexed, for ſtriving againſt the Sunne and light of the Goſpell, ſhining upon their conſciences, and checking them, Rev. 16. 8. *It was given him to torment men with Heate of fire.*

Heaven] The Church on earth, and the godly, which be the true members of it, Revel. 12. 12. *Rejoyce the Heavens, and ye that dwell therein.* Alſo, Rev. 13. ver. 6. *And them that dwell in Heaven*, Rev. 6. 13. *Starres of Heaven*, that is, the Miniſters of the Church. The reaſon why the Church reformed here on earth, is called (Heaven) is becauſe of that heaven (which is the ſeate and habitation of the Saints.) There is no more lively Image and picture here in earth, than the univerſall company of Saints, which is the true Militant Church of Chriſt.

Heaven departed.] The whole face of the Church (and not the Miniſters alone) to be covered with that blacke darkneſſe of calamity which is here threatned, Rev. 6. 14. *And the Heaven departed.*

Middeſt of Heaven] The middle place or diſtance betweene heaven and earth.

2 An eſtate of a Church, ſomewhat purged from filthy corruption, yet not ſo purified as it ought, Rev. 8. 13. *Heard an Angell flying from the middeſt of heaven.*

New Heavens] The Heavens, which are now under vanity and corruption, reſtored into a perfect eſtate and liberty, Revel. 21. 1. *I ſaw New Heavens.* Some Interpreters, which thinke this Chapter, to give, not a deſcription of heaven, the ſeate of the bleſſed, (ſhewing what ſhall be the happineſſe of the Saints, after the reſurrection and judgement,) but of the Church which ſhall be on earth, a little afore the judgement, when the Iewes ſhall be reſtored to the Communion of Saints, doe interpret (New Heavens) of the moſt pure way of worſhipping God; and the (New Earth) to ſignifie a new people, in whoſe aſſemblies God will be honored. Let the learned judge which ſignification is fitteſt, for both are true.

Heavens open] The great glory of CHRIST his holy Church, manifeſted and apparently

rantly ſhewed to the eyes of all, Revel. 19. 11. *After I ſaw the Heavens opened.*

Heaven to reioyce] The company of the godly, to leape for joy and gladneſſe, becauſe of the victory and ſalvation which Chriſt giveth them over their ſpirituall enemies, delivering and ſaving them from their fury, Rev. 18. 20. *O Heaven, rejoyce over her.*

Hell] The Grave, which is the companion of death, or the eſtate which followes after death; both the Greeke word ſignifies Grave, and the matter requires this ſence. For many Saints were to die amongſt others; but it were wickedneſſe to thinke the Saints to be devoured of the Hell of the damned. Rev. 6. 8. *And Hell followed after him*, Rev. 20. verſe 13. *Death and hell delivered up her Dead.* Alſo verſe 14. If here we ſhould underſtand hell for the place of the damned, it would be abſurd to ſay; That Hell was caſt into the burning lake, that were to ſay, Hell was caſt into Hell.

H. I.

High mountaine] The eminencie of the Chriſtian Church (as it ſhall be reſtored before the comming of Chriſt,) excelling whatſoever dignitie is in earth: or the place and ſtately ſeate of the Church, (more purely reformed) ſhaddowed out by a Mountaine, Rev. 22. 10. *And carried me to a great and High Mountaine.* Herein there is an alluſion unto that which is written, Eſay Chap. 2. 2. *In the laſt dayes, the Mountaine of the Houſe of the Lord, &c.* The meaning of both places is, that the glory of the ſpouſe of Chriſt, ſhall be revealed in the ſight and face of all the world, ſo as no high Mountaine ſhall be more eminent and conſpicuous, or eaſier to bee ſeene and beheld.

H. O.

To hold the Starres] To defend and uphold the Miniſters of the Church, with ſpeciall care of them, and mighty power, Rev. 2. 1. *Theſe things ſaith he, which holdeth the ſeven Starres.*

To hold the foure windes] To ſtop the courſe of the Goſpell, and keeping backe of the heavenly inſpiration of the holy Ghoſt, which goeth with it, Rev. 7. 1. *Holding the four winds of the earth.*

An Hold of foule Spirits] A priſon or ſtreight place, faſt kept, where the divels are pend and ſhut up; at the pleaſure of the ſoveraigne Iudge of the world. Such a place ſhall *Rome* (now

(now fallen) be unto the Devils which reigned once there; but now, that they have none so to abuse and deceive as before, it shall be as a prison, hell, or place of torment to them. Rev. 18,2. *An Hold or Cage of fowle Spirits.*

Holy] A true beleever, or godly Christian, who is partaker of Christ his holinesse by imputation, and hath holinesse begun in his owne soule, by the Spirit of sanctification, separating him from the world, and study of worldly things, that hee may be dedicate unto God, both in body and soule to serve him, Rev. 20,6. *Blessed and Holy is hee which hath part in the first resurrection.*

Holy Apostles.] Not those twelue, which in an excellent degree were Holy, and laid the foundation of the Christian Church after Christ his Ascension, but such godly men, as shall execute the function of teaching in the latter ages of the world; who, because they are as deere and precious in Gods sight, as the old Apostles and Prophets (though they be inferiour in gifts) they are therefore called heere Holy Apostles and Prophets, by the Spirit, who provoketh them by name to rejoyce, because the great Whore had more specially hated & molested them. Rev. 18,20. *Rejoyce ye Holy Apostles and Prophets.*

Holy City] The Church, in singular manner renewed and purged in earth, a little before the last day, as a Type and signe of that most holy and glorious Church, which shall be in heaven after the last judgement. Rev. 21,2. *And I saw that Holy Citie.* The same is meant by holy Ierusalem. verse 10.

Holy Ierusalem.] The universall Church then being on earth, farre more excellent and glorious, by a more illustrious presence of God, than before was wont, as an Image of the celestiall Church. Rev. 20,10. *That Holy Ierusalem.*

To be Holy still] To increase proceed, & persever in a godly life. Rev. 20,10. *Let him be holy still.*

Hony in the mouth] The sweetnesse of Divine truth, which in the study, finding out, & knowledge of it, is delightfull and joyous. Rev. 10,9. *But it shall be in thy mouth sweet as Hony.*

Ten Hornes] Ten Kings See **Ten Kings.**

Horses] The Saracens likened to horses for their swiftnes and promptnesse to battell. See Iob 39,25. Rev. 9,7. *The forme of the Locusts was like unto Horses.*

To the Horses bridles] Very deepe, very far and wide: It is an excessive speech, noting the great-

greatneſſe of the ſlaughter: as alſo the greatneſſe of ſpoyle, like unto the overflowing of grapes preſſed in a winepreſſe, wherein horſes may ſwim even to the neckes. Such abundance of ſpoile ſhould ariſe by the fall of the Cleargy, and ſuperſtition of *Rome*, Rev. 14. 16. *Blood came out of the Wine-preſſes unto the Horſes Bridles.*

White Horſe] Chriſt, ſubduing and triumphing ſwiftly and mightily by his word, not over the prophane Gentiles (as was figured in the Viſion, Cha. 6. 2.) but over the obſtinate Iewes, being now converted to God, Revel. 19. 11. *And behold a white Horſe.*

Hoaſts] Armies, or companies of Warriours and Souldiers, prepared unto battell under Antichriſts Banner, Rev. 19. 19. *I ſaw their Hoaſts gathered together to make battell.*

Hoaſts in Heaven] Chriſts retinue or company of Saints, Citizens of his Church here being holy, innumerable, royall and pure, Revel. 19. 14. *The Hoaſts which are in heaven.*

Hot] One truely zealous, who with right affection doth vehemently love God and godlineſſe, abhorring, and not being able to abide impiety, idolatry, and ſuperſtition; his fervent minde being like to hot Water, boyling, and ready to bubble and play over, Revel. 3. 15. *I would thou wert either cold, or Hot.* Such be cold as be ſecure, and without care or feeling of godlineſſe.

Houre] Any moment of time, which commeth ſuddenly upon men, when they looke not for it, Rev. 3. 3. *Thou ſhalt not know what Houre I will come.*

At an Houre, at a day, &c.] In a ſhort time, and with ſpeed being ready to doe miſchiefe when the determined time is come, and ſo to continue without wearineſſe, till their appointed time is expired; which is thought will be, when the yeare of our Lord ſhall bee 16. 96. for ſo long the name and tyranny of the Turkes ſhall endure, Revel. 9. 15. *Which were prepared at an Houre, at a day, at a moneth, at a yeare.*

Houre of Iudgement] The certaine time appointed of God, to bring ſome grievous vengeance on the followers and friends of Antichriſt, for their horrible impietie and unrighteouſneſſe. This is called, Revel. 10. 7. *The finiſhing of the myſtery of God*, Rev. 14. 7. *For now cometh the houre of his Iudgement.*

Houre of temptation] A time of tryall, by great calamities, but very ſhort, being to laſt but an houre (as it were) Revel. 3, 10, *I will keepe thee in the Houre of tentation.* What

is

is a great time in respect of eternity?

H. *V.*

An hundred forty foure thousand] A certaine number, which doth arise just of twelve times twelve thousand, to note unto us, not that the twelve Apostles did multiply their talents, every one twelve times: but that the number of the elect and faithfull amongst the Iewes, in the dayes of the Gospell, should be not onely certaine to God, but such as might be measured and told of men; whereas the number of elect Gentiles, (howsoever certaine to God, yet unpossible to be numbred of us.) See ver 9. of this Chapter. Revel. 7. 4. *And there were sealed an hundred forty and foure thousand.*

Husband] Christ Iesus, which hath by faith espoused the Church unto himselfe, who decketh, and spiritually trimmeth her selfe in this her Pilgrimage, that she may be readie and prepared at that great and solemne Marriage day, Rev. 21. 2. *As a Bride trimmed for her husband.*

H. *Y.*

Hyacinth] Smoake, which is of colour like to a Hyacinth; to wit, Blew and Red; one of the Instruments of Turkish tyranny aud cruelty, in killing men, which they shall doe, by Fire, Smoake, and Brimstome, Revel. 9. 17. *Having fiery Habergions, of Hyacinth and Brimstone.*

I. A.

Iacinth] A Precious Stone, called a *Iacinth*. One of those Stones wherof is made the gate, which signifies Christ, the only way & dore unto life, by whom if any enter, he shall be safe, Rev. 21.20. *The eleventh a Iacinth.*

Iasper Stone] A most renowned and noble Iewell, (being the Mother-Pearle) both for antiquity and variety. For there be divers sorts; one kind is here mentioned like unto Christall, most cleere, and of a thorough and most pure light, which cannot be darkened and obscured by any other colour.

2 The bright glory of God shining in his Church, being now more exactly purged from all filth of mans inventions, than ever before, Rev. 21.11. *Her shining was like a stone most precious, as a Iasper stone, cleere as Christall.*

3 The exceeding glory and Majesty which God hath himself, & in himself incommunicable to any creature. Re. 4.3. *And he that sate was to look upon like a Iasper Stone.* Some Interpretors thinke by these three precious Stones, *Iasper*, *Sardine*, and *Emeraude*, the mystery of 3. persons in one glorious Godhead to be resembled, and in some sort opened. The Father, fountaine of Deity, shadowed by the *Iasper*, (which is *Mater gẽmarũ*) most ancient, and of greatest variety. The Son (who was made flesh for us) signified by the *Sardine*, which is of a fleshy colour; therfore called *Carneoll*. The Spirit, by the *Raine-bow* or *Emeraud*, which is for beauty & pleasure, most delightfull; to note the unexpressable sweetnesse of the holy Spirit Such then is God; one in Essence, three in persons.

Idolatour] One who maketh Images for religious use, or worshippeth the Image of the true God, or of false, Revel. 21.8. *And Idolators.*

I. E.

Iezabell] A woman of that Name, wife of *Ahab* King of *Israel*; whom she drew on to most horrible Idolatry, being one also, which withstood and persecuted the Lords holy Prophets, and kept a Table for foure hundred false Prophets; whereof shee was a Ring-leader

der and a Captaine, bearing her selfe as an open professed enemy of God and his truth.

2 A certaine notorious evill woman, not named *Iesabell*, yet bearing her name for likenesse in qualities; being a whore, a Witch, and Idolatrous, faigning her selfe to utter doctrine from the Holy Ghost (as a Propheteſſe) yet she had it from the Divell himselfe. Her doctrine was the same which before is call'd *Balaams* doctrine. See there Revel. 2. 20. *Thou sufferest the woman Iesabell, which calleth her selfe a Propheteſſe.* What she was, it is not known, but some notable filthy woman, which seduced and poysoned many.

I. *M.*

Image of the Beast] Not a Picture set up to represent one (such as Painters make for their gaines sake.) Neither any bodily Image, made to be worshipped and honoured (as corporal Images set up in the Churches for religious worship be.) But the expresse and lively portraiture and representation, of the Honour, Kingdome, Power, and Soveraignty, which the first Beast; (to wit, the Romane Heathenish Empire had;) and the second Beast; (to wit, Ecclesiasticall Rome) sought to revive. Re. 13. 14. *That they should make an Image of the Beast.*

Images of silver, gold, &c.] Pictures made of gold and silver, for religious use, and Divine adoration, wherof Papistry is full. Revel. 9. 20. *That they should not worship Images of silver, gold, &c.*

To worship the Image of the Beast] To adore and give Divine honor unto the Pope, (who beares the Image of the Heathenish Emperor) by acknowledging a Divinity in him; which whosoever refused to doe, though they were Kings and Emperors, they lost not onely their living and dignity, but their head and life too; whereof the Ecclesiasticall Stories give plentifull proofe, Rev. 13. 15. *As many as would not worship the Beast, should be killed*, Rev. 16. 2.

I. *N.*

Inchantment] Spirituall Witch-craft, whereby Papists bewitched both kings, and people, that they should be deceived with such grosse trumpery, and dote upon such a foule strumpet as Rome is, Rev. 18. 2. *And with thine Inchantments were deceived all Nations.* Yet even the other kinde of Witch-craft, condemned in *Moses* Law was much practised in *Rome*, not by Monkes and Friers onely,

ly, but even by ſome Popes, who were knowne Sorcerers, and Inchanters. Howſoever, this is not meant here.

Inhabitants of the Earth] Not ſuch as doe dwell and abide here on the earth, for ſo the faithfull doe; but ſuch as minde earthly things, being reprobate and unregenerate men, Revelation 12. 12. *Woe beeunto the Inhabitants of the Earth.*

To ſay in her heart] To thinke with her ſelfe, Rev. 18. 6. *Becauſe ſhe ſaith in her heart, &c.* There is an inward ſpeech conceived in the heart, as there is a ſpeech outwardly uttered with the mouth.

None in Heaven, Earth, &c. Neither Angell not man, good nor evill, Revel. 5.3. *But none in Heaven nor in Earth was able to open the Booke.*

In Heaven] In the Church of Chriſt and company of the Saints, with exceeding great Harmony and conſent praiſing Chriſt, Revel. 19. 1. *I heard a great voyce in Heaven.*

In the Spirit] One raviſhed by the Spirit, as the old Prophets were, Revelat. 17.3.

I. V.

To Judge] To be revenged, to puniſh, or take puniſhment, according to the uſe of the Hebrew tongue. See Gene. 15.14. Deut. 23.36. Revel. 16. 5 *Becauſe thou haſt judged theſe things.*

2 To give an upright ſentence upon our perſons and workes, being firſt laid open. Revelat. 20.12. *And the dead were Iudged according to the things which were written in the Bookes.*

3 To moderate and governe his owne, by framing and ordering their lives unto Iuſtice and righteouſneſſe, Revelation 19.11. *Hee judgeth righteouſly.* Theſe words are drawne from Pſalme 96. 10. 13. *Hee ſhall Iudge the people in righteouſneſſe.*

Judgement in one houre] A great and ſudden vengeance, even the fall and ruine of *Rome*, which ſhall come in a moment when it is not looked for, Rev. 18.10. *For in one houre is thy Iudgement come.*

To manifeſt his Judgment] To open and make knowne the Arguments and ſure tokens of Divine Iuſtice, which may declare GOD unto the whole world, to be a moſt juſt Iudge, Revelat. 15. 4. *For thy Iudgements, &c.*

Judgements true and righteous] Gods deliverances of his Saints, which are true, becauſe they

they are performed according to his promiſes; and being fulfilled, by deſtroying his and their enemies, according to their merits. Hence they become righteous. Revelations 19.2. *For true and righteous are his Iudgements.*

Juſt.] One extreamely hating bloudy cruell men, and puniſhing Romiſh murtherers, with due puniſhment of death. Revelat. 16. 5. *Lord thou art Juſt, &c.*

K. E.

K. E.

To keepe his Word] To abide in that duty which the word commandeth, and to beleeve that doctrine which it teacheth, Revel. 3. 10. *Because thou hast kept the word of my patience.*

To Keepe, or deliver out of tentation] Not wholly to free from triall by affliction, but to bestow strength to abide the combate and get the victory, Revel. 3. 10. *I will Keepe thee out of temptation.*

Key of David] All power and rule, in commanding, forbidding, delivering, and punishing, loosing, and binding: (by a Metaphor of Keys which were a signe of governement) to represent the Regall power of Christ, whereby he casteth out of his Church, or receiveth into it, as hee thinkes good, Revel. 3. 7. *Which hath the Key of David, &c.* These words are taken out of Esay, Chapt. 22. verse 22. This power of opening and shutting, be bestoweth on his sincere Ministers who execute it; especially in that part of Church governement, whereby obstinate sinners are delivered to Sathan and truely repentant ones, are restored to the Church.

Key of bottomlesse Pit] Power over the darkenesse of Hell, which is shut up in the deepest and innermost part or gulfe of hell, Rev. 9. 1. *To that Angell was given the Key of the bottomlesse pit.*

Keyes of hell and death] The power of Christ, in delivering unto death and hell, such as have sinned, Revel. 1. ver. 18. *I have the Key of death and hell.* Fearefull is this power, whereby Christ is able to shut the Gate of glory upon such wicked men, as are thrust into hell, and to open the Gate to the godly, whereby they may enter into life.

K. I.

To Kill with the Sword] To put to any violent death; one kinde of violent death being named, to signifie the rest, Rev. 13. 9. 15. *If any Kill with the Sword, hee shall be Killed with the Sword.* verse 15. *Should be Killed.*

King] Principally Sathan (that great destroyer, who driveth

veth the whole world, both unbeleeving Iewes and Gentiles into deſtruction) and under him Mahumet, whom the *Saracens* obey as their King. Alſo the Pope, (namely *Boniface* the fift, and, *Hildebrand*) whom religious Locuſts, to wit, Monks and Fryers, acknowledge as their King and Founder, from whom they receive (as from their king) inſtitution and orders. Revel. 9, 11. *Now they had a King ſet over them.*

2 Such as rule as Princes over their Subjects here in earth, under whom (by a Synecdoche) comprehend Emperors, Dukes, and all earthly principalities. Rev. 10, 11. *Over Nations, and tongues, and many Kings.* Revel. 16, 18 *The fleſh of Kings.*

3 Elect partakers of Chriſt his kingdome, in whom they conquer ſin, the world, & Satan Rev. 1, 6. *Made us Kings to God.*

Kings of the earth] The mighty men, which have greateſt power here in earth, being themſelvs wicked & earthly-minded men, vaſſals unto their own luſts and unto the luſt and will of the Divell, Pope, or the falſe Prophet Mahumet. Revel. 16, 14. *And goe to the Kings of the earth.* Rev. 18, 3. *The Kings of the earth &c.* alſo ver. 9, and 23. *The great men of the earth.* Rev. 19, 19. and 6, 15.

2 Cheefe Chriſtian Rulers, and godly Princes of the Gentiles, who ſhall bring their whole power & riches, & whatſoever glorious thing they have to amplifie and beautifie Gods Church, collected now out of Iewes as well as Gentiles. Rev. 21, 29 *The Kings of the earth ſhal bring their honor and glory to it.*

King of Kings] Chriſt Ieſus, a ſoveraign King, to whom all other Kings are but Subjects receiving their Kingdomes from him. Rev. 19, 16. *King of Kings.* This is a name of ſupreame Majeſty and governement, written in Chriſt his Garment, to manifeſt unto all, that he is above all: & in his Thigh, to ſignifie, that which may be thought loweſt, leaſt, and meaneſt in Chriſt (this moſt mighty King) to be higher than the greateſt height and dignity which is in earth. This Soveraigne Empire of Chriſt (wherof we reade Dan. 2, 44, 44.) ſhall appeare far more glorioufly in the latter ages of the Church, by ſubduing his enemies, and protecting and purging his Church, than ever it did in former ages.

King of Saints] God himſelfe, to whom all the Saints yeelde obedience (as to their Soueraigne King.) Revel. 15, 3. *Iuſt & true are thy wayes, O King of Saints.* The Saints having the Almighty God for their King and Protector, & living accor-

ding to his moſt pure Lawes, they need not feare what divels or men doe againſt them.

Seaven Kings] Seven ſorts, degrees, or orders of governement and rule, which are the ſpeciall marks to diſcerne what City that is, which is the ſeate of that Antichriſt; namely, that which together with ſeven hils (a permanent marke, which even in S. *Iohns* time was to be ſeene) hath alſo for a fitting marke, ſeaven formes and ſorts of Regiments and Dominions; whereof, ſixe had beene whileſt *Iohn* was alive; to wit: 1. of Kings. 2. of Conſuls. 3. of Dictators. 4. of *Decemviri*. 5. of *Triumviri*, or *Tribuni militū*. Theſe five were now already paſt and aboliſhed, before the time that S. *Iohn* lived: as it is written, *Five are fallen*. chap. 17, 10. The ſixt was of *Cæſars* or Emperors who governed *Rome* when *Iohn* wrote the *Apocalipſe*; therefore he ſaith, *One is*, verſe 10. The ſeaventh was of the Pope, of which he ſaith in the ſame verſe; *Another which is not come, &c.* becauſe the Pope reigned not in *Rome*, till a good while after the death of Saint *Iohn*. Here then is a plaine deſcription of *Rome*, to be the ſeat of the Beaſt, even of that great Antichriſt; no other City in the world, having ſeaven hils, and ſeauen kindes of government ſucceſſively, ſaving the City of Rome: Rev. 17, 10. *They are alſo ſeaven Kings*. Such then are deceived, as doe thinke by theſe ſeven Kings to be ment either the firſt ſeven Kings, who in the beginning did ſway the Scepter in *Rome*, or the ſeaven Electors of the Empire: the former were paſt, and the latter remaine all ſtill. Or they who reſtraine it to ſeaven ſeverall & ſingular perſons, which ſhould be, *Galba*, *Otho*, *Vitellius*, *Veſpaſianus*, *Titus*, *Domitianus*, and *Nervs*. All which were Emperors of Rome, betweene *Nero* and *Traianus*. But of all other, they moſt erre, who interpret theſe ſeaven Kings (as *Ribera* the Ieſuite, and *Claudius*, a Fryar *Carmelite* of *Paris* doe) of ſeaven ages of the world, whereof, five ſhould be expired at the firſt comming of our Lord, the ſixt ſhould laſt from thence to the comming of Antichriſt: and the ſeaventh from thence to the end of the world. This to be rejected as a Popiſh dreame, fitting theſe ſeaven heads to any City in the world; whereas the holy Ghoſt purpoſed here to give an evident note to know where the throne of the beaſt (that is, Antichriſt) ſhould be.

Kingdome of our God] The royall adminiſtration of God in the Church, (the tyrannicall enemies thereof being extinct which

which delighted to glut themselves with the blood of the Saints)& godly Kings set up to governe his people in his waies. Revel.12,10. *Now is come the Kingdome of our God.*

Not to receive a kingdome] To want, & to be without that Regall and Princely power, which enableth men to rule over kingdomes & people. Rev. 17,12. *Which yet have not received the Kingdome.*

Kingdomes of this world are Christs]Heathenish kings,converted to Christ, who after a sort, maketh his royall Majesty visible in such godly Kings, framing their hearts so, as to cause them to cast downe their Crowne & Scepters at Christs feete; and both in themselves and their subjects, to study cheefly how to promote his glory. Thus Christ reigned by *Constantine* the Great, and other godly Emperours of old time: and of late by sundry worthy and religious Princes, in *Germany, England, Scotland, Poland,* and *Denmarke*. Rev.11,15. *The Kingdomes of this world are our Lords, and his Christs, who shall reigne for evermore.*

L. A.

Lake of fire burning] THE extreame torments of Hell, called before, the ſecond death; alſo deſtruction. chap.17,8. To be caſt into this Lake, is to be adjudged to moſt grievous damnation and paine there, by an unrecoverable ſentence. This ſhall be done, as a moſt juſt reward to Antichriſtian doctrine and tyranny, which ſhall be moſt ſeverely puniſhed without any hope of recovery, either for the Papacy it ſelfe, or the men which embraced it, and fought ſo fiercely for it: for out of hell no redemption. Rev. 19,20. *Theſe both were alive caſt into a Lake of fire burning, &c.*

Lambe] Chriſt & his Church, humble, meane, and meeke as a Lambe Revel.17,14. *They ſhall fight againſt the Lambe.*

Lambes mariage Supper] The participation and fellowſhip with Chriſt, in his heavenly joyes and bliſſe, when the Church (his Spouſe) ſhall be fully bleſſed. Revel.19,9. *Called to the Supper of the marriage of the Lambe.* Some underſtand this to belong to the time of the calling of the Iews, which ſhall be afore Chriſt his comming to judgement, in which calling, they ſhall not refuſe upon vaine excuſes, as at firſt. Math.22. But at the firſt hearing (thorough the moſt effectuall grace of Chriſt) they ſhall very readily obey the doctrine of Faith, wherein they ſhall joyntly delight themſelves, as men which ſit together at a great Supper, which being in the evening and end of the day, doth ſignifie, that this calling of the Iewes, ſhall be in the Evening and end of the world, as a fore-runner and repreſentation of the great Supper, which the Church and Chriſt ſhall have together in Heaven. This expoſition is not raſhly to be rejected.

L. E.

To Leade into Captivity] To expell or drive out of ones Country, and to make them bond-men and ſlaves. Rev.13, 10. *If any Leade into Captivity.*

Leaves of the Tree] The moſt certaine hope which the faithfull now have by Chriſt of the glory to come, which followes after a Chriſtian hope, as fruit in the ſeaſon, doth accompany

company and follow leaves and flowers. Revel. 22,2. *And the Leaves of the Tree healed the Gentiles.* Some understād this of the graces & merits of Christ, fully enjoyd in heaven; where seeing there shall be no difference betweene Iew & Gentile, nor any sorts to be healed, therefore the former signification is better.

Length as large as the bredth] The durable continuance of the Church of Christ (meant by length:) Also the comely beauty & forme which it shall shew (ment by the bredth) & the one being as large as the other, signifies a wonderfull proportion in the durance & comlinesse of the Church. Revel. 21,16. *The Length was as large as the breadth*

Leopard] A certaine Beast, (which some call the Cat of the Mount, others a Libbard) very full of spots, diversly coloured; also, exceeding swift, subtle, and fierce, being most furiously inraged against men, so as if it see but the picture of a man on a table or paper, it will most fiercely run against it to teare it. Lastly, it is of such a sweet savor as allureth all other beasts unto it, by which meanes they are caught and devoured.

2 The Romish Bishop with his assistants, his popish Clergy, even that Antichrist consisting of that corporation, which very fitly is likened to a Leopard, whose spots represent the horrible filthinesse which sticketh in that Romish beast so fast as there is no more hope they will change, than that a Leopard will forsake his spots. Also that Romish rabble be most hatefull to true Christian men, not being able to endure the Image of such (being adorers of all other Images:) they are swift to mischiefe, using not more celerity in effecting cruelty, than they doe subtily in contriving it, enticing many thousands into their snares, by a kinde of venerable Majesty, and counterfeit piety. Finally, they be ravenous as Beares, proud, stout, and intollerably insolent and savage withall as Lyons, having (to be short) all such immanities and deformities in them alone, as Daniel 7,4,5 6. under severall beasts, severally applied to those three great Monarchies, to wit, *Assyrians*, or *Chaldees*, *Persians* or *Medes*, and *Greekes*. Rev. 13,2. *This Beast was like a Leopard, his feete like a Beare, and his mouth was like the mouth of a Lyon.* Wheras some interpreters understand this Leopard of the Romane Empire, civill, or become Christiā, but tainted with corrupt errour, it doth not so well agree as to that Antichrist, to the corporation of the Papacy, wherof the Bishop of Rome is head and chiefe, who hath

exerciſed, and doth practiſe cruelties of all ſorts, wanting no kinde of ſpirituall nor bodily ſpots and filthineſſe.

L. *I.*

Lies] Error in doctrine, hereſies, diſſimulation in Religion, and counterfeit manners. Rev. 22.15. *And ſuch as love and make lies.*

Liers] Hypocrites, diſſemblers, and all which delight in error and falſe doctrin. Rev. 21. 8. *And Liers.*

Light of a Candle] The very leaſt commodity of this life, (as a Candle lighted in the night) which the pooreſt will not be without. So great ſhall be the fall of that City, wherein the leaſt good thing ſhall be wanting, and cannot be had. Re. 18. 23. *And the light of a Candle ſhall ſhine no more in it.*

To lighten the earth with his glory] To illuminate mens minds by the brightneſſe of the pure word of God, expelling darkeneſſe of ignorance, and damnable hereſies, which had long covered the face of the World. Rev. 18.1. *And he lightned the Earth with his glory.*

Lightnings] The terrible and unavoydable puniſhments, which God from Heaven ſhall ſend upon the perſecutors of his Church. Revel. 4.5. *Out of that Throne come lightnings.*

Linnen pure and bright] Angelicall purity, by the alone imputation of Chriſt his holineſſe to the Saints, who be all Prieſts to God, all now entring into Gods Temple, whereinto the Leviticall Prieſts onely were wont to come. Rev. 15.6. *Cloathed in pure and bright Linnen.* He alludeth herein, to the cloathing of the Prieſts under the Law, Exo. 28. 42. Some underſtand by this pure Linnen, the equity and integrity of Gods judgement upon his enemies. *Junius* writeth, that this kinde of cloathing with fine pure Linnen, it was of old time, a ſigne of royall and Princely dignity.

To lift up the hand to Heaven] To ſweare, or by oath to confirme a thing. It was a geſture of old, uſed by ſuch as did ſweare, and at this day is in uſe with the *Ethiopian*. Re. 10.5. *He lift up his hand to heaven.* Very often in the old Teſtament, lifting up his hand is pure, to ſignifie ſwearing. Gen. 14.22. Num. 14.30. Ezek. 20.5. To theſe Texts doth *Iohn* allude.

Little Booke] A ſpeciall book concerning the affaires of Gods Church, which is kept with Chriſt the Redeemer, out of which he took this *Apocalipſe*: thus M. *Junius*. Rev. 10.2. *And he had in his hand a little Booke open.*

2 The

2 The holy Bible, which though a large Booke considered by it selfe, yet if it be compared with the huge volumes of popish ordinances and decrees, it is but litle. M. *Gifford* takes it thus.

3 All Divine mysteries, which to reveale, is in Christs power. *Claudius* doth thus interpret it,

4 All consolatory Scripture, of Evangelical promises, which are written in a book, that they might be extant to comfort Christians in all ages: & because they leade directly, as a ready way to the Throne of grace, (through one Mediator) and not by long windlasses and circuites; therefore it is said to be a little Booke. Master *Fulke* expounds it thus.

5 An uncertaine worke, or booke, written very anciently, touching the estate of latter times; affirming, that as the doctrine of grace was preached first to the Iewes, then to the Greeks, & lastly to the Latines: so contrariwise, it should return from Latines to the Greeks, & so back againe to the Hebrews, whence it first came; saith an unknowne Author.

6 The slender, meane, & weak knowledge of divine truth given to some one certaine age, whereof *Iohn* speaks. M. *Brightman* takes it thus. Let godly Readers take what sence of these they shall thinke meetest; I most encline to M. *Giffords* exposition: That the holy Bible, which long had beene shut up from the people by the craft & malice of Antichrist, should at length be cleerely knowne unto the people.

Little season] A short space of time, wherein the tyranny of Antichrist should last, which of the learned is accounted to be about 390. yeers, or foure hundred. In which time the Divel let loose, did deceive the world, with abominable superstiton idolatry, wicked errors, and such strong delusions, as was wonderfull. Revel. 20, 3. *And afterward he must be loosed a little season.*

Lively Fountaines] All good things (which the memory of former evils cannot diminish) & to be led to these Fountaines, signifies to be partakers of all those good things; & that by the Lambe Christ his mediation onely. Rev. 7, 17. *And shall lead them to the lively Fountaines.* These words containe the cause of the felicity described in the former verses. See Ioh. 7, 33, 39 what is meant by the waters of life. All spirituall good things or graces of the Spirit, abundantly shed upon the thirsty soules which desire them and feele an extreme neede of them.

Every Living thing] All the worſhippers of the Beaſt, as wel the Cleargy & Popiſh Teachers (ſignified by the Seas) as the Laicall Papiſts (ſignified by the earth) one and other ſhall be horribly ſlaughtered in the great day of Gods vengeance upon them (for which, God is praiſed in the next verſe:) even as Fiſhes died in the Sea, turned into blood in Egypt, and men were driven to drinke blood when the freſh waters were ſmitten. Revel. 16, 3. *And every living thing dyed in the Sea.*

L. *O.*

Locuſts] The falſe Prophets, and all the worſhippers of Mahomet in the Eaſt, ariſing out of groſſe errors & ignorance, flying (as it were) by companies, and feeding, not upon their owne, but the things of others, like Locuſts, till they had in a manner devoured & miſerably waſted both the Eaſt Regions of the world, & the Weſt Countries of *Europe*. Alſo by theſe Locuſts are ment eſpecially the great ſwarms of Popiſh Prieſts, Fryars, Monkes, and Cardinals, even the whole Popiſh Hierarchy, and pontificall Cleargy in the Weſt. Theſe are fitly likened unto Locuſts, which are a little and vile vermine, ſpringing (as ſome ſay) out of ſmoake; flying together by great heapes and ſwarmes, eating up & deſtroying greene things and fruits of the earth, being a very ſlothfull and idle creature: even ſuch for all the world, are the Popiſh Clergy-men. They are bred out of the ſmoake and darkneſſe of Helliſh ignorance; they are ſlow-bellies, living upon the ſweat of other mens browes: whatſoever in any region or country is moſt pleaſant, they draw it unto them and eate it up, laying waſte all the greene things in the Church, overſpreading the earth in great heapes and rablements, ſtinging thouſand thouſands with their damnable deviſes, and divelliſh inventions. Rev. 9, 3. *And there came out of the Smoake Locuſtes upon the earth, which have power, as the Scorpions of the earth have power.* The Popiſh writers thẽſelves doe acknowledge by theſe Locuſts, to be meant the maſters of errours, hereticall teachers, ſuch as ſhould give heede to ſpirits of error, & doctrin of divels, bringing in dangerous errors, and denying the Lord; as *Franciſcus Claudius*, a *Carmelite* Fryer hath expounded this place. The *Rhemiſts* alſo upon this Text, confeſſe thus much in their marginall notes.

Long white Robes. See **Robes**

To loſe] To give liberty and power, more fully to execute

cute his rage and cruelty against the truth, and professors of it, to vexe them by all the meanes he can. Rev. 20,3. *He must be Loosed*

Lord of Lords] A Soveraigne Lord, to whom belongs al power and dominion, over all Emperors and Kings of the earth, Rev. 17,14. *For he is the Lord of Lords and King of Kings.*

Strong Lord] Christ Iesus, infinite in power, which no earthly or hellish power is able to resist; therefore howsoever it seeme unpossible, that *Rome* being propped up with the might and riches of many great friends and confederates, should be destroyed; yet it must be so, sithence hee that executeth the judgement is so strong a Lord. Rev. 18,8 *For he that condemneth her is a strong Lord.*

Not to Love their lives] To prefer the truth of the Gospell and faith in Christ, before their owne lives; being prodigall to spend even their blood, rather than by any torments to be remoued from the Gospell. Rev. 12,11. *And they Loved not their lives unto death*; that is, not their lives more than Christ. A comparative speech, like that in 1 Cor. 1,17. *Christ sent me not to Baptise, but to Preach*; that is, rather, and more sent to Preach, than to Baptise.

L. *V.*

Luke warme] One which is neither hot nor cold, being indifferent ready for all companies & religions, without love or zeale to God: such are loathsome to the stomacke of Christ, and shall be spewed forth of his mouth, as vomit is offensive to the stomacke, mouth, and man that speweth it out. Revel. 3,16. *Because thou art Luke-warme, & neither hot nor cold.* It is an allegoricall speech, borrowed from luke-warme things, which provoke the stomacke to vomit, and signifies that newters and time-servers, shall at last be cast ont with loathing and detestation.

To Lust after] Wantonly to desire things delicate and pleasant. Revel. 18,14. *That thy Soule Lusted after.*

M A

(To Make all)

TO compel and inforce every person one and other, of what sexe or condition soever. Rev. 13,16. *He Made all, both small and great, &c.*

2 To create things of nothing; as where it is said, *Thou O God, Madest heaven and earth.*

3 To restore & renew things decayed and corrupt. Rev. 21,5. *I will Make all things new.* Some understand this, of the restoring the Doctrine, worship, and people of God, to more purity here in earth, afore Christ his second comming. Others, of the renovation of the world, at the last judgement. Both me thinks, may well be comprehended in these words (of Making all new.)

To make the Image of the Beast] To have any image in honor and great price, giving to it great glory and respect Revel. 13,14. *That they should Make the Image of the Beast.* What this Image signifies, See before (Image.)

Measure of a Man] A description which shall be made by godly Ministers, doing in all things (which concerne the administratiō of the Church) after the wil of God, even as the Angels do cōtinually respect Gods pleasure. Rev. 21,17. *By the measure of a man*, that is, of an Angel.

Number of a Man] Not any particular individuall man, living at such time as *Iohn* wrote (as *Peter, Thomas, Iames*, but a Kingdome, whose name may be sought out by a Man; and being found out of the Letters numeral of that name, there will arise just the number of six hundred sixty sixe. This name is *Latinus*, as shall be shewed in the word (Number) Rev. 13,18. *It is the number of a Man.*

Many Waters] Many people, Nations, Languages, over which the great Whore reigneth. Rev. 17,1. *The great Whore sitteth upon Many waters.* These Waters are expounded vers. 15. *The Waters are people, multitudes Nations, & Tongs.* This proves Rome to be the great whore and throne of the Beast; for doth not that City sit upon Many waters? Are not now many countries & Kingdomes subject to the Bishop of Rome? And Many more, have beene subject to him heretofore.

a tri-

Marriage of the Lamb] Most neere and streight conjunction between Christ and his Church, to be gathered out of beleeving Iewes and Gentiles; not Gentiles alone. Rev. 19,7. *The Marriage of the Lambe is come.*

Marriage Supper] See Supper.

Marke of the Beast] Some publique signe or token, whereby men were knowne to others and did professe themselves to be the servants of the Beast; as the Iewes were severed from other people by the Make of circumcision, and Christians are marked by the sign of Baptisme whereby they are sealed to Christ. So the followers of Antichrist are Markable & known by some externall signe and ceremony, but what this Marke is, Divines do not all agree. Some will have the marke to be, the profession to bee a Member of the Latine Church or Romane Church. Some, the Chrysme in the Sacrament of Confirmation. Some say, the Marke to bee all one with the name of the Beast But I like best of them which thinke, that the beast had sundry Markes, wherewith hee branded his worshippers, because we see in the Text, the Marke, the Name of the Beast, and the Number of his name, distinguished by the holy Ghost. And it is knowne by experience that some were more neerely marked to the Pope, and with a more speciall brand than other were. For Emperors, Kings, and other great men of the earth, were obliged to the Pope, by the marke of a solemne oath, promising and binding themselves, to be defenders and protectors of the chiefe Bishop and holy Church of Rome: as did the Emperor *Otho* the first of that name, in the yeare of our Lord 1442. sweare to Pope *Iohn* the twelfth, that to his utmost power, he would extoll him and the holy Church. Now, the Popes Clergie of all sorts, as Cardinals, Fryers, Monkes, Nuns, &c. they had their peculiar Marke, even the ceremony of Popish Orders, called among themselves, an *Indeleble Charracter*. Furthermore, the lay-Papists professe themselves to bee the Popes vassals, worshippers of him, as of their spirituall Lord, by calling themselves after his name (Catholique Papists;) as their High-Priest the Bishop of *Rome* doeth intitle himselfe, (the Catholique Bishop.) Finally, the Greek Church, which a great while withstood the power of the Pope, at the length tooke upon them the number of his name, when *Michael Palealogus* the Grecian Emperour, promised for himselfe and all his subjects, to submit himself and

and yeelde the Primacy to the Latine Biſhop, to be ſubject unto the Mother Church of *Rome*. Thus of theſe 3 ſignes, the Character or Marke of the Beaſt, belongs to the Princes & Cleargy, as unto ſons; his name unto the people and vulgar ſort, as unto his ſlaves; and the number of his name unto the Grecians, as unto ſtrangers. Revel 13,17. *That no man might buy or ſell, ſave he that had the Marke, or the name of the Beaſt, or the number of his Name.*

To receive a Marke in the right hand, and in the forehead] To witneſſe their ſubmiſſion unto Antichriſt, the Romiſh Beaſt, by reſerving unto him and his Sea (the Church of Rome) the prerogative in all their actions, advancing & preferring it with their beſt might and force; which is, to receive the Marke in the hand (the inſtrument of ſtrength & action.) Alſo, publiquely every where, profeſſing their homage & ſubjection unto the holy Apoſtolique, Catholique Sea of Rome (as they call it) which is to have the Marke of the Beaſt imprinted in the forehead. Rev. 13,16. *And hee made all to receive a Marke in the right hand, & in the forehead.* Some underſtand this, of having their forehead & hand ſigned with their Chryſme in Confirmation, or with their greaſie oyntment. Others interpret it, of maintaining Papiſme, both ſecretly and openly. But the firſt interpretation is beſt.

Martyr faithfull] A conſtant witneſſe-bearer to the truth of God, which he is ready to give teſtimony unto, with loſſe of his life, and doth it indeede when neede is. Rev 2,13 *When Antipas my faithfull Martyr was ſlaine.*

M. *E.*

A Meaſure of Wheat] Such a portion of bread as would ſerve a man for a day, if he eat wheat; and three meaſures of Barley, ſignifies three mens Breadcorn, if they would eate Barley bread. This great ſcarſity of victuals, is threatned as a plague for contempt of the word. Rev. 6,6. *A Meaſure of Wheat for a penny.*

To Meaſure the City] To deſcribe accurately the Church of Chriſt. Rev. 21,15. *He had a Golden Reede to meaſure the City withall.*

Meaſure of a Man] See Man.

Merchants of the earth] Such as tranſport and import, for money, wares, and commodities by Shipping, thereby to inrich themſelves.

2 Such as make Merchandize and ſale (for filthy gaine) of Mens ſoules, through falſe Doctrine

Doctrine and Idolatry,&by this kinde of ware, gaine great glory and wealth to themselves, therefore are called the great men of the earth.ver.23 See v. 13. Such were the rich Cardinals, and other Popish Prelats. Rev.18,3. *And the Merchants of the earth waxed rich, by the abundance of her pleasures.*

M. *I.*

Michael with his Angels] Christ Iesus, that great and strong Prince and Captaine of the hoast of God, head of the Angels and of his Church Rev. 12,7. *Michael and his Angels fought,&c.* Some by Michael, understand the faithfull, who professe the mighty God, and are assisted with the Angels, in the battell against Satan, Others thinke *Constantine* the Great to be noted out by *Michael*, because of the great strength wherewith he was endowed of Christ (who therefore lent his owne name) to fight his battels against *Maxentius* and other cruel enemies of the Christian Church. We may well understand both him as instrument, & Christ as Captaine and chiefe Commander, in this battell.

Middest of heaven] See heaven. Rev.8,13.ch.14.6.cha.19, 17. All these places have one meaning, to wit, of such as have avoided grosse superstition, but not attained such purity as is meete, and therefore hang in the middle, as yee would say, betweene heaven and earth, purity and impurity.

To be in Middest of the Throne, of foure beasts and the Elders] The equality of Iesus Christ (that Lambe) with the Father, in the essence and glory of the Godhead. Also his speciall and gracious presence in the assembly of faithfull ones in the middest of his Church. Rev. 5,6. *And loe, in the Middest of the throne, and of the 4. Beasts, &c stood a Lambe.*

Middest of the foure beasts] The company of the Saints, the Church of Christ, which only knoweth the counsell of God in his plagues, which hee sendeth upon the unfaithfull world, for what causes they are sent, and what use to be made of them, Rev.6,6. *And I heard a voyce in the Middest of the 4 Beasts, say.*

Mightily] Forcibly, with a strong voyce, and great vehemency of speech, to stirre up attention, and to note the efficacy and unchangeable certainty of the things denounced by this one Angel. Revel.18,2. *And he cried out mightily, &c.*

Mingled with fire] The doctrine of Heavenly Trueth, cleare as Christall, coloured with hot contentions and strife,

(as

(as it were with fire:) or as others expound it, accompanied with bitter persecutions, as sharpe as fire. For it is usuall in Scripture, by the terme of fire to understand both fervent contention, as Mat. 10. Luk. 12. and also fierce tribulation, as in Iob 1. 1 Pet. 4, 12. Rev. 15, 2. *I saw a Sea of glasse mingled with fire. Iunius* by mingling of fire, understands the Treasures of Gods judgements to be dispensed at his pleasure,

Minde having Wisedome] Themost wise interpretation of that secret, touching the seven heads here mentioned; or a mind indued with understanding from God, wisely to know and marke this secret. Revel. 17. 19. *Here is the minde that hath Wisedome.* It is a Preface to prepare attention, like to that Rev. ch. 2. *He that hath eares to heare, &c.* So here, Attend to the interpretation of these things, in the understanding whereof, there is Wisedome.

Mystery] A Mysticall name, which is discerned and knowne onely by wisedome. Thus *Beda* saith of it. Or a name which is otherwise to be interpreted, than the shew and appearance, of it is, deceiving men under the Title of Religion, being most abhominable indeede. Revel. 17, 5. *And in her forehead a name written, a Mystery* Some Interpreters thinke, that the name of the woman is called a Mystery, because her Description is set downe in a figurative speech, and not in plaine tearmes: and this doth well agree with the former significations. They are deceived therefore, which reade mystery with a great Character, as if (Mystery) were the name of a woman; whereas it shewes out the condition of her name, that it is secret and removed from common understanding, needing interpretation.

The Mystery of God] The restoring of the Iewes by their calling to Christ, which being a thing farre from all thought and hope of men, is therefore called a Mystery. Revelation 10. 7. *The Mystery of God shal be finished.* Some by this Mystery, understand the Doctrine of the last judgement, touching the rewarding of good and evill: Others, the whole Doctrine of the glorious redemption of the Church of Christ; which things, because none comprehend so as they shall be, are therefore called Mysteries. But I preferre the first signification.

The Mistery of the Woman] That which is secret or hid from our understanding (through our negligence and unskilfulnesse) concerning the Wo-

Woman and the Beaſt, that is, Rome, which God promiſed here to open and declare unto *Iohn*, and by him unto the Church. Revel. 17,7. *I will ſhew thee the Myſtery of the Woman, & of the Beaſt that beareth her.* No marvell then, if ſo many be ignorant ſtill of the Woman and the Beaſt, ſeeing her name is Myſticall; and what thankes owe the faithfull to God, for declaring this Myſtery of the name unto them, to keepe them from being deluded to their deſtructions, as thouſand thouſands be?

M. *O.*

Moone] That creature or great light, which gives ſhine by night. Rev. 21, 23. *Neither of the Moone to ſhine in it.*

2 The vanity of all earthly things, ſubject to changeableneſſe, as Riches, Honours, &c. which the members of the primitive Apoſtolicall Church deſpiſed, being farre from that ambition and luſt after honours and wealth, which hath ſince entred in, and raged. Rev. 12,2. *And the Moone was under her freete.* It is a godly and learned expoſition, by the Moone to underſtand that light and truth of doctrine, concerning manners, received from the Word (as the Moone borroweth her light of the Sunne) after which the members of the firſt Apoſtolicall Churches directed their feete and ſteps; being for worſhip, government, life, & manners, both uniforme, & (as yet) undefiled with humane inventions. But the firſt ſignification is godly, and alſo more uſuall.

Song of Moſes the ſervant of God] Such a ſong of rejoycing and triumph, for delivery out of the cruell jawes of Antichriſt; as *Moſes* (who for honor ſake, by an excellency is called the ſervant of God. Deu. 34 10) did ſing with the Iſraelites after their deliverance from the Egyptians. Exod. 15, there being no leſſe power and goodneſſe of God, ſhewed forth in ſaving from Antichriſt, than from *Pharaoh*. Rev. 15. 3. *And they ſing the ſong of Moſes the Servant of God.*

Mother of Whoredomes, &c.] One, that is the Miſtris and Teacher of idolatry, (which is ſpirituall fornication.) As alſo the Mother and the Nurſe of wickedneſſe of all ſorts and kinds. Such an one is *Rome*, the Synagogue of Antichriſt, boaſting her ſelfe to be the Mother Church, the pillar of truth, out of which, there is no ſalvation; yet indeede, approves her ſelfe to be that ſtepmother of all thoſe ſuperſtitions and impieties, which of long time have

have beene derived and ſpread abroad into the Weſterne and Eaſterne Churches, under the appearance of piety, and the title of the holy Church. Rev. 17, 5. *That great Babylon, the Mother of Whoredomes, and the abhominations of the Earth.* This is that Myſtical Name, which *Iohn* in a Viſion ſaw, written in the forehead of the great Whore: and it is of great force, to ſerve us how to finde out who that Antichriſt is, even ſuch an one as doth not openly and profeſſedly, but ſecretly and in a Myſtery fight againſt Chriſt, his truth, all Religion and honeſty: which how it doth fit Papiſme, one with halfe an eye may eaſily ſee. For Heatheniſh Rome, which Papiſts would have to be this Mother, did not put her ſuperſtitions upon other Cities and Countries which they conquered, but left them to their owne Religion, neither were their ſuperſtitions any Myſteries.

To ſee no Mourning] To taſte or feele any want or calamity, which may cauſe men to mourne and greeve. Rev. 18, 17. *I ſhall ſee no Mourning.*

Mount Syon] The true Church of Chriſt in this world prefigured by Mount Syon, and like to it by firme ſtableneſſe, being unremoveable and invincible by any aſſaults of afflictions. Rev. 14, 8. *A Lambe ſtood upon Mount Syon.*

Mountaine burning with fire] Proud Tyrants, and arrogant Princes, ſwolne with ambition and luſt of honour, like Mountaines: alſo eagerly and fervently ſtudying and ſtriving (as men ſet on fire, with deſire of dignities) forgetting & maintaining their pompe and promotion. Revel. 8, 8. *A great Mountain burning with fire was caſt into the Sea.* It is very uſuall in Scripture by Mountaines, to deſcribe mighty Kingdomes, Empires, and Principalities; alſo haughtie and high minded Princes, as in Eſay 2, 14, 15. Vnto what kingdome doth this ſo fitly agree, as to that proud Kingdome of Antichriſt, advancing it ſelfe, not onely over earthly Emperours, Kings, and their Empires and Kingdomes, but even above heaven?

2 Great and ſtrong hils, which by Gods horrible judgement ſhall be ſo ſwallowed up as they ſhall be ſeene no more, or be any more extant. Rev. 16, 20. *And the Mountaines were not found.*

Mountaines ſeven] Thoſe ſeven hilles, on which Old Rome was built, having juſt ſeven Mountaines, neither more nor leſſe; whoſe Names are knowne to this day, when that

that Citie was called, *Septiceps* and *Septicollis Orbis*, and by the Greekes (*eptalophos*). These hils are inhabited unto this day, and never an one of them, but eyther a Monastery, or a Church, or some other Religious house stands upon it.

Therefore, the Papists cannot avoid, but the seat of Antichrist, of the Beast and the Whore, is at Rome, there being no City in the world, that was knowne to be scituated upon seaven hils, when the Apostle wrote this Booke, neither more nor fewer. Revel. 17. vers. 9. *The seaven Heads are seaven Mountaines.* In Saint *Iohns* time, of all Cities in the world, *Rome* onely was built on seaven hilles; it onely reigned over the Kings of the earth; it onely had seaven formes of government, it onely compelled other people to their Idolatrie; and such a Citie must be the seate of the Whore.

Mouth of the Dragon] The Commission, authoritie, and commandements of the Devill and his administers (called heere the Beast and the false Prophet.) Revel. 16, 13. *I saw three uncleane spirits like Frogs, come out of the mouth of the Dragon, and out of the mouth of the Beast, and out of the mouth of the false prophet.*

2 Rayling slanderous speeches, and wicked blasphemous calumniations and reproaches, wherewith the divell endevoured to bring the Christian Church into great hatred and danger among worldly men. Revelat. 12, verse 16. *Which the Dragon had cast out of his mouth.*

A Mouth was given him.] Power of blaspheming, with reprochful words, was by Gods just judgement permitted unto him, for the just punishment of the wicked world. Revelat. 13, 5. *A Mouth was given to him to speake great things and blasphemies.*

To open his mouth to blaspheme] To spread abroad and cast out by speeches, execrable contumelies and reproaches against the Divine Majesty, his Religion, his true Church in which he dwels by his Spirit, and against all the true members of his Church, the Saints of God. Revel. 13, 6. *And he opened his Mouth against God, to blaspheme his Name, his Tabernacle and them that dwell in heaven.* How justly may this bee verified upon the Pope and his Creatures, boasting himselfe as God, reproaching the Christian Church as a conventicle of heretiques, and with their unpure Mouthes, traducing all for Hereticall, Schismaticall, and most wicked

men, which ſeparate themſelves from their Synagogue. A plentifull proofe of theſe Blaſphemies, is extant in one Bull of *Leo* the tenth, againſt *Luther*.

Out of his Mouth went there a ſharpe Sword.] The Doctrine of the word of God (which is a ſpirituall ſword) and proceedes from the mouth of Chriſt the Sonne of GOD, ſubduing all people unto the Obedience of his Ordinances and Lawes. As in the nineteenth chapter of the Revelation, and the fifth verſe. *And out of his Mouth went there a ſharpe ſword, that with it he might ſmite the Heathen.*

N. A.

Naked] ONe, expoſed and laid open to ſhame, reproach, and contempt. For Garments are uſed to hide ſhame. Rev. 3, 17. *Poore and Naked.*

Name] Opinion, report, or account of men. Rev. 3, 1. *Thou haſt a Name to live*, that is, thou art thought to live unto God, in the opinion and account of men, but art not indeede what thou ſeemeſt to be.

2 The truth of the Goſpell, or Faith of Chriſt. Rev. 3, ver. 8. *Thou haſt not denied my Name.*

3 God himſelfe, who is become (through Chriſt) a Father of the faithfull. Rev. 14. 1. *Having his Fathers Name written in their Forehead* Rev. 22, 4.

4 Perſons of the elect and Reprobates, men and women, ſo perfectly knowne to God, as Souldiers to their Captaine, who hath muſtered their names in a booke, Revel. 13, 8. *Whoſe Names are not written in the book of Life.* Alſo the elect and godly alone. Revel. 3, 4.

Name of blaſphemy,] The arrogant boaſting, and Titles full of reproach, to GOD, to Chriſt, & the Chriſtian Church. For example, in that the Pope is intituled, to bee neither God nor man, but one betweene both. Alſo our Lord God, the Vicar of Chriſt upon earth, the univerſall Biſhop, the Head of the univerſall Church. Alſo, the particular Church of *Rome* which vanteth her ſelfe to bee the foundation and forme of other Churches, the Mother-Church, from whence *Peters* chaire cannot be ſundred, that ſhe cannot erre; and all to bee Heretiques, who in Articles of the Faith and Sacraments thinketh otherwiſe than ſhee doth: beſides innumerable more blaſphemous Names which that Beaſt beares in his fore-head. Rev. 13, 1. *And upon his head the Name of Blaſphemy.*

N. E.

New Jeruſalem] That Cittie wherein the Saints ſhall live bleſſedly after this life. Revel. 2, 12. and Rev. 21, 2. Some by (new Ieruſalem) underſtand a Church in earth, towards the end, which for purity of Doctrine and manners, ſhall exceede all Churches, that ever

were, being a lively Image of a Celestiall purity.

New Name] The Title and name of the children of God, by grace of Adoption. Revel. 2. 17. *In the Stone a New Name written.*

2 The society of that glorious Kingdome which Christ shall in this world communicate to his, as farre as they bee capable of it. Rev. 3,12. *I will put upon him my new Name.*

Name of my God] A manifestation to the world, that God will take his chosen ones under his speciall protection. Revel. 3,12. *I will write upon him the Name of my God.*

N. O.

Noise of thunder] A mighty and glorious voyce, like to the Noise of Thunder. Rev. 6,1. *As it had bin the noyse of Thunder*

N. V.

Number of a man.] Such a Number as a man may bee able to finde out, not infinite and unsearchable, but which the wit of a man endowed with wisedome, may finde. Revel. 13,18. *For it is the Number of a Man.* Others interpret the Number of a man, to be such a name of a man (as by the Numerall Letters, whereof this number of five hundred sixty five will arise,) yet meaning not the proper Name of any particular person, but *Nomen Gentile* (as it is called of *Grammarians*) the Name of Nation or Countrie, passing from the head to the rest of the people.

Number is five hundred sixty five.] A name consisting of so many and such Numerall Letters, as being counted and summed up, doe make the number of 666. which is the number of the Beast; both the first Beast; (to wit, the Romane Emperor and Empire) and the second Beast; (to wit, the Roman Pope and Papacy) for under the Beast is comprehended no one particular Man, but an order and succession of men, even a kingdome. *Irenæus*, who lived neere the Apostles time (having seene and heard *Polycarpus*, who was one of the disciples of S. *Iohn*, the Pen-man of the *Apocalypse*) doth report, that before this time, this name (out of whose Numerall Letters should arise 666.) was [*Lateinos*] and hee himselfe judged it likely to bee so indeede; because (saith hee) the most true Kingdome hath that name. For they be *Latines* which now doe reigne, as hee writeth, *Lib.* 5 *cap.* 29. *Adversus Hæreses.* [*Lateinos*] *nomen sexcentorum sexaginta sex Numerum continet.* Now the Pope is head of the Latine Church, as the Em-

Emperour was of the Latine Empire. Therefore if the Emperor with his Empire (by *Irenæus* judgement) might be called *Latinos*; much more the Popedome and the Pope: who is so much a Latine, as he will allow no exercise of Religion but in Latine. Hee compels all to pray in Latine: he hath the Bible of the Latin Translation, which he prefers before the Bible written in the Hebrew and Greek tongues, by the Prophets and Apostles. His Lawes, Decrees and people are all Latine. His Church Latine, and all condemned as Schismaticks, which will not be subject to his Latin Law, and his Latine Faith. The Greekes being odious to Papists, untill they consented to submit themselves to the Latine Byshop, as Primate and chiefe, and the Latine service. May not then the Name *Latinos*, well agree to the Popish Hierarchy, and better than to the Heathenish Empire? And that this should bee the very Name (howsoever the judgements of men much differ, and the Name may bee fitted to other words) which hath the number of a man, containing 666, is apparant by these presumptions. First, because the name here spoken of, was such, as wise men might finde, and it was a Name which then might be found, when S. *Iohn* wrote, (else in vaine had an exhortation beene to study and search it, had there beene no hope to finde it.) Also by *Irenæus* himselfe, and afore him, it was received by common consent. Lastly the Greeke Letters of the name being numbred, amounteth to 666. as may bee perceived in this which followeth.

His number is fixe hundreth, threescore and fixe. Revel. 13.18.

λ	30
α	1
τ	300
ε	5
ι	10
ν	50
ο	70
ς	200

666. Doth not this direct us by the finger, to the seate of Antichrist?

O. D.

Odours] The merits of Christ our Mediator, which (as sweet Odors) make the Prayers of the Saints pleasing to God, Revel. 8, 3. *Much Odours was given him.*

G. *L.*

Old serpent The devill or Satan, which through long experience (ever since the Creation of man) is wonderfull deepe in manifold crafts and subtleties, Rev. 12, 9. *The Divell that Old Serpent.*

O. *N.*

One of the Angels.] That Angell or Messenger of God, which was last of the seaven Angels that had the seven Vials, mentioned before, Chap. 15. Revel. 2, 9. *And there came unto me One of the seaven Angels.*

One consent] The agreement of minde, and of affections, which shall be (by Gods Spirit) wrought in such Kings as shall execute his deepe decreed judgement upon the Whore (the Romish Hierarchy) for hir utter ruine and wasting. The kings did at the first no more certainely consent for the exalting, than at length their Successors shall agree to pull her downe. Revel. 17, 17. *To doe with One consent, &c.*

At One day.] Suddenly, in short space, at an instant (as ye would say) after the Whore hath long flourished and tyrannized, she shall be by a strange and sodaine calamity destroyed, both the people, by death, sorrow, and famine; and the City of *Rome* it selfe by fire, being burnt up by the besiedgers, and turn'd into Ashes. This shall be the perfect fall of *Babylon*, which is already much decayed, and hastening to ruine. Rev. 18. 18. *Her plagues shall come at One day.*

One houre] The suddennesse of the judgment, which should crush Rome, and make her Favourites mourne and die for sorrow. Rev. 18. 10. *In One houre that judgement shall come.*

2 Eyther a short time, or at and about the same time. Revelations 17, 12. *Shall receive power as Kings at One houre*

houre with the Beast.

One minde] One counsell, consent, or purpose, which all the ten Kings had with their united forces and power, to defend the tyranny of that Beast, the Roman Bishop. Rev. 17.13. *These have One minde.*

O. *P.*

To Open the Booke.] To unseale the Booke, by declaring and revealing unto *Iohn*, and by him to the Church, such secrets and Mysteries as were before hidden in Gods Counsell. This no creature could do: Christ the Mediator, hee was onely able; for he came out of the bosome of the Father, to declare him to us, having all power. Revel. 5,2,3,5. *Who is worthy to Open the Booke.* Such a treasure is this booke of Revelation, which is not otherwise communicated to the Church, but by the mediation of Christ, who is the onely interpreter of his Fathers will, and Doctor of his Church.

To Open the bottomelesse pit] To set abroch, publish, and manifest such divellish errours and heresies as came from the deepe pit of hell, which was done, when Antichrist got power and strength to obscure the truth of heavenly doctrine, and to deceive the world with strong delusions. Revelations 9,2. *And he Opened the bottomlesse pit.*

An Open doore] The liberty and faculty which is given to the Church for preaching pure doctrine, exercising sound worship, and an holy Discipline, with great readinesse and joy, both of Ministers and people. Revel. 3,8. *I have set before thee an Open doore.* Some do too narrowly restraine this to the preaching of the Gospell onely, which in deed is a Doore, whereby an entrance is given into heaven. It is better, more largely to take it, for the joyning together of word, worship, discipline, zeale of Ministers, Magistrates, and people. When all this meetes (as in the Church of *Philadelphia* it did) there is a large and ready way made, for piercing into mens consciences.

To Open the doore or the gate] To receive and admit into the heart, the grace and power of Christ, Revel. 3,20. *If any man heare and Open the doore.* See Doore. Some understand this, of admitting and receiving all such ordinances of Christ, whereby the doore of our harts may bee most speedily and forceably cast Open.

To Open the Mouth to Blasphemies] To utter and belch foorth reproachfull and

contumelious words (as Antichriſt doth, boaſting that he is God above all Kings and Emperors.) Revel. 13,6. *He opened his mouth to blaſpheme.*

Temple Opened in heaven] The trũphant celeſtiall Church Opened by the death of Chriſt to all which beleeve in him, before he came in the fleſh; and to all, who ſince his comming are reconciled to God, thorough faith in his blood. Rev. 11,19. *Then the Temple of God was Opened in heaven*, Rev. 15,5. Some underſtand this Temple Opened (not of heaven) but to receive a multitude of Saints, thorough Gods good providence, ſcattering perſecutions raiſed by Satan againſt the Church, being by his fury, ſhut vp for a time, none or few entering.

O. V.

To aſcend out of the earth.] To have an originall and beginning from earth, breeding and ſpringing from the ſenſualitie of men, and increaſed by earthly power, Rev. 13,11.

To Overcome] To perſever in the faith and obedience of the Goſpell, unto the end of our life, without fainting, becauſe of tribulations. Rev. 2,7. *To him that Overcommeth*, that is, to him who by faith gets the victory, as a good Soldier over the devill, ſinne, and the world. Thus underſtand (Overcome) throughout this Booke.

O. Y.

Oyle and wine] Two creatures (the fruites of Vine and Olive) of ſpeciall uſe for neceſſitie and comforts of mans life. Of theſe God would have plenty remaine when there was a famine and ſcarſity of other things. Revel. 6, 6. *Oyle and Wine hurt thou not.*

P. A.

Pale horse.] PLague or pestilent diseases (which make men pale and wan) as a just scourge from God for despising the truth of the Gospell. Rev. 6, 8. *And loe a Pale horse.*

Palmes.] Testimonies and Ensignes of victory over spirituall enemies, namely, over Antichrist, Rev. 7, 9. *and Palmes in their hands.*

Paradise of God] Heaven, the seat of Glory, whereof the earthly Paradise (in which *Adam* was placed at his Creation) was a figure or Type (as the Tree of life, was a Sacrament of eternall life.) Revel. 5, 7. *I will give him to eate of the Tree of life, in the middest of the Paradise of God.*

Part in the first Resurrection] Portion, share, & interest, in the Regeneration of the soule from the death of sin, as some expound) or in the restitution of the truth unto the world, after long suppressing of it (as others thinke.) Both expositions may well stand. Revel. 20. 6. *Blessed and holy is he, which hath Part in the first Resurrection.*

His Part] His Portion, which hee thought hee had in Gods election, but hee shall feele that he had none. Revel. 22, 19. *God shall take away his Part.*

To Passe away] To vanish or be abolished, in respect of the former vaine condition whereunto the world was subject, for sinne. Revel. 11, 1. *For the first heaven and first earth are Passed away.* Or if we understand by first heaven, and first earth, the Churches on earth, (as some doe interpret it) then by passing away, is meant the darkening of the glory of the present Churches in comparison of the brightnesse which shall be in future Churches, being restored to excellent purity in Doctrine and manners,

Patience of our Lord Jesus Christ] A tolleration or suffering of Tribulations for the glory of Christ, and promoting his Gospell, with a patient and constant minde. Rev. 1, 9. *Your Companion in the patience of Iesus Christ.*

Patience of the Saints] The triall and proofe of their patience, which should be knowne to bee true and found, if no threat-

threatnings nor cruelty of Antichriſt ſhould drive them from Chriſt. Rev. 14,12. *Heere is the Patience of the Saints.*

P. *E.*

Peace] Love, concord, and good agreement among men; whileſt they lived without hatred, bloudy wars, ſlaughters, tumults, and ſeditions, which the divell had power to raiſe, and to make; that is, to take away peace and quietneſſe. Rev. 6,4. *Power was given him to take peace from the earth.*

Pearle.] Chriſt Ieſus, conceived in Celeſtiall ſort by the Holy Ghoſt, in the wombe of a Virgin, as the Pearle (here mentioned) is begotten, not after an ordinary faſhion, but by a dew falling from heaven, Rev. 21,21. *Every gate of one Pearle.*

Pearle and precious ſtone.] The ornaments and moſt coſtly deckings of the Whoore or Beaſt by the parts, as gold, precious ſtone, Pearle, &c. all outwardly glorious, not ſpiritually, that ſhe may be therby known not to bee the chaſte Spouſe of Chriſt. Rev. 17,4. *And the woman was arrayed with Purple, Gold, and Pearle,*

His People.] A people which ſhall willingly ſubmit to be governed of God, who ſhall for ever protect them according to his covenant. Rev. 21,3. *And they ſhall be his people.*

People out of foure quarters] A company of men, gathered out of many ſundry nations and regions. Rev. 20.8. *He ſhall deceive the People of al quarters, &c*

People ſaved] Elect people of all Nations, preſerved from the curſe and tyranny of ſinne, by Chriſt; all theſe ſhould bee helpfull and favourable to the reſtored Church of the Iewes. Revel. 21,14. *And the People that are ſaved.*

To permit] To give power and liberty to worke ſtrange things, as ſaith *Paul*, 2 Theſſ. 2. 9. Rev. 13,15. *Which were permitted him to do in the ſight of the firſt Beaſt.*

To Perſecute] To offer violence and injury to ſuch as cannot repell it. Rev. 12,13. *He perſecuted the woman which had brought forth the Manchilde.*

To be Partakers of ſinnes.] To have fellowſhip with others; namely, with Romiſh Idolaters, in their hereſie and Idolatry; by committing, conſenting, defending; &c, Rev. 18,4. *That ye be not Partakers of her ſinnes.*

P. *I.*

Pillar] One which is firme, and doth ſteddily abide in the Church, being rooted & ſurely built on Chriſt the foundation.

Rev.

Revel. 3, 12. *I will make him a Pillar in the Temple of GOD* Some think that this place hath alluſion and reſpect unto thoſe two pillars placed by *Salomon* in the Temple, to repreſent the ſtablity of the ſonnes of GOD. Others doe judge that heere is an alluſion unto the faſhion of ſuch countries, where Pillars & Statues with inſcriptions upon them, by way of gratefulnes, to the honor of ſuch as were Captaines in Warre, and returned home Conquerors, as uſed to be done at *Rome, in foro & campo Martis.* Howſoever this bee, the meaning comes all to one paſſe; to note the great ſolidity and unmoveable eſtate of Gods children.

P. *L.*

Place prepared of God] A place, to wit, a Wilderneſſe, or the Church (like to a Wilderneſs) for the ſmal number which did there abide, being aſſigned by the wiſedome of God, for defence of the woman, and her man-childe. Revel. 12, 6. *The Woman hath a place prepared of God in the Wilderneſſe, whither ſhe fled.*

Place in heaven no more.] Want of power and hope in Satan and his Inſtruments, ſo to aſſault the Church any more, as to diſpoſſeſſe her of her bleſſed eſtate in heaven. Revel. 12, 8. *Neither was there place found any more in Heaven.* Some refer this victory over Satan, to the time of Chriſt his paſſion, whereupon it did depend. Others to the time of *Conſtantine* the great, whom Chriſt uſed as an Inſtrument, to procure a victory over the enemies of his Church, which uppon the gate of his Pallace, he repreſented by the picture of a Dragon lying under his feete, with a Dart thruſt through him. *Euſeb. in vitam Conſtantini Oratione 3. Fol. 137. A.* This latter, more agreeing to the truth of this Text.

Plagues.] Torments and paines to bee inflicted on ſuch as ſhall have ſociety with the ſinnes of Weſterne Babylon, Revel. 18, 4. *Leſt yee receive of her plagues.* This alludes unto the threatning of God, touching Eaſterne Babylon, Iere. 51, verſe 45. *My people goe out of her, and every man deliver his ſoule.*

Plagues comming.] The ſending and inflicting of heavy calamities upon Romiſh Babylon, for the puniſhment of her ryot, ſecurity and pride; like as God had before threatned to doe to Babylon in *Aſſyria*, for the like ſinnes. See Eſay 47. Revel. 18, 8. *Her plagues ſhall come upon her.*

Plague

Plague of the hayle.] An extraordinary, and ſome horrible judgement, ſuch as never before was heard of, (as if ſtones of a rare waight and bigneſſe ſhould fall downe upon them to cruſh in peeces) ſent upon the wicked enemies of his Goſpell; namely, the Turke and their Metropolitan City *Conſtantinople*, for her pride, cruelty, and idolatry, (called the great *Babylon.*) Revelation 16,2. *Men blaſphemed God becauſe of the Plague of the Haile.*

Laſt Plagues] Such torments, paines, and dreadfull judgement as ſhould be executed at length after others, upon cruell Antichriſtian perſecutors. Rev. 21,9. *Which had the ſeaven laſt Plagues.*

To live in Pleaſure] To paſſe over and leade her dayes in great delicacy, eaſe, and ſolace. Revel. 18,7. *Inſomuch as ſhe lived in Pleaſure.* And doth not I pray you, the Romiſh Cleargy overflow with great abundance of moſt dainty and delicate pleaſures? Her paine muſt be proportionable.

Plaine of the Earth] The large and ſpacious compaſſe of ground, which the Turkiſh army ſhould by their huge multitude ſubdue to their power and poſſeſſion. Rev. 20, verſe 9. *They went up into the plaine of the earth.*

P. *O.*

Power] Might, ſtrength, and ability to hurt and annoy other bodies (as Scorpions doe by a naturall ſtrength) or ſoules and bodies both; as Turkes, Saracens, Popiſh Monkes and Fryars, by their civill and ſpirituall ſtrength, enabling them to put foorth the ſting of their tyranny and idolatry, to the wounding and deſtroying of innumerable perſons. Revel. 9. 4. *And power was given to them, as the Scorpions of the earth have power.* Revel. 17,13. *They ſhall give their power to the Beaſt.*

2 Rule and dominion. Rev. 20,6. *On him the ſecond death hath no power.*

3 Praiſe and confeſſion of power and divine might and ſtrength, to belong of right to Chriſt, Revel. 5, 12, 13. *Power.*

Power of Chriſt] The unconquerable might, whereby Chriſt protecteth his members againſt all the power of Divels and Hell. Revel. 12,10. *Now is the Power of his Chriſt.*

Power over the fire.] The rule and authority which by Gods diſpenſation, is given to ſome Angell, over the Element of fire, for the ordering of it; as to ſome other Angell is like Power given over the Waters, as Revel. 11, 6. and Revel. 16. 5. *The Angell of the waters.* Angels

gels being for this purpose termed principalities, powers, and dominions; because to them is committed of God, the ordering and conservation of the Creatures. Revel. 14,18. *An Angell which hath power over the fire.* Some expound this of Christ, who is said to come, to send Fire into the Earth. Some, that the Angell should execute Gods vengeance upon the bloody Kingdom of Antichrist, with fiery and fervent affection. But others more probably, yet understand this of the ability and strength whereby some Martyr should beare and overcome the violence of the fire (which is to have power over the fire) applying it to *Thomas Cranmer.* sometimes Archbishop of *Canterbury*, who not onely gave his body to bee burned of the fire for the truth, but also suffered his right hand to bee first devoured, by which hee had subscribed against the truth: and thus had hee power over the fire.

Power over Nations] Victory and Dominion over all the enemies of the Church, whether open contemners (as then was *Iezabel*, *Nicolaitans*, and since *Turkes*; cheefely the Bishop of *Rome* and his Cleargy) or such as were members of the Church in name onely and profession. These are heere called Nations and Gentiles, (all Gentiles sincerely professing Christ, being reckoned for Israelites.) Rev. 2. 16. *I will give them power over the Nations.* These are heere threatned to be broken in pieces as an earthen Vessel, (which is easily crushed, and cannot be repaired) by the power given to the Church.

Power over Kindreds, and Nations, and Tongues.] The largeness of Antichrists jurisdiction, that hee should stretch his Throne farre and wide, even into all the world, as ver. 3. Also the universality of his tyranny, which should kill and destroy not a few people (as all Histories and lamentable experience witnesse) so as the title of Catholique which hee assumeth, doth well agree to him; to wit, a *Catholique Tyrant*, and a man of Catholique cruelty. Rev. 13,7. *And power was given him over every Kindred, and Tongue, and Nation.*

Power over waters.] See **Power over fire.** Howbeit some expounde these words more mystically (not unprobably, this booke being so mysticall) for power, to turne the truth into lies and errours, as Egyptian waters were changed into blood. Revel. 11, 6. *And have power over waters, &c.* See Revel. chapt. 8,8. *The third part of water turned to blood*; that is, the

the ſound doctrine corrupted, being turned into a degenerate Nature.

P. *R.*

Praiſe] Confeſſion of ſuch perfections and excellencies as be in God, or in Chriſt, &c. and to acknowledge theſe excellencies, is to praiſe. Rev. 5, 13. *Praiſe and Honour.* Rev. 19, 5. *Praiſe our God.*

To Prepare a Way] To make an eaſie and ready paſſage unto *Rome*, the Weſterne *Babel*, to ranſacke it, to rouſe Antichriſt out of his Pallace, when the howre of his downefall comes; even as God by the drying up the great river *Euphrates*, made an entrance into Eaſterne *Babylon*, when he would deſtroy it. See Eſay 44 22. and 51, 10. and 63, 11. Revel. 16, 12. *That the way of the Kings of the earth ſhould be prepared.*

Preſence of the Serpent.] The power of the Divell, and his murthering perſecutors: for howſoever, the Church can bee no where, but Divels and perſecutors are at hand, preſent to doe miſchiefe; yet the power to hurt, is not ever preſent, being reſtrained by the providence of God. Rev. 12. 14. *From the preſence of the Serpent.*

Prieſts to God, and of God] The elect beleevers made partakers of the dignity of Chriſt his Prieſt-hood, having God propitious to them by his death, and allowed to have acceſſe to God by Prayer, through his interceſſion: Theſe elect, to ſignifie that they are moſt excellent Prieſts, are therefore called Prieſts of God. Revelat. 20, 6. according to the Hebrew phraſe: and Rev. 1. 6. they are termed Prieſts to God, to ſhew that this honour is given them, not to diſturbe States and policies of the earth.

Priſon] The reſtraint which Divine power for a time, (as bands and impriſonment) had curbed Sathan withall, leſt hee ſhould rage againſt the Church Rev. 20, 7. *Sathan ſhall bee looſed out of his Priſon.*

To Propheſie] To preach the word, opening and applying it to the Church, for comfort, exhortation, and conviction of hereſies Revel. 10, 11. *Thou muſt Propheſie againe, &c.* That is, the preaching of wholeſome Doctrine, ſhould after hinderances be reſtored to the Church.

Propheſie] The particular Scripture of the Revelation of Saint *Iohn*, foreſhewing things which were afterward to be done. Revel. 22, 7. *Bleſſed is hee that keepes the word of the Propheſie of this Booke*: alſo ver. 10. and 18. Revel. 11, 3, 6.

Prophets.] The Miniſters of the Olde Teſtament, ſuch as were

were *Moses, David, Esay*, &c. which instructed the people, and fore-told things to come, Revel. 10,7. *As he hath declared to his Servants the Prophets.*

2 All godly Ministers, who execute now since Christ, the function of Ministers in the Christian Church. Rev. 18,20. *Rejoyce ye holy Apostles and Prophets.*

That false Prophet] That Antichrist; to wit, the Bishop of *Rome*, with the whole pontificall order & Romane Prelacy, worthily comprehended under these two names, Beast, & false Prophet, in regard of their double power, politicall and spirituall. Revel. 16,13. *Out of the mouth of the Beast, and that false Prophet.* Also Revel. 19,20. and 20,10.

To protest] To testifie a thing together with another, as wee see the authority of this Book of Revelation, ratified by sundry witnesses. Rev. 22, 18. *I Protest to every one that heareth, &c.*

P. V.

Pure fine linnen, and shining] The righteousnesse of Christ imputed to the Saints, which is called Pure, because it presents them to God without spot or wrinkle; and shining, in respect of that glorie which they have with God and Men, by the fruits of a lively faith. Rev. 19, 8. *That she should be arayed with pure fine Linnen, and shining also.* ver. 14.

To put into the hearts.] To inspire the mindes of Kings & Emperors with firme thoughts and purposes, to execute Gods judgements on Antichrist, to whom, before they had submitted themselves and their whole power by Gods disposition. Rev. 17,17. *For God hath put into their hearts to fulfil his will, &c.*

Never to put out ones name] To preserve and keepe for ever in the number of the elect, and in a sincere profession of his truth (from falling away into errors) such as be once chosen and called. Revel. 3. ver. 5. *And I will never put his name out of the Booke of life.*

To put his right foot on the Sea, &c.] Generally to rule (as King and Lord) over Sea and Land, standing firmely upon both (as a man stands on the ground:) more particularly, to raise up some even out of the Ecclesiasticall State (noted by Sea) to be as feet and members. And others out of the Lay-people (meant by the earth) which likewise should be his true members, though not so excellent and strong as the former. Revel. 10,2. *And hee set his right foote on the Sea, and his left upon the earth.*

Q. V.

Q. V.

Quéene]
ONe full of outward pompe and earthly glory, and magnificence, challenging to her selfe power and authority (as a Queen.) Thus doth the Church of *Rome*, proudly boasting her selfe to be the Mother-Church, the head of Christianity, and to have primacy over all other Churches, and many other like Thrasonicall blasphemies. Revelation, chap. 18, 7. *I sit being a Queene.*

R. A.

R. A.

To Raigne for ever] To rule, not for a ſmall time, but for ever, in thoſe Kingdomes which in theſe latter-dayes, afore Chriſts comming, ſhall receive the ſincere profeſſion of his truth. Revel. 11.15. *Who ſhall Raigne for evermore.* And Revel. 22.5. Theſe words teach, that the Kingdome of Saints begun in the earth, ſhall never be broken off, but contiue ſtill in Heaven.

To Raigne a thouſand yeats] To rule by the Scepter of the word among the Gentiles for a great continuance of time, according as we have ſeen it come to paſſe in thoſe our regions and Countries. Rev. 20.6. *And ſhall raign with him a thouſand years.* Theſe words muſt not be underſtood of the eternall bliſſe wherein the Saints ſhall Raigne in heaven, but of the Raigne of the faithfull here in earth, for the ſpace of thoſe thouſand years in which Satan ſhould be bound, that the Goſpell might flouriſh. Some Interpreters will have this thouſand yeares of Satans binding, to begin when Chriſt firſt preached the Goſpell. Others at the death of Chriſt: others at the time when the Apoſtles were diſperſed, and gathered Churches to Chriſt in all parts of the world. But all theſe conjectures are croſſed by the firſt verſe of the fourth Chap. which teacheth, that the whole Propheſie (from the 4 Chap. forward) doth reſpect the years which followed the age and time of *Iohn* the Evangeliſt, which wrote this Propheſie: But herof, more in the word (*A thouſand yeares.*)

To Raigne upon earth] To be made Lords and Kings over earth and heaven (as all the faithfull are by Chriſt) through whom they ſhall Raigne in heavenly glory at laſt, and in meane time while they are in earth, though they be in warfare, yet they are kings, having, Hell, Sin, Satan, and Death, ſubdued to them; and all things in this world ſubject and put under. See Col. 2. Pſa. 8. Rev. 5.10. *And we ſhall Raigne on the earth.*

To Raigne over the kings of the earth] To rule and exerciſe Dominion and Empire, above and over the chiefeſt of mortall men, over earthly Kings & Monarchs. Now becauſe *Rome* only

at that time when *Iohn* wrote, had power over the great Kings of the earth, and the great Antichriſt muſt ſit and raigne in that City where the Heathen perſecuting Emperors were: Hence it clearely appeareth, that *Rome* is the gorgious and filthy whore ſpoken of in the Revel. 17. 18. *The woman which thou ſaweſt, is that great City, which reigneth over the Kings of the earth.* Papiſts are deceived, which interpret this City of the univerſality of the wicked in the world.

Raine-bow upon his head] That Teſtimony or Sacrament which was betweene God and man, of his Covenant touching the deſtroying of the world by water. Whereas Chriſt had his Raine-bow about his head, it ſerveth to teſtifie not onely his fidelity in keeping promiſe, but his mercy alſo toward his faithfull ſervants, in chaſing away ſtormes, and clearing the boyſterous skie making calme, and giving reſt after heavy times and tempeſtuous. Rev. 10. 1. *And a Raine-bow upon his head.*

To be Raviſhed in the Spirit] To be moved and led by a ſweet holy motion of the Spirit, to ſee and underſtand hidden things, farre exceeding humane capacity and wit, Re. 1. 10. *And I was Raviſhed in the Spirit on the Lords day.* Thus the ancient Prophets, thus *Paul*, 2 Cor. 12. were made fit and capeable of heavenly viſions, even as *Iohn* is here, having the Spirit for his guide and teacher.

R. *E.*

Ready to die] Such as through weakneſſe and ſinful infirmities, are likely and neere (without timely and diligent looking too) to fall into the deſtruction of death. Reve. 3. 2. *Strengthen the things which are ready to die.*

Ready to be delivered] One being in travell neere unto child-birth. Rev. 12. 1. *And was pained, ready to be delivered.* Some expound this both of the Virgin *Mary* (that bleſſed woman, the mother of Chriſt:) alſo of the Church of the Iews, who by their vehement and fervent deſire and expectation of the Meſſiah, were after a ſort in paine and travell, to bring him forth. This is a godly ſence; but becauſe in the 1. v. of the 4 Cha. of this Book, *Iohn* ſhewes, that not things paſt before, but things to be done after, were the ſubject of this Propheſie, from the third Chap. forward. Therefore their expoſition is more fit, who interpret it of the Chriſtian Church, labouring and groaning under the crnelty of Heatheniſh perſecutors, being pained with griefe, to ſee ſome one of her Children, which might

might be a defender of her against such injuries. And this hapned, when *Constantine* the great reigned and put an end (at least a great stop) to the bloudy proceeding of the Romane Emperors.

Rœd and Rod] An instrument wherwith to mete or measure a thing withall; & because things are not measured, but for repairing and building up, and not to throw them down; therfore the further restoring of the Church, is signified by measuring the Temple with a Reed. Rev. 11.1. *Then was given me a Reed like a Rod, &c.* This place hath respect to Ezek. 40. Zach. 1. where the building and restoring of the Church, is signified by measuring.

To Reape] To cut downe Corne at the time of ripenesse, which we cõmonly call harvest.

2 To abrogate and abolish the wicked idolatrous worship in this world, by such instruments as God ordained to doe it in his due time; and by his Son Christ to judge & destroy the ungodly at his second cõming to judgement, when the wickednesse of the world will be fully ripe. Re. 14.15. *Thrust in thy sickle and reap, for the time is come to reape.*

To Receive the Beasts mark in the fore-head and hand] To consent to the Authority of Antichrist, & to antichristian worship, either secretly in hart, or by outward profession of mouth, and by participation in externall cerimonies; whether it be by vulgar persons of the communalty, barely professing it, or by Princes or Prelates with their hand and power maintaining it also. Rev. 14. 9. *If any man worship the Beast and his Image, receiving his marke in his forehead or hand, &c.*

To Receive the print of his name] To yeeld subjection to Antichrist, & to testifie it by any note. Re. 14.11. *And whosoever receives the print of his name.*

Red Horse] Cruell and bloudy wars, for contempt of the Gospell. Revel. 6.4. *Another Horse that was Red.*

To Reioyce over them] To make common mirth and joy among themselves because the true prophets of God being slaine (which were wont to vex and trouble the members of the false Church, with their wholesome interpretations of Scriptures, and sound reproofe of errors and vices) the wicked Antichristian crew might now make merry being eased of that yoake, and depending onely upon the Popes pleasure, for lence of Scripture. Revelat. 11. 10. *And they that dwell on the earth, shall Rejoyce over them, and be glad.*

To Reioyce and be glad]

To conceive ſweet comfort and gladneſſe for the acceſſe of the Iewes (ſo long divorced) unto the body of the Church, and for the neere approach of Chriſt to judgement, when he will take his ſpouſe, (conſiſting of beleeving Gentiles and Iewes) into a moſt neere ſociety in heaven. Rev. 19,7. *Let us Rejoyce.*

Things which Remaine] That little portion of graces which was left in the Paſtor of *Sardis*, and in his flocke. Rev. 3, 2. *Strengthen the things which Remaine.*

To come in Remembrance before God] To execute either ſome promiſed mercy, or ſome decreed and threatned Iudgement, as here. For as God ſeemeth forgetfull whileſt he defers the puniſhment of wicked men, ſo his taking revenge (as here he threatned to doe upon *Conſtantinople* the Turkiſh Babylon) is called his remembrance. Rev. 16,19. *And that great Babylon came in Remembrance afore God.* Alſo Ch. 18.5. *And God hath remembred her iniquities.*

Remnant of men] So many men as were left alive, and not ſlaine by the former calamities mentioned in verſes 16, 17, 18, 19. Rev. 9,20. *And the Remnant of Men.* Alſo Rev. 19,21. *The Remnant was ſlain with the ſword.*

Remnant of her ſeed] The reſt of the faithfull, which being ſcattered abroad by the iniquity of the time, cannot publikely aſſemble to worſhip God, but privately (as they can) do exerciſe piety. Rev. 12,17. *And made war with the Remnant of her ſeed.*

To Repent] To bee truely touched with godly griefe for ſins, and to turne unto God to do his will. Rev. 9,20. *And they Repented not of the workes of their hands.* Alſo Rev. 16,9. *They Repented not to give him glory:* that is, howſoever they made a ſhew of Repentance, whileſt God ſcourged them, yet they did not leave their ſin, and ameud their lives.

Reſt of the dead men] Such as for the 1000. yeares wherein Satan lay bound, were drowned in ignorance & ſuperſtition, being falne deadly aſleepe in their ſins. Revel. 20,5. *The Reſt of the dead ſhall not live againe, till the thouſand yeares be finiſhed.*

No Reſt] Eternall torment, without any the leaſt intermiſſion or hope of any eaſe and mitigation. Rev. 14,11. *And they ſhall have no Reſt, day nor night.*

Revelation] The uncovering of ſomething which is hid, as removing a Vaile or Curtaine, which hindreth our eye-ſight. This is the proper ſignification.

2 A manifeſtation and diſcovery of divine things, ſecret in reſpect of men, for the common good of the Church. Rev. 1,1. *The*

The Revelation of Ieſus Chriſt. This Title of (Revelation) being given unto this Booke of *Iohn*, and to the whole Goſpell of God, Mat. 11.25. teacheth us, that the ſearch & underſtanding of them, doth as far exceede all mortall wit, as the knowledge of things to come till they be opened; or things hidden, till they be uncovered; or darke Riddles, till they be declared. But if this Booke be a Revelation, how do they well which terrifie Chriſtians from reading & ſtudying it?

To Revenge] To take puniſhment at laſt upon the great whore the Romiſh Church, which had ſo long with impunity vexed the Saints, to whom this ſhould be a great matter and occaſion of joy, Rev. 18.20. *Rejoyce, for God hath puniſhed her to be revenged on her for your ſake.*

To Reward] To returne and repay extreame ignominy and paine, or vexation unto the Antichriſtian crew and Popiſh Babyloniſh rout, in liev and recompence of all that vexation and injury which either by inticement to their ſinns; or by inflicting torment upon ſuch as refuſed to ſubmit to them, they had moſt wickedly offered to the Saints. Re. 18.6. *Reward her as ſhe hath rewarded you.* It is worth our noting, that this charge is given to ſuch as before were bid come out of Babylon, ver. 4. even to ſuch as had beene the Citizens of *Rome*, members of the Papacy, that they ſhould be the Miniſters of this puniſhment and revenge, being likely to do that more thoroughly, through the freſh remembrance of their late oppreſſions: what may we think of them who are ſo favourable and indulgent to this City, that great whore, as to winke at her ſins, not to execute ſharp wrath againſt them, not to thinke of ruining, but to attempt the reforming of that deſperate ſtrumpet?

R. *I.*

Rich] One, who indeed is indued with ſpirituall ſtore and plenty of heavenly things. Rev. 2.9. *I know thy poverty, but thou art rich.* This riches is in two things. Firſt, in aſſurance of pardon of ſins, reconciliation with God, and eternall life. 2 Cor. 8.9. Secondly, in having grace to doe good workes, 1 Tim, 6,18.

2 One, preſuming of abundance of ſpirituall Graces, which in truth they have not at all, or not in ſuch meaſure as they ſuppoſe. Rev. 3.17. *Thou ſaieſt I am Rich.* This was a preſumption in the heart of the *Laodiceans*, of ſpirituall Riches, upon occaſion of their great earthly wealth, wherein they did over-flow.

Right hand] The powerfull regiment and government, which Christ hath and exerciseth in matters of the Church; to hold the Starres in his hand, signifies to give the Ministers of the word, protection and defence, while they be faithfull. Rev.1.16. *And he had in his Right hand seven Stars.*

2 Confirmation, strength, and comfort of minde and body, comming to *Iohn* (being cast down) from the power of Christ Rev.1.17. *And he laid his Right hand upon me.*

Right in the Tree of life] Portion, part, fruite, and fruition, of and in Christ Iesus, who (as a Tree of life in paradise] shall satisfie all the faithfull with his fulnesse of gifts, and most excellent beauty. Rev.22.14. *That their Right might be in the Tree of life.*

Righteous] One made Righteous by imputation of Christ his Iustice, and endeavouring to approve himselfe to be so to himselfe and other, by leading constantly a righteous life, Rev. 22.12. *He that is Righteous, let him be Righteous still.*

Righteousnesse of the Saints] The washing away of sinnes by the bloud of Christ, with the imputation of his perfect obedience, to be our Righteousnes; whereof seeing we give declaration to the world, by such good workes as come from the Spirit of Sanctification, as wee have an inward testimony of it before God by faith; therefore it is in the Plurall number said, righteousnesses or justifications of the Saints. Rev.19 8. *For the fine Linnen is the righteousnesses of the Saints.* See Re.7.13. These places evidently shew, that the Iustification of the elect, is not from within themselves, but sticketh without in that external garment, Christ Iesus, whom they put on by faith, whereof their good workes be fruits.

To iudge Righteously] To governe in righteousnes, when God frameth his owne to a rightnesse in all their life, as it is written. Psal.96.10.13. whereunto this Text alludeth, Rev.19 11. *And he judgeth Righteously.*

To Rise out of the Sea] To take beginning out of the tempestuous and troublesome estate of the Nations; out of which (as it were out of a Sea) did spring at the first the Romane Empire, which stories prove to have growne from the divisions of Kingdomes. Rev.13.1. *I saw a Beast arise out of the Sea.* Note that out of the Sea of corrupt doctrin, and the Cleargy, which at that time taught it, did spring the other beast, the Romish Bishop and his Hierarchy, which for cruelty and violence is likened to a Beast, as the Romane Heathe-

Heathenish Empire, for like respect is compared to a beast.

River Euphrates] The power and force wherewith Rome (which is Babylon mystically, and a figure) doth defend it selfe Rev. 9. 14. *Which are bound in the great River Euphrates.* Some doe understand this *Euphrates*, of a famous River in *Armenia*, and will have the binding of the foure Angels there, to be meant (not of Popish force) where the divell lay bound, waiting by the power of that city to do much mischiefe; but of the Turkish army, driven through feare to reside neare that flould of *Armenia* (called *Euphrates*) and for a time shut up in prison (as it were) and kept in fetters. Of this let the learned judge; the former I have allowed as the more received exposition.

Pure Rivers] Those most pleasant good things, and full of joyes, which the faithfull shall enjoy in the Kingdome of Heaven, whereunto men are brought by receiving that plentifully-flowing doctrin of Christ, with the which, Christians hearts are refreshed (as a Citizen is refreshed with a streame of pure and cleare water, running through the City.) Revel. 22. 1. *And he shewed me a pure River of the water of life.*

R. *O.*

Rod of Iron] A mighty overruling power, subduing and compelling to obedience, or crushing them in peeces (as a vessell of earth is broken) which obstinately rebell, Revel. 2. 27. *And hee shall rule them with a Rod of Iron.*

To rule with a Rod of Iron] To bridle and beate downe with strong unresistable power, such as shall stubbornly strive against Christ and his Church, being now in earth gloriously restored, Revel. 19. 15. *He shall rule with a Rod of Iron.*

Roote of David] Christ, who came of *David* (as he was man) and is the Roote, Spring, and Fountaine of all life and salvation to *David* and all the Elect. Rev. 5. 5. *The roote of David.*

S. A.

Salvation] SAfety of the people of God, by their deliverance from cruell Tyrants, who ſought to deſtroy their bodies, and from Satans malicious power, who would kill their ſoules. Rev. 12. 10. *In heaven there is Salvation wrought, &c.* This is the Song of victory, which the Church and multitude of Saints on earth, ſing to Gods praiſe, like to that in Exod. 15. 1. 2. &c. Iud. 5. 1 Sam. 2. 6. 7.

2 The praiſe due to God, for ſalvation given unto his Church Rev. 19. *Salvation, and honour and glory to our God.*

Sanctuary] The Altar, (placed in the Sanctuary) upon which, Sacrifices were ſlaine. This ſpeech agreeth to ſuch as were ſlaine for Chriſt, to whom a place is allotted under the Altar, as before. Ch. 6. 9. Rev. 16. 7. *And I heard another Angell out of the Sanctuary.*

Sand of the Sea] A convenient or commodious place, whereon *Iohn* ſhould ſtand to ſee the ariſing or beginning of the Beaſt, mentioned in the next Chap. or whereon Satan ſhould ſtand, to worke and frame that Beaſt out of the ſea; that is, the contentions among Nations. Revel. 12. 10. *And I ſtood on the Sea-Sand.* Some Interpreters ſuppoſe they have eſpied a farther Myſtery in this Sea-Sand. which ſignifies (as they deeme) the truth of Doctrine, which is as a ſhore or ſand, whence to behold the ariſing and off-ſpring of that beaſt after ſpoken of, being like to that. See Chap. 15. 2. *They which got the victory of the Beaſt, ſtood at the glaſſie Sea.*

Satanas] One which is an adverſary, burning with hatred of God and man. Re. 12. 9. *Called the Divell and Satans.*

Synagogue of Satan] A company & aſſembly of men which ſeemed to ſerve God, but they worſhipped the divell, Rev. 2. 9. *But are the Synagogue of Satan,* that is, a company gathered not for God; but for the divell.

Satans throne] Any place where ſuperſtition, idolatry, and wickedneſſe is practiſed without controlement: and from whence wickedneſſe is convaied to other places. Such a place was *Pergamus*, and now *Rome* is. Rev. 2. 10. *Where Satan hath his throne.*

S. C.

Scarlet coloured Beast] The malignant Church, the Romane Synagoue, the Kingdome of Antichriſt, perſecuting with bloody cruelty (repreſented by Scarlet color) the Saints of God Rev. 17, 3. *A woman ſate upon a Scarlet coloured Beaſt.*

S. E.

Sea of glaſſe] The world fitly compared to a Sea, for the ſtormes and tempeſts of troubles raiſed up therein, and becauſe all things in the world be cleere, & open to him that made it: (howſoever ſecret to us) therefore it is likened to a Sea of Chriſtall Glaſſe. Revel. 4,6. *Before the Throne was a Sea of Glaſſe like to Chriſtall.* Others by the Sea of Glaſſe (in this place) underſtand the fulneſſe of all gifts which the Church draweth from Chriſt, by an alluſion to that large ſpacious veſſell called the Sea. 1 King 7,23. But that was of Braſſe, this of Glaſſe: to ſignifie the difference betweene the Goſpell, and the Legall Rites and Ceremonies, under which there was great obſcurity, in compariſon of that cleereneſſe which is under the Goſpell. 2 Cor. 3,13,18.

2 The whole worſhip of God; namely, thankſgiving. Apoc. 15,2. *They that had gotten victory of the Beaſt, they ſtood at the Glaſſie Sea, having the Harpes of God.* Or it ſignifies the Doctrine of godlineſſe, through which, as a cleere Chryſtall, the faithfull may and do behold the mercifull and loving countenance of God the Father, reconciled in Chriſt, not altogether pure and bright as Chryſtall, but ſomewhat coloured and obſcured with the fire of contention, as Chriſt foretold. Luke 12. *I came to ſend fire into the earth*; and as the godly have found by experience. Rev. 15,2. *I ſaw as it were a Glaſſie Sea, mingled with fire.*

Sea] The huge multitude of people, like to a Sea, (which is a collection of many waters) fit to repreſent an infinite company of people, diſtinguiſhed into kindreds, tongues, and nations. Rev. 8, verſe 8: *A great Mountaine of fire was caſt into the Sea.* Others by Sea in this place, and Revel. 4,1. doe underſtand the Doctrine of the falſe Church, being corrupt and troubled: this is ſaid here to be turned into blood, being pure and ſound (ſuch as the Doctrine of the true Church is;) it is by falſe Prophets changed into a quite other nature, as a thing degenerate. In this ſence alſo, ſome expound the

the word (Sea) in chapter 21,1. for degenerate and corrupt doctrine, which in that renued age there propheſied of, ſhall have no place.

2 The gathering of Waters, wherin innumerable are drowned. Rev. 20,13.

To ſtand upon Sea & earth] To have Dominion, rule, and power over the world, ſuch as Chriſt Ieſus hath, as himſelfe ſaith, *All power is given mee in heaven & earth.* Rev. 10,8. *Which ſtandeth vpon the Sea, and upon the earth.*

To ſee his face] To have and injoy a more cleere Viſion and ſight of God than before, by ſuch a ſingle and pure worſhip of God, as if he were familiarly beheld face to face. Rev. 22,4. *See his Face.*

To Seale] To hide or keep backe from others the knowledge of ſome things, till there come due and convenient time of revealing them. Revel. 10,4. *Seale up theſe things.*

Sealed with ſeven Seales] That which is moſt perfectly cloſed and exceeding ſecret, that it may be had in more reverence and honor. Rev. 5,7. *Sealed with ſeven Seales.*

Not to Seale] Not to hide and conceale, but to offer to free examination this booke of propheſie. Rev. 22,10. *Seale not the words of this Propheſie.*

Seale of the Living God] The holy Spirit of promiſe, even the Spirit of adoption, wherewith all the Saints are ſealed and ſet in ſafety in the middeſt of Antichriſts tyranny. Rev. 7,2. *Having the Seale of the Living God.* Alſo Rev. 9,4.

To Seeke death] With great deſire to be caried after death, rather than to live in ſuch feare paine, and torment. Revel. 9,6. *Men ſhall ſeeke death.*

Seven Churches] The whole Church militant on earth, the eſtate whereof is ſet foorth of *Iohn*, by the condition of the ſeven Churches in Aſia, in his time. Revel. 1. verſe 20. *Seven Candleſtickes are the Seaven Churches.*

Seven eyes] The ſeven Spirits of God, or the manifold gifts of the Spirit, wherewith Chriſt endoweth the faithfull. Revel. 5,6. *Seven eyes, which are the ſeven Spirits of God.*

Seven hornes] The moſt perfect power, whereby the man Chriſt, ſitting at the right hand of his Father, ruling and governing all things, is become able to deſtroy his enemies, and defend his members: Rev. 5,6. *Which had ſeven hornes.* It is a Metapho; drawne from beaſts, whoſe ſtrength and might is in their hornes.

Seven Lampes] The manifold

manifold gifts of ſanctification, flowing from the holy Spirit of Chriſt. Rev. 4,5. *And there were ſeven Lampes.*

Seven heads] Seven hils, and ſeven Kings, or that City which ſhould be famous thorough ſeven hils, and ſeven Kings, to wit, *Rome*, the ſeate firſt of the Empire. Secondly, of the Papacy. Rev. 12, 3. *Having ſeven heads.* Some expound theſe ſeven heads of the manifold ſubtilties and craftie devices of the divell and his inſtruments. The former expoſition is better.

Seven laſt plagues] The fulneſſe (for Seven is a number of perfection) of Gods judgements, which being poured out upon *Rome*, there ſhall follow happy dayes. Rev. 15, 1.

Seven Crownes] The ſupreame Majeſty of the Romiſh Emperor, ſubduing other Provinces & Nations unto him, by innumerable and great victories. Rev. 12, 3. *Having Seven Crownes upon his head.*

One of the Seven] The Romiſh Biſhop or Pope, exerciſing civill authoritie in temporall things, like as the former ſeven Heads or rulers did, and yet ſaid to be the eight; either becauſe of his ſpirituall juriſdiction: or elſe, becauſe he did ſurpaſſe all the former ſorts of Governors, in impiety or tyranny. Rev. 17, 11. *Is even the eight, and is one of the Seven.*

Seven Spirits] The holy Spirit of God, plentifully enriching the Church with all kinde of ſpirituall gifts. It muſt be thus interpreted in this place, becauſe the Spirit is made Authour and giver of grace and peace, together with the Father and the Sonne. Rev. 1,4. *And from the Seven Spirits.*

2 The ſeverall gifts which are derived from the third perſon in Trinity, the holy Spirit of God. Rev. 4, 5. *Which are the ſeven Spirits of God.*

Service] Offices and duties of Charity, performed indeede towards the Saints, and not onely promiſed. Rev. 2, 19. *I know thy Service.*

Servants] Such, as earneſtly and conſtantly obey God. Rev. 22, 3. *And his Servants ſhal ſerve him.*

Seven Thunders] Moſt grievous judgements of all ſorts, which God ſhall proclaime and inflict moſt ſeverely, upon all wicked contemners of his Maieſty; Namely, the Antichriſtian rabble. Revel. 10, 3, *And when hee had cryed, Seven Thunders uttered their Voyces.* Some expound theſe ſeven Thunders, not of ſeverall judgements of God, but of ſeverall

verall zealous Inſtruments ordained of God to reſtore his Religion, and to terrifie the wicked enemies thereof.

S. *H.*

Shine no more] That is, never to give more light, but to be a place deſolate. Rev.18,23. *Shall Shine no more in thee.* This foretels ſuch horror and darkneſſe to be in *Rome* at her ruine, as none ſhall be there to light a Candle.

The third part of Ships] Townes and Cities bordering upon the Seas; or as others doe judge, the Miniſters of the word (which preached in *Europe*, the third part of the world) were corrupted with hereſie, & ſwollen with ambition, having more care of worldly dignity, than of their offices. Revel.8,9. *And the third part of the Shippes were deſtroyed.*

Shortly] Quickly, ſpeedily, without delay, in due convenient time, which is not farre off. Rev.3,5. *I will come againſt thee ſhortly.* Rev.22,6,7.

Short ſpace] A ſmall ſpace of time (as it were for an hundred yeares, or there about) which howſoever ſeemeth long to us, yet ſhort in Gods account. Rev.17,10. *He muſt continue a ſhort ſpace.*

Sharpe Sickle] Either the ſevere ſentence of the Iudge, cutting down the wicked in the end of the world (as Corne is cut down with a Sickle) or power and ability to gather the elect unto God out of the kingdome of Antichriſt, by the preaching of the word, according to that of Chriſt. Mat.9,3,7. Revel.14, 14. *He had in his hand a Sharpe Sickle:* alſo in verſe 18. it ſignifies power to cut down and deſtroy the wicked.

To Shut Heaven] To doe that ſpiritually by a drought of the word, for withering of piety; as *Elias* did by his ſenſible Myracle of ſtaying the Raine from the earth, and to cauſe the Graſſe to wither. Revel.11,6. *Have power to Shut the heaven.*

S. *I.*

Signe in Heaven] Some token or wondrous teſtimony, afforded the holy & purer Church (ment by Heaven) out of which ſhould come the word (as before out of *Syon* and *Hieruſalem* Amos 1,2.) which ſhould denounce & threaten vengeance, that ſhould vex and deſtroy the members of Antichriſt. Rev.15, 1. *I ſaw another Signe in Heaven.*

Silence in Heaven] Reſt and peace granted to the Church in earth for a ſhort time, after that the open enemies of Gods truth were bridled by *Conſtanſtine*

tine the Great. Rev. 8. 1. *There was ſilence in heaven about halfe an houre.* Others ſay, this ſilence ſignifies conſolation or aſtoniſhment. Others refer it not to Gods conſulting, or celeſtiall creatures aſtoniſhed, but to *Iohn* preparing himſelfe in this great quietnes to more attention. The firſt agreeth beſt with the place.

To ſit upon the throne] To be endowed with ſpirituall majeſty, ſuch as belongs to him, who is King and Iudge of the world. Rev. 4. 2. *A throne was ſet in heaven, and one ſate upon it.* This is ſpoken for our underſtanding, after the cuſtome of worldly Kings, who by ſitting in Thrones, declare their Majeſtie to the people.

Sixe hundred threeſcore and ſixe] That number which ſhall ariſe from the Letters of the name of the beaſt being numbred. **See the word (Number) before.** Re. 13. 18. *And his number is ſix hundred threeſcore ſixe.* The reaſon why the name of the Beaſt is ſet down myſtically, and not plainely, (yet ſo plainely as the wiſdome of man may count it) was, becauſe it had bin dangerous at that time (when the Romane Empire, which was this Beaſt flouriſhed) to have publiſhed it, and openly laid it forth. Therefore to avoide unneceſſary offence, as alſo, that worldlings which muſt fulfill this Propheſie, might not ſee it; for theſe cauſes, the name is obſcurely put downe.

S. *M.*

Small and great] Perſons of all ages, ſtature and degree. Rev. 20. 21. *And I ſaw the dead great and ſmall, &c.*

Smoake of Odours] Prayers of the godly aſcending toward heaven (as Smoake) and having pierced the heavens, prevaile with God (thorough the interceſſion of Chriſt, ſweetning them as Odours) to obtaine things asked. Rev. 8. 4. *The Smoake of the Odors, with the prayers of the Saints, went up, &c*

To Smite the earth] To inflict plagues, both ſpirituall and viſible, on men which dwell in the earth, for the corruption of his doctrine and worſhip. Rev. 11. 6. *To Smite the earth, with all manner of plagues.* Thus doe Gods true Miniſters, as his Inſtruments. Therefore let all reverence them greatly.

Smoake of her burning] The deſtruction of Rome (that great City) by fire, ſending forth a Smoake, which ſhall aſtoniſh her friends ſtanding farre off, and looking upon it with ſorrowfull hearts. Revel. 18. 18. *When they ſhall ſee that Smoake of her burning.*

Smoke of the Pit] The darke-

darkneſſe of Satans kingdome, ignorance of the Miniſters of Chriſt his Goſpell, hereſies and ſuperſtitios ariſing from blinde errors Rev. 9,2. *There aroſe the Smoake of the pit, as the Smoake of a great Furnace.* How fitly doth this agree to Popery, where many and manifold Traditions, errours, lyes, ſuperſtitions, idolatries, darkned the Sun and light of the Goſpel many years; ſhew if they can, any kingdome that did the like? Or that this can be meant of any other darkning, then of the Goſpell.

Smoake of their torment] That the torments and paine of the Servants & followers of Antichriſt ſhall be perpetuall, as men know the fire never to be quenched ſo long as the Smoak aſcends. Revel. 14,11. *And the Smoake of her Torment ſhall aſcend for ever.*

S. *O.*

Song of the Lambe] That joy & gladneſſe of minde, which the faithfull expreſſe, in celebrating God the Father, for the grace of Adoption in Chriſt: who becauſe he teacheth them to praiſe God, & ſtirreth up this joy, and is the Author & finiſher of their faith and ſalvation, therefore it is cald, *The ſong of the Lambe*, that is, of Chriſt, & a new Song, Rev. 14, 3. Becauſe the grace of adoption by Chriſt is communicated to farre more now ſince his death, and the praiſe for this grace remaineth freſh, continuing without decay. Rev. 15,3. *And the Song of the Lambe.*

New Song] See **Song of the Lambe.** Spirituall joy, which alwayes remaineth freſh in the faithfull, for the Redemption by Chriſt, is this new Song. Rev. 5,9. *And they Sung a new Song.*

Sore] Some loathſome diſeaſe, as the diſeaſe of *Naples*, which began there, commonly called, the French Pox, rife among Papiſts, or ſome plague ſore. Or as ſome underſtand it, of ſome ſpirituall and figurative ſore (vexing the Papiſts no leſſe than a plague ſore, or the botch of Egypt) as the pulling downe of Abbeyes, &c. by *Henry* the 8. and depriving Popiſh Biſhops and Prelates of their dignities and livings by *Elizabeth* his daughter of famous memorie. Rev. 16.2. *And there fell a noiſom and grievous ſore on Men.*

Sorrow] Griefe and heavineſſe, and all cauſes of it. Rev. 21,4. *Neither Sorrow.*

Sound of Charets] A huge, mighty and terrible noiſe, ſuch as many Charets of horſes make in time of warre. Revel. 9,6. *The ſound of their Winges, was like the ſound of many Charets.*

Sound

Sound of many Waters and of Thunder, &c.] Vndistinct and confused noise, whence profitable notions hardly could be gathered; such was the state of the Church in the Fathers time. As the sound of Thunder, signifies a noise more distinct and dreadfull, which yet lasted not long; and the voyce of Harpers, signifies the sweet voyce of truth fully restored; and in the harmony of confessions, by severall Churches sung to the world. Thus was the progresse of the Church of Christ. Rev. 14. 2. *As the Sound of many waters.*

S. P.

Spirits of Divels] The very members and instruments of the divels, inspiring Princes and great personages with divellish counsell and advice. Rev. 16. 14. *For they are the spirits of divels.*

Spirit of life] That Spirit of fortitude and courage, which God gave to his Ministers and children, whom he raised up, as new witnesses of his truth, after other witnesses had been slaine by Antichrist. This was fulfilled about the time of the *Tridentine* Councell: and a little after, in *Luther*, *Melancthon*, *Calvin*, *Martyr*, and *Bucer*. Rev. 11. 11. *The Spirit of life comming from God, shall enter into them.*

Spiritually] After a more secret kinde of meaning and understanding, and not in proper speech. Thus is *Rome Sodome*, by resemblance (being like it, for spirituall and bodily uncleanenesse and filthinesse) Rev. 11. 8. *Which Spiritually is called Sodome.*

To give a Spirit to the Image] To give life, as *Iannes* and *Iambres* imitated the wonders that *Moses* wrought. Rev. 13. 15. *It was permitted him to give Spirit to the Image.* It is an allusion to the diabolicall practises of Idolaters, whereby they caused their Idols for to speake distinctly, (as if they had beene alive) the more easily to bring men to admire their superstition. So the Pope having now raised himselfe to the estimation (wel-nie) of a God, was no more as a dead person but began to speake, to command, to forbid, to blesse, to curse, to boast and bragge themselves, Lord of Kings and Emperors, as *Pope Adrian* did, when he said; By Vs the Emperor reigneth.

Spirit of Prophesie] All which speake by the spirit of Prophesie. These shoot at Iesus as at a common marke, to set forth him as onely Redeemer and perfect Saviour. Revel. 19. 10. *The Testimony of Iesus is the Spirit of Prophesie*; that is, such as testifie of Christ, by prophe-

sying

tying him, or preaching him, their function is equall to the office of Angels revealing him. Therefore *Iohn* may not worship the Angell, being a Fellow servant.

Three uncleane Spirits] Most wicked men, carried and led by the divell, and being his Ministers to do his will as Iesuites, &c. Rev. 16.13. *Three uncleane Spirits.*

Without Spot] Pure, and without blame, even before God, by the imputation of Christ his perfect righteousnes to them, wiping away all spots of sin, and cloathing them with innocency. Rev. 14.5. *They are without spot, before the Throne of God.*

S. *T.*

To Stand before the God of the earth] To minister (as instruments) unto him, who as God, ruleth not in heaven onely, but also in earth, even when Satan and wicked men seeme to have their full swinge, and to put all out of order. Re. 1 7.4. *Standing before the God of the earth.* It is a speech borrowed from servants, and such as attend upon Princes, and Rulers, to minister to thm, and execute their commandement. Thus also, Rev. 8.2. *Seven Angels are said to stand before God, because they appeare before him, to minister to him.*

To Stand a far off] To refuse and be affraid to approach, to rescue *Rome* and *Romish* Hierarchy and Monarchy in the day of Gods horrible vengeance upon her. Rev. 18.15. *The Merchants shall stand a far off.*

To Stand upon their feete] To revive after one is dead, as the two witnesses did after a sort, when God raised up others in their roome, mightily to defend their doctrine and cause by the word of God, and by giving their lives to death for that truth. Such were *Luther*, &c. Also *Wicliffe*, *Hierom* of *Prage*, *Husse*, &c. Re. 11.11. *And they shall stand upon their feete.*

To Stand before the Woman] To be ready at hand, watching narrowly to destroy the blessed seed of the woman, Rev. 12.4. *And the Dragon stood before the Woman.*

Starre] A Minister of the Word, which giveth light to the flocke, by doctrin and good example. Rev. 1.20. *The seaven Stars, are the Angels of the seaven Churches.*

Morning Starre] Christ Iesus, who is himselfe the bright Morning Starre, having received fulnesse of true Glorious light, to communicate it to all the faithfull. Revel. 2.28. *As I received of my Father, so will I*

give

give him the morning Starre.

Great Starre] Many Pastors of the Church declining together, but amongst them, some one Minister of speciall account and authority, drawing downe others by his corrupt teaching. Rev. 8. 10. *And there fell a great Star from Heaven.* This great Star, some do understand of degenerating Bishops, who thorough pride and ambition, fell into heresie and impiety. Others doe interpret it, of *Constantius, Valens*, and other wicked Emperors, which favoured the Arrian heresie, and molested Orthodox Christians. And surely, the word (Star) though it often signifie Teachers, yet sometime it noteth such as shine aloft in high places (as it were in the aire) as *Nebuchadnezzar* is compared by the Prophet, Es. 14. 12.

Stars fallen from Heaven] Ministers and Pastors of the Church, who as Stars did shine by sincere doctrine, and now through tentation and force of persecution, declined and turned from the truth, to errours and lies, which is meant by falling from heaven. Rev. 6. 13. *And the Stars fell from heaven to earth.*

Twelve Stars] The doctrine of the twelve Apostles (as the crown and glory of the Church) which they borrowed from the most bright Sun, that fountaine of heavenly wisdome, and preached to the world, afterward writing it in books, called (Scriptures) Rev. 12. 1. *Upon her head a Crowne of twelve Stars.*

Stones precious] The excellent and rare gifts, wherein namely the Pastors of the Church shall shine before others. Rev. 21. 19. *With all manner of precious Stones.*

Stings] Power to hurt, vexe, and annoy others: bodily, as Saracens, spiritually, as Popish Monkes and Friers (which are the tailes here spoken of) Rev. 9. 10. *And there were stings in their tailes.*

Streets] Some part of the Romish jurisdiction, wherein this cruell spectacle was exhibited to be seene. Revel. 11. 8. *And their corpes shall lie in the Streets of the great City.*

2 A place where the multitude of Citizens do dwell properly; and figuratively, a liberty which all the citizens of heaven do injoy. Rev. 22. 2. *In the middest of the street of it.*

S. V.

Sun] The light of truth, obscured or extinct rather, by Heresie in doctrine, and by superstition in the worship of God. Rev. 9. 2. *And the Sunne and the aire were darkened.*

2 Christ Iesus the Sunne of

righteousnesse. Rev.12,1. *Cloathed with the Sun.*

Sun blacke] The prosperity and peace of the Christian Church eclipsed and taken away (for a time) by most cruell persecutions and bloody extreamities, exercised as at other times, yet especially in the daies of *Diocliesianus*, and *Maximinianus*. Emperors. Revel.6, 12. *And the Sun was blacke as Sackcloath.* Here is an allusion to the Prophets. Ier.4,23,28.chap.32 7,8. Esay 50,3.

S. W.

To Swallow] To sinke in and cause to vanish, as the earth or land doth to the flouds of water which it drinketh in: so did the earth, (that is, men of earthly Religion & affections) swallow and drinke in (as it were) the rage and persecution intended by the divell and his instruments against the Church of Christ in earth. Revel. 12,16. *The earth opened her mouth, and swallowed up the flood.* This was verified in the Vandals, Gothes, and other barbarous people, who comming to dwell in civilized Countries; and being turn'd (in shew at least) to Christian Religion, did much helpe the true Church by stopping & allaying the furious mindes of her aduersaries.

Sword sharp, and Sword of his mouth.] The word of God, the force whereof is mighty, for the cutting downe of sin in the repentant, and for cutting a peices, spiritually, and destroying the impenitent. Revel. 2, 12. *Which hath a sharpe Sword with two edges.* Revel. 2, 16. *With the Sword of my Mouth.* This signifies the same thing with (sharpe Sword) unlesse happly, some greevous judgement of Warre be meant, which being pronounced by the word, is therefore called the Sword of his mouth.

2 War & battell, or slaughter of men in War, executed by the Sword. Rev.6,8. *Power was given to kill with the Sword.*

S. Y.

Synagogue of Satan.] A company or assembly of men indeed worshipping and serving the divell by errours and prophaneness, yet pretending themselves to be the holy people of God. Revel. 2, 9. *Which are not Iewes, but are the Synagogue of Satan.* and Chapter 3. verse 9.

T A

(Tabernacle.)

THe dwelling of God, or (as ſome other learned Divines judge) the whole worſhip of God, which under the Law was exerciſed in the Tabernacle. Revel. 21. verſ. 3. *Behold the Tabernacle of God is with men.*

2 The Church of God, in her pilgrimage or waifaring heere in earth; eſpecially, when it is moſt obſcure, and leaſt knowne of the World. Revel. 13, 6. *To blaſpheme the Tabernacle of God.*

Taile] Temptation, by ambition, vaine-glory, Covetouſneſſe, or by feare of perſecution, whereby (as by a Taile) the Stars or Paſtors of the Church, were ſtricken and pulled downe from their brightneſſe of doctrine and life, into errors and prophaneneſſe. Rev. 12, 4. *And his Taile drew down the third part of the Stars of heaven.* For the fulfilling hereof, ſee *Euſeb. lib. 6. cap.* 41.

2 The baſeſt of any ſociety, as begging Friers in Poperie, &c. Amongſt the Turkes, the dregs of the Saracens, inſtruments of cruelty. Revel. 9. 19.

To be taken up to God.] To be miraculouſly protected of God (as Chriſt the ſonne of *Mary* was) by warning given to the Wiſe men, and willing *Ioſeph* to flye, when Sathan by *Herod*, would have deſtroyed him. Math. 2. and afterwards ſtrangely kept againſt the ſubtle and cruell practiſes of the Herodians, Phariſies, Iewes, and Gentiles. If this Text be meant of *Conſtantine* the Great (becauſe the Revelation ſpeaks not of things paſt, but foreſpeakes things to come, Revel. 4, 1.) then to be taken up, ſignifies to be placed in height of earthly honor and Majeſty, being made Emperour when hee lookt not for it, and with more large power and Dominion, (upon earneſt requeſt of the *Romanes*, burthened and wearied with the tyranny of *Maxentius*) being aſſured of victory againſt his enemies, by voyce & token from heaven (as ſtories report. Revel. 12. 5. *And hee was taken up of God, & to his Throne.*

Talents] A Stone, or other thing of very great weight, ſuch as we reade of, *Ioſh.* 10, 11. to have been caſt upon the accurſed *Canaanites*; and ſuch as heere are threatened to be caſt

upon the Antichristian rowte, to breake them in pieces withall. Revel. 16. verse 21. *There fell a great haile like Talents.*

T. *E.*

Teares] Calamity and sorrow, the cause of tears. As Esay 25,8. Rev. 21. vers. 4. *And God will wipe away all Teares.*

Temple.] The worship of God, freed from Legall or Mosaicall Rites, and all humane inventions. Revelation 21,22. *No Temple there.*

2 The Holy of Holyes, or most Holy place, where were the Mercy seate and Cherubims and the Arke kept in the time of the Law, as a figure and signe of Gods presence. Rev. 15,5. *And I saw the Temple open, &c.* And afterward in verse 8. the Temple is said to be filled with smoake, to signifie a manifest token of Gods presence, such as was in the Tabernacle. Exod. chap. 40. verse 34,35.

3 Heavenly Kingdome of Glory. Revel. 11, 19. *And the Temple of God was open in heaven.*

Ten hornes] Great strength power, and might, to doe much hurt. Rev. 12,3. *Hee hath Ten hornes.*

2 The first Tenne Christian Emperors, in whose dayes and reigne, the beast increased in dignity and power greatly. Revel. 13,1. *I saw a beast rise out of the Sea, having Ten hornes.*

3 Ten Kings, which had not begunne to reigne, when *Iohn* wrote the booke of Revelation. Rev. 17,3, 12. *Seven heads and Ten hornes, the Ten horns are Ten Kings.*

Ten Crownes] Great and many victories got by mightie force & power. Rev. 13,1. *And upon his Hornes Ten Crownes.*

Ten thousand thousand] An innumerable company, or infinite multitude of Angels. Rev. 5, verse 11. *There were Ten thousand times Ten thousand, &c.*

Tenth part] A very great portion of the Popish Kingdome, and superstition also, diminished by the falling away of sundry Nations, especially of the Germans. Rev. 11,13. *The Tenth part of the City fell.*

To Testifie] To beare witnesse, as Christ did, both in respect of the whole Gospell generally, and of this prophesie particularly. Revel. 22,20. *Hee which testifieth these things.*

Testimony of Jesus] The Faith and doctrine concerning salvation by Iesus Christ. Rev. chap. 12, verse 17. *And have the Testimony of Iesus Christ.*

2 The preaching of Christ, and salvation by him. Revelat. 19,10. *The Testimony of Iesus, is the Spirit of Prophesie,* that is, they which have the function

ction to teach Christ, are equall to such as have the guift to reveale things to come. By which reason, the Angell disswades *Iohn* from worshipping him.

T. *H.*

As a Theefe] Suddenly, when he is not looked for: for beside all mens expectation, will Christ come to be revenged on the ungodly, for the wrongs done to his Church. Rev. 16, 15. *Behold, I come as as a Theefe.*

Thigh.] Properly the inferiour part of the body, from the belly downe to the feet.

2 Mystically and figuratively, the meanest and lowest things in Christ our King, which shall be (in the glorious restoring of Religion, to be performed toward the end of the world) superiour and more excellent, than that which is highest and most supreame in the Monarchies of the earth. Revel. 19, 16. *Upon his Thigh a name written, King of Kings, &c.*

Third part] The greatest part, or a very great part. Revel. 8, 7. *And the third part of Trees was burnt up.*

Third part of Creatures] Al that live in *Europe*, the third part of the world; so understand ver. 12. also Rev. 8, 9. *The third part of Creatures dyed.*

Third part of Stars] Very many Pastors of the Church, sometime shining like Starres. Revel. 12, 4. *Strike downe the third part of the Starres.*

To Thirst] To desire earnestly the graces of Christ, out of a feeling of our wants. Revel. 22. 17. *Let every one that Thirsteth come.*

Throne.] The glorious majesty of God, whereof the visible Thrones of Kings and earthly Iudges, beares a certaine representation. Revel. 4, verse 2.

2 Dominion and glory of Christ, and his members in Heaven. Revelat. chapter 3. verse 21.

T. *O.*

Torch.] A Lampe or great light, which giveth foorth apparantly, a very cleere and shining fiery brightnesse, which yet lasteth no longer than it hath nourishment, which once falling, the Lampe is extinguished. Such were certaine Pastors of the Church, which fell from the Doctrine of Faith, through ambition or feare. Revel. 8, 10. *A great Starre burning like a Torch.*

To be Tormented] To be most extreamely pained & vexed, with most horrible and never ending paine. Revelation 14, verse 10. *They shall be Tormented*

mented in Fire and Brimstone.

T. R.

To Travaile in birth.] To covet and long to bee eased, of that most heavy and grievous condition wherein the Church should continue under heathenish Emperors; even as a Woman that is in travaile desireth to be eased of her paine. Revel. 12, 2. *And cried Travelling in Birth* Some referre this, to the longing and expectation of the Church of the Iews, vehemently desiring and expecting to see the promised Messiah: but Saint *Iohn* heere prophesied of things to come, as chap. 4. v. 1. is signified to us plainly. Therefore the former interpretation seemeth to be better.

To Tread under feete the holy Citie] To lay waste (as some thinke) the pure worship and true worshippers: or (as others judge) to frequent the assemblies dayly, under the pretence of worshipping God, as false Christians doe, which are here noted with the name of Gentiles: But both significations well agree together, (as I take it,) namely, that such as in words professe Christ, yet for life and manners, were as the prophane Gentiles, should both much haunt the place of Divine worship, and yet as false harted hypocrites, tread downe the truth, and true Servants of God.

Tree of life.] Christ Iesus, who shal be to all his Members, as a Tree of eternall life, more plentifull than to-fore, satisfying & refreshing them with the fellowship of himselfe, which is heere meant by eating of this Tree. Revel. 2. 7. *He that Overcommeth, shall eate of the Tree of life.*

Trees] The company of Rebrobates and ungodly men in the Kingdom of this world. Revel. 8. 7. *The third part of the Trees were burnt.*

2 The number of the elect, which are exempted from the hurt which the Locusts should doe. Reve. 9. 4. *Neither any Tree.*

True] One which knoweth all things as they bee, without error or ignorance, which also willeth & decreeth whatsoever hee willeth, seriously, without fraud, & performeth all his promises without inconstancy or unfaithfulnesse. Such an one is Christ. Revel. 3. 7. *These things saith he which is holy and true.*

2 One which fulfilleth his punishments which hee hath threatned. Revel. 16. 7. *True and righteous are thy judgements.*

Trumpets seaven] The Revelations of Gods judgements by Angels or Teachers of the Church, (who are likened to Trumpets) and the manifest and famous

famous events which follow ſuch Revelations, in all manner and kinds of puniſhments. Revel. 8,2. *And to them were given ſeaven Trumpets.*

T. *W.*

Twelue Angels] The keepers which watch to open the gates of the new Hieruſalem, & to receive the Citizens quickly without delay. Rev. 21,12. *At the Gates twelue Angels.*

Twelue foundations] The Doctrine of grace, taught the Church firſt by the twelue Apoſtles, which were inſtrumentall and miniſteriall foundations (Chriſt alone being the principal Foundation & Head-corner ſtone, on which, even the Apoſtles themſelves as living Stones are laid) and afterward preached by all faithfull Paſtors in all ages. Reve. 21,14. *And the wall of the City had twelue Foundations.*

Twelue gates.] The ready entrance and eaſie acceſſe (as by gates into an houſe) which the Children of God, the true *Iſraelites* ſhall finde into the new *Hieruſalem* from above. Revel. 21,12. *And the wall had twelue gates.* Heere is an alluſion to the earthly Ieruſalem in *Iewry*, where the Iewes had free ingreſſe from all quarters, by twelue gates.

Twelue Tribes.] The whole number of the faithfull, both Iewes or Gentiles, which walked in the ſteps of their father *Abraham*. Revelat. 21,12. *Which are the Twelue Tribes of the children of Iſrael.*

Twelue fruits] Variety of fruit, not one kind, but ſundry, yet without ſatiety. Revel. 22,2. *Bearing twelue fruites.*

Twelue thouſand furlongs] The unmeaſurable greatneſſe and largeneſſe of new Ieruſalem being for multitude of Citizens without number, very ſpacious and capacious. Rev. 21,16. *And he meaſured the City Twelue thouſand furlongs.*

Two Candleſticks] All the faithfull Paſtors of the Church, from whom the light of Gods word ſhineth upon men, as Candleſticks bear out the light which be put on them. Revelat. 11,4. *Theſe are Two Candleſticks.*

Two hornes] The two powers, Regall and Pontificall; Civill and Eccleſiaſticall, which the Pope and Papall Cleargy challenge to themſelves, over the Emperors and Kings of the earth; alſo over mens ſoules and Conſciences; and becauſe they pretend this double power, to be derived and received from Chriſt, (though indeede it bee from the Dragon, even from the devill of hell) there-

fore be they called, the *Hornes of a Lambe.* Revel.13,11. *The Beaſt had two hornes like a Lamb.* Some underſtand theſe Two hornes, of two French Kings, *Pipinus* and *Carolus Magnus*, who ſuccoured the two Popes, *Stephanus* the ſecond, and *Adrian* (whom they tooke to be innocents, and harmeleſſe as Lambes) againſt the Kings of the *Lombards*, *Ariſtulphus* and *Deſiderius.*

Two and foztie Moneths.] Three yeeres and a halfe, which is halfe a propheticall Weeke, according to Daniel 9. and jumpeth with the other numbers; of a time, two times, and halfe a time: alſo a thouſand, two hundred, threeſcore dayes. Which ſeverall numbers, doe note and point out one thing, to wit, that the time of the tyranny of Antichriſt perſecuting the Saints, is certaine, fixed and determined, which he cannot paſſe, and that it ſhall not be very long; which greatly maketh for the conſolation of the Saints. Revel. 11, 2. *The holy City they ſhall tread under foote Two and forty Moneths.* Where theſe moneths tooke their beginning, and where they are determined, I take not on me to judge; certaine it is, that in theſe 42. moneths, every day is put for a yeere (as in the propheſie of weekes by *Daniel*) and every weeke for ſeaven yeres, and every month to conſiſt of thirty daies according to the Egyptian account: and finally, that it is the whole ſpace of time, wherein Antichriſt ſhall ariſe, increaſe, or waxe; be wounded, revive, and take heart againe, to execute his cruelty in that City which was the Queene of the World (as it were) where hee and his Favourites ſhould bathe themſelves in pleaſures. Therefore, they doe erre, which doe preciſely underſtand theſe moneths of three yeare and a halfe, where by this number Myſtically is ſignified the whole time of Antichriſts reigne, which is by the former Computation, 12. hundred and threeſcore yeeres.

Two witneſſes] A competent number of faithfull preachers, which teſtifie againſt the errors of Antichriſt, and for the doctrine of Chriſt. Rev.11.3. *I will give the ſame to my two witneſſes.* Theſe witneſſes, though few, weake, and contemptible, yet ſhall be a ſufficient number to helpe and confirme one another.

T. Y.

Time of the dead] The time when the Iewes, ſtrangers from Chriſt, without his Salvation; (and therefore truely dead) ſhall

ſhall be brought to the knowledge of the truth, according to the propheſies of Scripture. Revel. 11, 18. *And the Tyme of the dead to be judged.* Some referre this to the laſt judgement, when every one ſhall be rewarded according to his workes.

Tyme, and Tymes, and halfe a Tyme.] See before in **Two and fozty moneths**] Rev. 12, 14.

Tyme is come] The fit ſeaſon and opportunity, wherein God according to his decree, will proſper the endevours of his ſervants labouring in the word. Revelat. 14. 15. *For the Tyme is come.*

Tyme no moze] Time ſhall be utterly aboliſhed, the naturall courſe of Sunne and Starres ceaſing, whereby yeares, weeks, months, and dayes were diſtinguiſhed. Rev. 10, 6. *Hee ſwore that Tyme ſhould bee no more.* Some, tranſlate for Time, delay; and will have the meaning to bee, that there ſhould be a ſmall delay, no long ſpace of Time, till the conſummation of the myſtery; and then it doth not ſignifie the abolition of time, after the conſummation and end of all; but brevity or ſhort ſpace of time, untill the conſummation come. This latter, ſeemeth better to agree with the circumſtances of the Text.

V. I.

V. I.

Vials golden.]
THe harts of the faithfull, filled by the Spirit with fervent praiers, which are pleasing to God through Christ (as sweete odours be to our sente) Revel. 5,8. *They had golden Vials full of sweet Odours, which are the praiers of the Saints.* These words teach how precious Vessels the hearts of true beleevers are, and how sweet the prayers be which come from them, by allusion to the manner of the Temple at Hierusalem. See Zac. 14,20. Psal 141,2.

2 The holy minds, not of all the faithfull, but of the true Servants and Ministers of Christ, filled not with fervent pure prayers onely, but with the severe judgments of God, which they are ready to denounce by threatning with integrity, against and upon the Kingdome of Antichrist, and Popish worshippers: and because God is pure and holy, even in his judgments threatned and executed on the wicked, therefore those Vials are said to be of gold, and because God will be throughly avenged on his enemies, therefore the Vials are said to be full of wrath, which being the wrath of him who liveth for ever, amplifieth the greevousnesse of it. Rev. 16. 7. *Seven golden Vials full of the wrath of God, which liveth for evermore.* If the seven Angels spoken of in the former part of this verse, be properly taken, not for the Ministers of the word, but for celestiall Spirits, yet the matter is all one, that God is decreed to execute his vengeance silently and fully, as one would powre water out of Vials. Note that the first events of Gods judgements in this Book, were called Seales, because they were for confirmation of the future: then Trumpets succeeded, to shew that the judgements following were not only denounced with great noise, but greevously executed. Thirdly, Vials, which being capacious vessels of divine judgements, did serve as fit Instruments, to consummate the destruction of Antichristian enemies, on whom they should suddenly, rashly, and insensibly fall, to ther utter confusion. Rev. 16. 1. also Revel. 21. 9. A Viall is a vessell greater than a Cup, and containeth so much liquor

liquor as a man can at a draught drinke in.

Victory of the Beast] A prevailing over Antichrist, even by a full and absolute victory; for which cause, heere be reckoned up with the Beast, his image, marke, and number of his name. All which, these Conquerours shall abhorre and have in utter execration. Rev. 15,2. *And them that had gotten victory of the beast and of his Image, marke, & name.*

Vines of the Vineyards] The whole number of the Reprobate whether Heathen, Iewes, Turks or heapes of Hypocrites & wicked within the Church; or Idolaters & Heretickes, which renounce the Church and name of Christ, though not in professió, yet in truth. Rev. 14,19. *And cut downe the Vines of the Vineyards of the earth.* Some judgeth this Propheſie, not to be of the last judgement, when all the wicked shall be cast into the large winepresse of the pit of hell, to bee tormented (as clusters of grapes cut off, are cast into a Fatte or Presse, where they be pressed,) but to have been fulfilled in the yeare of our Lord 1539. heere in England; when Monasteries, Abbies, Fryeries, Nunneries, & other houses (then falsly called Religious) were pulled downe, their lands and revennewes, converted to other most honest and publike uses, by the aduice and service of the Lord *Cromwell*, who (as a sharpe Sickle) served the providence of God, not to loppe and prune, but to cut downe the Vines, even the shining fatte glory of the Popish Pontificall Church, which had taken deepe roote, and spread it selfe farre and neere in this rich and fruitfull Iland; such a cropping of the Vines happened in *Germany*, much about the same time. Let the learned judge which sense best agreeth.

Virgins.] Such as are purged from the corruptions of the World, but cheefely from Idolatry, which is spirituall whoredome. Revel. 14, 4. *For they be virgins.*

Unbeleevers] Such persons as will not embrace the doctrine of Christ, but openly refuse it. Revel. 21, 8. *Fearefull, unbeleevers.*

Uncleane thing.] Such as being themselves unpure and filthy, are apt by contagion to infect and pollute others whom they touch. Revel. 21, 27. *No uncleane thing.*

Untust] One which is injurious, offering wrong and violence to the Saints, whom they shall exercise for a time with their wicked dealing, and afterward bee recompenced at Christs comming. Revel. 22, 2.

Let

Let him that is unjuſt, be unjuſt ſtill.

V. O.

Voices] Strange ſtings and prickes of conſcience, vexing men with continuall expectation of ſome evill to come. Revel.4,5. *Out of the Throne proceeded Lightnings, Thunderings, and Voyces.* Some by theſe wordes underſtand no other thing, but the fearefull judgements of God, threatned in moſt horrible manner to the wicked, alluding to the terrible manner of delivering the Law by thundring, lightning, and ſounding of a Trumper. Exod.19.

2 The glorious Goſpell of Ieſus Chriſt, ſounded foorth by the operation of the Holy Ghoſt, to reproove the World, and to terriſie Tyrants and Worldlings, who thereupon raiſe up all manner of tumults and uprores, perſecutions and ſlanders, repreſented by thundring, lightning, and Earthquake. Revel.8, 5. *And there were Voyces, and Thunderings, and Lightnings, & Earthquakes.*

3 A word or ſentence uttered miraculouſly from heaven. Revelat.10, 8. *And the Voyce which I heard from heaven, ſpake to me againe.*

Voice of the Bride-groome] The mirth and gladneſſe, ſuch as uſeth to be expreſſed and exerciſed at marriages. Rev.18,23. *The voyce of the Bridegroom ſhall be heard no more.* In theſe words he alludeth to Ier.c.52,10.

A Voice of Harpers and muſitians, &c.] All manner of mirth and joy, expreſſed by any manner of inſtruments, whether toucht by the finger, or made to ſound by the force of the breath. Revel. 18, 22. *And the voyce of Harpers, Muſitians and Trumpeters ſhall be heard no more.*

Great Voice of a great multitude] A moſt great and cheerfull noyſe of innumerable Citizens of the Church-Militant, cheering and rejoycing themſelves with the ruine and fall of Babylon. Rev. 19,1. *I heard a great Voyce of a great multitude in heaven.*

Voyce of many waters, and of ſtrong thunders.] An effectuall voice, very terrible, piercing and ſtriking (like thunder) and making great noiſe, (like many waters together) ſtrongly provoking both the Iewes reſtored, & the beleeving Gentiles, to ſound forth the praiſes of God, for his infinite mercies in Chriſt, and his great judgements againſt the great whore. Rev.16,9. *I heard a voyce as the voyce of many waters, and as the voyce of ſtrong thunders.*

A Voyce out of the Throne.] A moſt ſweet exhortation, uttered by ſome of thoſe Angells which are ſaid to be amiddeſt the Throne, and about the Throne of God, ſtiring up the Servants of God to praiſe him. Revel. 19,5. *Then a voyce came out of the Throne, ſaying, Praiſe the Lord.*

Voyce out of the Temple] The faithfull prayers of the Saints prevailing with God, for the execution of his judgements upon his, and their accurſed enemies in Antichriſts Kingdome. Revel. 16,1. *And I heard a great Voyce out of the Temple.* Others underſtand this of Gods owne voyce, immediately thundering out of Heaven, the Temple of his holines: which cannot agree, ſeeing the Temple ſignifieth the Militant Church in earth, as chapter 11,1.

W. A.

VV. A.

To Walke] TO be alwayes present in the midst of the Church, to blesse, enrich, guide, and protect the Ministers and members thereof. Rev. 2. 1. *And walked in the middest of the golden Candlesticks.* If Christ be alwayes resident with his Church himselfe, to looke into every thing, what neede a Vicar? What use of the Pope?

2 To live, or to order our life according to the direction of the word, which is a light to our steps. Revel. 21. 24. *And the people shall walk in the light of it.*

Wall] The strength, defence, and safety of the Church, which is as a city that hath wals for defence. Revel. 21. 12. *And had a great Wall on high.*

Wares] Not onely outward merchandise & stuffes; as Silks, Linnen, precious Stones, Pearls, Purple, Scarlet, &c. the value whereof, shall much abate at the fall of *Rome*; but spirituall merchandise, as Masses, Dirges, and such trash, which shall waxe vile & nothing worth. Re. 18. 11.

Warre] Battell, hostility, or enmity against the true preachers and professours of the word, stirred up against them by Romish Antichrist, who is therefore said to be the Beast that commeth out of the bottomlesse pit, because his beastly and savage power, and tyranny is from hell, which he shall exercise with bloudy cruelty. Rev. 11. ver. 7. *The Beast that cometh out of the bottomlesse pit, shal make war against them.* Re. 13. 7. *Make war against the Saints.* This war is that hot opposition & bitter enmity, which the *Tridentine* Councell, with the Popes and Emperors forces, made against the Protestants in *Germany*, as the learned collect, by comparing events with propheſies. There is another battell mentioned, Ch. 19. v. 19. 20. &c. wherein the Beast shall be overcome and taken.

To Wash long robes] To have (being converted to Christ by faith) the holinesse and righteousnesse of Christ alone imputed to them. Rev. 7. 14. *And have washed their long robes.*

Was, and is not, &c] The divers condition of the Roman Empire, according to the change of foure severall times. 1. flourishing in majesty and power, vnder the reigne of the first Emperors, *Iulius, Augustus, Tiberius,*

Tiberius, *Claudius*, &c. Eclipsed and diminiſhed in glory and power, under the ſucceeding Emperors, *Nero*, *Galba*, *Domitian*, &c. 3. But revived and raiſed up againe in the Popes. 4. And finally, in GODS juſt judgement to be thruſt downe into utter deſtruction. Rev. 17. 8 *The Beaſt which thou haſt ſeene, was, and is not, and ſhall aſcend out of the bottomleſſe pit, and ſhall goe to perdition.* Some other Divines underſtand this wholly of Antichriſt, that popiſh Empire, which began after S. *Iohn* time; in the end of the reigne of *Conſtantine* the Great; 2 And afterward by an incurſion of Barbarians, *Rome* and *Italy*, being miſerably waſted, the pontificall authority and Sea ſeemed as it were not to be. 3. But this hurt and wound was afterward cured by *Iuſtinian* and *Phocas*, in the time of Pope *Gregory* the ſecond, which exerciſed a greater power (both Eccleſiaſticall and temporall than any of his predeceſſors had done. 4. Yet this newly recovered dignity, was not alwaies to laſt, but to be diminiſhed by little and little (as wee ſee at this day) till it wholly be extinct; which poſterity muſt ſee. That this is the trueſt interpretation, may appeare by verſes 10, and 12. of this chapter, which make it manifeſt, this Beaſt here ſpoken of, not to have been then when *Iohn* wrote this Propheſie, nor had not then received his kingdome and power. Therefore they are utterly deceived, which expound this verſe of the Divell; (as *Ribera* the Ieſuite doth) or which doe ſeeke for the beginning or ſeat of Antichriſt any where but at *Rome*, where all the foure former mutations and changes, are evidently knowne to have happened, whether wee underſtand theſe charges joyntly of the Heatheniſh & Popiſh Monarchy, or of eccleſiaſticall Empire alone, as it ſeemes that it ought to be, for the former reaſon.

To Watch.] To ſhake off ſecurity and ſluggiſhneſſe, and with great care to preſerve our garments of faith and innocency. Revel. 16, 15. *Bleſſed is he that watcheth and keepes his garments.*

Waters.] Peoples, multitudes, nations, and tongues; at a word, Countries of every language, obeying *Rome* as their Queene or Miſtris. Revel. 17, 15. *The waters which thou ſaweſt, are peoples, and multitudes, &c.*

2 All impediments and lets which hinder paſſage and acceſſe to a Region. Rev. 16, 12. *And the water thereof was dried up.*

3 The Doctrine of Gods word

word, which is like ſweete and wholeſome waters, but being infected by corrupt Teachers, they become bitter as wormewood. Rev.8.11. *Many died of the waters, becauſe they were bitter.* Rev.22.1.17.

4 Superſtitions, errors, hereſies, as a floud of water to drowne the Church. Rev.12.15.

Way] Commodity or opportunity of doing ſomething. Rev.16.22. *That way might be prepared for the Kings.*

W. *E.*

Well of the water of life] The ſweetneſſe of Chriſt, and his abundant graces, overflowing, to the ſatisfying of every thirſty ſoule, earneſtly deſiring to communicate with the good things of Chriſt. Revel. 21.6. *I will give to the thirſty of the well of the Water of life freely.*

Weeping] Shedding of teares, together with ſorrowes and calamities, the cauſe of teares. Revel. 18.19. *And cry, Weeping and wayling.*

W. *H.*

What City like?] No City at all to be compared with *Rome*, being moſt ancient, flouriſhing in wealth and friends from many generations, accounted firſt the Queen of Nations, and afterward the chaire of *Peter*, the terror of the world; who would not have thought this City far enough, and free enough, from all deſtruction? Rev.18.18. *What Citie was like to this great City?*

White] Pure from all ſpot, by imputation of Chriſts righteouſneſſe, and ſhining in glory both in themſelves, by ſence of Gods love; and with others, by praiſes rendred to God for his grace toward them. Re.3.4. *And ſhall walke with me in White.*

White array] Eternall glory, happineſſe, and life, by a perfect participation with Chriſt. Rev. 3.5. *He that overcommeth ſhall be cloathed in White array.*

White Horſe] The gladſome tydings of the Goſpell, by the Miniſtry of the Teachers and Paſtor, ſpread abroad with great celerity and power, converting and ſubduing many people farre and neere unto Chriſt and his bleſſed truth. Rev. 6.verſ.2. *Loe, there was a white Horſe, and he that ſate on him had a Bow.* They ſeeme then to be wide, which underſtand this of the arrowes of Peſtilence, mightily and ſpeedily ſtriking men: but the Scripture never uſeth to repreſent any dolefull thing by the white colour which figureth purity, joy,

joy, aud gladneſſe. Other farre more probably, refer this to the victorywhich the truth had,under the Emperor *Adrian*, who by mediation of certaine Philoſophers, pleading the cauſe of Chriſtians before him,was moved to make a joyful decree,that no Chriſtian ſhould be condemned, but for civill crimes puniſhable by law. *Euſeb.li.5,ca.3.* as afterward by Edict of the next Emperor, *Antoninus Pius*,at the motion of *Iuſtinus Martyr*, it was proclaimed,that no Chriſtian ſhould be troubled,becauſe he was a Chriſtian,and their accuſers ſhould be judged to puniſhment. *Euſeb.lib.5,11.*

White Robe] The holineſſe, purity, and innocency of Chriſt, put upon the elect by faith.Rev.7,13. *Arrayed in long white robes.*

White Throne] A Tribunall ſeat, moſt Princely and glorious,as full of mercy,as of majeſty.Revel.20,12. *I ſaw a great white Throne.*

Whore great] A notable Harlot, her-ſelfe committing whoredome ſpiritually, and enticing others high and low, Princes and people, to partake with her in Idolatry. This plainely is Popiſh Rome, for Heatheniſh Come, left every people to their owne Religion. Revel.17,1. *I will ſhew thee the damnation of that great Whore.* Rev.19,2.*He hath condemned the great Whore.*

W. I.

Widdow] One bereft of her dignity, as a wife of her huſband.Rev.18,7. *No Widdow.*

Wife] The Church,collected of Gentiles and Iewes, which being two Siſters, doe both make but one wife,as *Leah* and *Rachell* were to *Iacob*.Rev.19,7. *And his wife hath prepared her ſelfe.*

Wilderneſſe] A ſolitary and ſecret place, fit for one to hide himſelfe in; alſo free from the pompe and glory of the world. Rev.12,6. *And the woman fled into the Wilderneſſe.*

Wine of wrath] Idolatry, which is ſpirituall fornication, and kindleth Gods indignation and anger; yet ſuperſtitious perſons drinke it in, as Drunkards doe draw in ſweete wine. Revel.14,8. *To drinke of the wine of the wrath of her fornication.*

2 The moſt ſevere paine, even fire and brimſtone due to Idolatry, wherein ſuperſtitious perſons tooke not ſo great delight to practiſe it; but the righteous God will take as much pleaſure in puniſhing it. Revel.14,10. *He alſo ſhall drinke of the wine of the wrath of God, &c. and ſhall be tormented with*

fire and brimstone.

Two Wings] Meanes of flight and swift escape: the two wings of Gods providence protecting, and his Oracles directing the Church in her speedy flight. Rev. 12. 14. *To the woman were given two wings of a great Eagle.*

Winepresse] Hell, whereinto the wicked enemies of the Church shall be cast to be tormented, as clusters of grapes be there pressed. Rev. 14. 19. *Were cast into that great winepresse of Gods wrath.* How some understand this, not of the last and great iudgement in the end of the world, but refer it to that sharpe judgement executed upon Popery, in the dayes of *Henry* the eight, King of England, by the downefall of their religious houses in this ours, and other Countries of *Europe*, ye may reade in the words (**Vine**) and (**Vineyard.**)

To wipe all teares] To deliver and set free from teares and from sorrowes and calamities, the causes of teares, and withall to restore unto a more joyfull estate. Revel. 7. 17. *Hee shall wipe away all teares from their eyes.*

Wisedome] Vnderstanding, learning, and skill to search, and by searching, to finde the number of the name of the Beast. Rev. 13. 18. *Here is wisedome. Let him that hath understanding, &c.* The learned *Iunius* gives this intrepretation of this verse. The name and marke of the Beast (saith he) doe easily happen to any; but it is wisdome to have the number of the Beast, that is, onely the wise, and such as have understanding, can come by that number: for they must be most illuminated Doctors which attaine thereto. But I like the former better.

Witnesse] A Minister of the Word, which by Doctrine and good life, and martyrdome (if neede be) doth give testimony to the word of God. Rev. 11. 3. *I will give the same to my two witnesses.* See **two Witnesses.**

Faithfull Witnesse] Iesus Christ, who is so called because hee hath witnessed and taught the whole and compleate will of God, as much as belongs to the salvation of man, faithfully, truely, plainely, and fully. For the whole Doctrine of the Gospell useth to bee called, *Martyria*, witnesse: as John 3, 11. and 5, 31, 32. and 18. 37. 1 Tim. 6, 13. Also because hee bare Witnesse and record to the truth before *Pontius Pilate*, when he asked him, Art thou the King of the Iewes? John 18, 37. wherefore *Paul* saith, he witnessed a good confession under *Pontius Pilate*. 1 Tim. 6, 13.

6,13. And because as he taught and revealed all truth, and before *Pilate*, in word & by mouth bare testimony & record to the truth; so also because he sealed it up with his blood; he dyed, and was a Martyr, for bearing witnesse to the truth, which indeede proves him to be a faithfull and constant Witnesse. In these three respects, hee hath this title given him.

W. O.

Woe, Woe, Woe] Three exceeding grievous plagues and evils to be sent upon the wicked world, more fearefull than any former calamities. The first woe was the sending or stirring up of Antichrist, or the Kingdome of Popery, whereof, chap. 9. verse 2,3. The second, Turcisme, chap. 9. verse 13,14,15. &c. The third is that most dreadfull Vengeance, both here and eternally executed on the wicked, whereof wee may reade, chapter 11. verse 14,15, 16,17,18. &c. Revelation 8,13. *Saying with a loud voyce, Woe, Woe, Woe.*

Woman] The true Church of Christ, often in the Scripture called his wife and his Spouse. Rev. 12,1. *A woman cloathed with the Sunne.*

2 Idols. Rev. 14,4. *These are they which are not defiled with women.* This Text no whit speakes against mariage, in any kinde or degree of persons; but as the Scriptures usually call (*Idolatry*) Fornication and Whordome; so after the same forme of speaking, Idols are, in this verse called (*Women.*)

3 The City of *Rome*, as it is become the seate of Antichrist. Rev. 17,3. *And I saw a Woman sit on a Scarlet coloured Beast.* This woman being all glorious (not within) but outwardly, cannot be that true Spouse of Christ, whose rare beauty is spirituall and inward.

Wonder] Some strange and marvellous thing, worthy to be wondred at, for the greatnesse and rarenesse of it. Revel. 12,1. *I saw a great wonder in heaven.* Also chap. 12, ver. 3.

Word] The whole will of God, revealed in the Law and the Gospell. Rev. 3,8. *Thou hast kept my word.*

2 That part of Gods will contained in this Booke of the Revel. ch. 22, 7. *Which observe the words of this Prophesie.*

3 The eternall and infallible Decree of the most high God, concerning the conversion of the Iewes, unto the faith of Christ. Rev. 19, 9. *These are the true words of God himselfe.*

4 Christ Iesus, the Sonne of God, the second person in Trinity, the eternall wisedome of

his Father, that word which was from the beginning. Revel. 19,13. *The word of God.*

5 A particular Propheſie, touching the making of all things new; to wit, in the reſtitution of the Iewes; and after that of the whole world. Rev. 21,5. *Write, for theſe words are faithfull and true.*

Workes] The dealings and practiſes of Miniſters and people in their callings and affaires, wherein whatſoever is done well, is both ſeene and approved of Chriſt. Reve.2,2. *I know thy workes.*

2 A moſt large and bleſſed reward by Gods free mercy, given to good works after this life. Rev.14,13. *And their works doe follow them.* Not their merits, but a free reward to their workes.

3 The merite and deſert of wickedneſſe and cruelty. Revel. chapter 18, 6. *Give her double, according to her workes.* Let ſuch then ſee what they will anſwere to God, who would have Babylon to bee favourably thought of, and dealt gently withall.

4 Deedes and actions, evill or good. Rev.20,12. *According to their workes.*

World] The whole company of the Reprobates, even whoſoever are eſtranged from Chriſt, whether within or without the Church, Rev.12,9. *Who hath deceived all the world.*

Wormewood] Properly an Hearbe (commonly knowne by this name) of quality very bitter, making the liquor into which it is poured, more bitter than that it can be drunke.

3 Figuratively, falſe Doctrine, errors, lyes, and hereſies, which (like bitter wormewood) corrupt and poyſon the ſweete wholeſome waters of the word. Revel. 9,11. *The name of the Star is called Wormewood.*

To Worſhip the Angell] To offer Divine Worſhip to the Angell, which was but a Creature, being too much raviſhed with the moſt glorious brightneſſe, and with the joy of his gladſome meſſage. Reve. 19,10. *And I fell before his feet to worſhip him.*

To worſhip the Beaſt] To acknowledge and reverence Antichriſt, and by ſome outward token or pledge to profeſſe ſubjection to him: Finally, to maintaine him with minde and might. Revel. 14,9. *If any ſhall worſhip the Beaſt or his Image.*

To Worſhip Divels] To yeeld Religious or Divine honour to Idols, which is a kinde of ſerving of divels, Rev. 9,20. *That they ſhould not worſhip Divels and Idols of Gold and Silver.*

Marke

Marke, that Popiſh Idolatry, as well as Heatheniſh, is a worſhip of Divels, and no better, for all pretences.

To Worſhip the Dragon] To attribute ſupreme dignity and power unto Antichriſt the Pope of Rome, in this regard that he ſucceeded the Heatheniſh Emperours in that City, which was the *Metropolis* of the Empire. Revel. 13,4. *And they worſhipped the dragon, which gave power to the Beaſt.*

To Worſhip God] To yeeld unto God alone, Religious adoration and divine honour. Rev. 19,10. *Worſhip God.* Religious worſhip, due to God alone.

Worthy] One who by the righteouſnes of Chriſt imputed (and not by holineſſe inherent) is worthy of eternall glory. Rev. 3,4 *For they be worthy.*

Wounded to death] Greatly hurt and diminiſhed by a grievous calamity, which both Rome and the Pope ſitting there received, by the ſpace of one hundered thirty and two yeares, by the violence of the *Gothes, Vandales, Huns,* and other barbarous people, which had ſurprized Rome and taken it. Rev. 13,3. *And I ſaw one of his heads, as it were wounded to death.*

W. *R.*

Written within and without] A large writing, and copious, fully fore-ſhewing the things that ſhould befal the Church, even unto the leaſt matters. Rev. 5,1. *I ſaw a Booke written within and without.*

Written in the Booke of life] The Elect, whom GOD out of his everlaſting Decree, hath choſen to everlaſting life by Chriſt, being every one in their time, waſhed, juſtified, and ſanctified. Revel. 21,27. *But they which are written in the Lambes Booke of life.*

To Write] To Regiſter or Record a thing in a Booke that poſterity may know it. Rev. 14. 13. *Saying unto me, write.*

Not to Write] To keepe and hold a thing for a while, ſecret and private to himſelfe, reſerving it to a fit place. Rev. 10,4. *Saying, Write them not.*

Finis, Laus Deo.

A Dictionary, ſpecially made *to give ſome light to the darke ſome* Booke of *Salomons* Song, called the *Canticles*.

§ *For aſmuch as this Booke of Canticles is behinde none, for worthineſſe of the ſubject, or for uſe toward the Church, or authenticke authoritie; being inſpired of God, entreating of the moſt ſweete and ſtraight conjunction between Chriſt and his Church, and of their mutuall interparting of duties; ſerving alſo to teach, improove, inſtruct, correct, and comfort: and yet many are driven from reading and ſtudy of it, through the difficulty of the ſtile, and depth of the argument: I have thought it worth the labour, to compoſe a ſhort Dictionary, expounding apart by themſelves, the ſeverall words of this little Booke, thereby to encourage all Chriſtians, more willingly to become ſtudious in it, under hope of attaining ſome benefit by their paines. Vſe this my travaile with good conſtruction of my purpoſe, and thankes to God if thou get any profit by it.* Farewell.

All faire.] THE abſolute and perfect ſpirituall beauty of Chriſt his myſticall body the Church, by imputation of his perfect holineſſe covering all deformities, and by ſanctification of the Spirit, renewing the Church, and every member in all parts of ſoule and body, though unperfectly. Cant. 4, 7. *Thou art all faire my Love.*

Aloes] The faithfull, which like this moſt pleaſant plant,

[*Aloes*] doe bring forth moſt delectable and ſavory fruit. Cant. 4,14. *Myrrh*, and *Aloes*.

A *N*.

Ancient] Aged, ſuch as be old and in yeares, who are ſlow of ſpeech: Or (as others will) ſuch as be aſleepe and dead in ſinne, whoſe lips the Goſpell doth open, to ſound forth the praiſes of God. Cant. 7,9. *And cauſeth the lips of the Ancient to ſpeake*. Of theſe two expoſitions, the latter is moſt fit to the Text.

Not to Anſwere] Not to fulfill the deſire of the godly ſoule, or not ſo ſoone to grant her requeſts as ſhe would. Cant. 5,6. *I called him, but he Anſwered me not*.

A. *R*.

Army with Banners] The Spouſe or Church of Chriſt here upon earth, which being well conſtituted, is ſtrong and terrible to the hoaſt of hell; even as an Army that is ſtrong, and marcheth with Banners and Enſignes, is very terrible to the adverſaries. Cant. 6,3. *Thou art beautifull my Love, terrible as an Army with Banners*.

B. *A*.

Banner]

THE love of Chriſt, dying for the elect, & in his word preached, drawing them to faith in him, to be waſhed, and juſtified, and ſanctified in him; even as bands and companies of Souldiers are gathered to their Captaine under their colours, by Banners ſpread and diſplayed. Cant. 2,4. *Love was his Banner over me*.

Batten] Vnfruitfull, unprofitable, and empty of graces and good workes. Cant. 4,2. *None is Barren among them*.

Barre] Whatſoever Chriſt toucheth, though meane (as a Barre of a Doore, or handle of a Barre) he filleth with abundance of his grace. Cant. 4,5. *My finger dropt downe Myrrhe upon the handles of the Barre*,

B. *E*.

Beames of Cedar] The great ſtrength, continuance, worth and commodity of the Church (that houſe) and every faithfull ſoule, wherein Chriſt dwels by his Spirit, as in his owne Temple. Cant 1,16. *The Beames of our houſe are Cedars*.

The Ceder is a precious, durable and commodious wood for building.

Beautifull steps] Waies and workes, seemely and right, such as be the wayes of the godly, whereas the waies of the wicked be crooked and unseemely. Cant. 7, 1. *How Beautifull are thy goings or steps?*

Our Bed is greene] The procreation of Children unto God in Christ, in that spirituall birth, by the immortall seede of the word. For the Church is so a Virgin, as she is the Mother of all Gods Children. Cant. 1, 15. *Our Bread is greene.*

Bed by night] Drowsie security and coldnesse, in which all naturall men doe nestle, & all Gods children (according to the flesh, so far as they be unregenerate) could be content to be quiet, were they not moved by another Spirit. Can. 3, 1. *In my Bed by night.*

Bed of Spices] The Church where graces (like sweet Spices in a Bed) do grow. Cant 6, 1. *He is gone into the Bed of Spices.*

Behold] Some rare thing, worthy to be wondred at, being also very evident & plaine, as this here mentioned, *viz.* the excellent beauty of the Church, & every faithfull soule. Can. 4, 1 *Behold, thou are faire my Love.*

Bether] All lets by sinnes, or any thing else that might separate Christ & his Church. Cant. 2, 17. *Mountaines of Bether.*

B. *I.*

Birds singing] Pleasant and delightfull times, such as be to the body, the Spring time after Winter, when Birds make melody, chirp, & sing sweetly; and to the Soule, the times which follow effectuall vocation to Christ, when the bitter & sharp winter of an unregenerate estate being over, the Soule is all repleniſhed with comfortable graces and motions of the holy Spirit. Can. 2, 12. *The time of the singing of Birds is come.* Peace and joy in the holy Ghost.

B. *L.*

Blacke as a Raven] The spirituall inward beauty of Christ, shaddowed and represented by Blackenesse of haire, which in some Countries was accounted a comely beautifull thing in a yong man. Can. 5, 11. *His lockes curled, and Blacke as a Raven.*

Blackenesse] Afflictions and crosses, which diminish the outward beauty of the Church, and cause her (in a worldlings eye) to seeme blacke and ill-favoured: also sinnes, the causes of afflictions, which somewhat staine her inward beauty.

Cant.

Cant. 1,4. *I am blacke O Daughters of Ierusalem.*

Blessed] Praise-worthy and happy. Cant. 6,8. *The Daughters have seene her, and counted her Blessed.*

B. *O.*

Boards of Cedar] The Church wherein Christ dwels, as Kings in goodly and strong Pallaces, made of Boords of Cedar. Can. 8,9. *With Boords of Cedar.*

Borders of Gold] The heavenly graces of the holy Spirit, where with (as with gold and precious Ornaments) Christ doth more and more decke his Church and every faithfull soule, which have well used their former gifts. Cant. 1,10. *We wil make thee Borders of Gold.*

To take hold of the Boughs of the Palmes] To dresse, trim, and purge, by the Spirit, word, and afflictions, the Militant-Church, which is like a Palme-tree, into which the husbandman must climbe and lay hold on every Bough, that hee may dresse the same to make it fruitfull. Cant. 7,8. *I will take hold of her Boughes.*

B. *R.*

No Breasts] No true Doctrine or sincere mike of the word, either to convert and beget Children to God, or to nourish them up, being borne anew. Cant. 8,8. *We have a little Sister, and she hath no Breasts.* This was the case of the Gentiles in the time of their ignorance, before their vocation to Christ.

Breasts as Towers] Plentifull Doctrine, and spirituall Milke enough, both to beget and nourish multitude of children to God, the Breasts of the Church being waxed as big as Towers. Cant. 8,10. *My Breasts are as Towers.*

Two Breasts] The two Testaments of the Lord, the Old and New, by the alone Doctrin whereof (& by none other) the Church doth bring foorth and nourish children to God. Cant. 4,5. *Thy two Breasts are like two yong Roes.* Cant. 7,7,8,10. also 8,1. The *Geneva* note expounds them of knowledge and zeale: but the former Interpretation is better.

Brother] One that dwelleth with another familiarly, embracing him lovingly, as Brothers and Sisters use to embrace one another. After this sort the Church doth wish to dwel with Christ, which is performed partly in this life, and fully in the life to come. Cant. 8,1. *O that thou wert as my brother, that sucked the breasts of my Mother.*

B. V.

Budding of the Vine] The fruites which the Church (as a Vine) after planting, watering and dreſſing, ought to bring forth; namely ſuch as are mentioned. Gal. 5, 22. Eph. 5, 9. Cant. 7, 12. *Let us ſee if the Vine flouriſh if it have budded the ſmall Grapes.*

To Build] To erect and ſet up a Church out of the Gentiles by the miniſtery of the word, to be joyned with the Iews. Cant. 8, 9. *We will build upon her.*

Bundle of Myrrhe] The ſpiritual ſweetneſſe of Chriſt, whom the Church fixeth betweene her breaſts, as a bundle or bunch of Myrrhe, or pleaſant Noſe-gay, continually to refreſh her ſelfe with his delectable ſweetneſſe. Cant. 1, 12. *My welbeloved is as a Bundle of Myrrhe.*

Buſh of thine head] The Church to be beautifull in every part, and full of glory, not as naturall bodies which are not comely in all parts alike. Cant. 7, 5. *The Buſh of thine head like Purple.*

C. A.

Calamus and Camphire.] THE excellent ſweetneſſe of Chriſt, who to a true Chriſtian ſoule, is like *Calamus* and *Camphire*, which be very ſweete and delightfull things. Cant. 1, 13. *My welbeloved is like a Cluſter of Camphire.* And Cant. 4. 13. *Sweete fruits as Camphire and Calamus.*

To Call] To pray unto Chriſt out of the want of him, being felt, and out of the ſence of our owne miſery. Cant. 5, 6. *I called him, but he anſwered me not.*

C. E.

Cedar] That which in Chriſt or his Church is firme and faire durable and excellent. Cant. 1, 16. and chapt. 5, 15. *Excellent as Cedar.*

C. H.

Chaines] The ſpirituall ornaments of the Church. Cant. 1, verſe 10. *Thy necke with Chaines*; that is, the precious merits add plentifull graces of Chriſt, which being put upon the Soule of a Chriſtian, are as chaines of gold about the Necke.

Chambers] Heavenly manſions, where great riches, treaſure, and glory, are laid up and kept for the Saints. Cant. 1, 3. *The King hath brought mee into his Chambers.*

Chariots of Pharaoh] The quicke and ſpeedy readineſſe, forti-

fortitude, and valour, which the Militant Church sheweth in her spirituall warfare against the divill, the World, and the Flesh. Can. 1.8. *I have compared thee O my Love, to the troopes of Horses in the Chariots of Pharaoh.*

To charge by the Roes] To binde one by a solemne Oath to do a thing. Cant. 2.7. *I charge you O Daughters of Ierusalem, by the Roes, and by the Hinds of the Field.*

Cheekes with rowes of stones] The incorruptible ornaments and deckings of Christian soules. Cant. 1.9. *Thy Cheekes are comely with rowes of stones.*

Chiefest of ten thousand] One that farre exceedeth in strength and glory, all men and Angels. This is the man Christ. Cant. 5.10. *My welbeloved is white and ruddy, the chiefest of ten thousand.* Eph. 1. Phil. 2.9. *And given a Name above every Name.*

Chrysolite.] All things in Christ to be rich and shining, beautifull and precious, spiritually. Cant. 5.14. *His Hands as Rings of gold set with the Chrysolite.*

C. *I.*

City] The visible Church, (being like a City) which consists of one company, living by the same lawes, and under one Governour or Lord. Cant. 5.7. *The Watchmen that went about the City.*

C. *L.*

Clusters] That which in the Church is most comely. Cant. 7.7. *Thy Breasts like Clusters.*

Clusters of the Vine] The Iuyce of heavenly Doctrine, abundantly issuing forth of the Old and New Testaments (as out of breasts like Clusters) to make all beleevers fruitfull. Cant. 7.8. *Thy breasts shall now be like the Clusters of the Vine.*

C. *O.*

To come leaping] To draw nigh with great speede, or to make great haste to come to one whom we love. Cant. 2.8. *He Cammeth leaping.*

Company of an army] A double army, joyfully meeting Christ with his elect Angels, being one army, and the Church with her company, another army, Cant. 6.12. *As the Company of an army.*

Companions] Counterfeit Teachers, Hirelings, and false Prophets, which in their pride advance themselves, to be Companions to Christ, in Office of teaching. Thus doth the Pope, none more. Cant. 1.6. *To the flocks of thy Companions.*

Compassed with Lillies] Abundantly

bundantly bleſſed with pleaſant ſweetneſſe (ſuch as Lillies yeeld to the body) for the ſpirituall delight. *Thy Belly is as an heape of wheate, compaſſed about with Lillies.*

To Conceive] To beget or become mother of Children, as the Church is ſpiritually. Cant. 3,4.

Concubines] Women, which Princes and great perſons were wont of old to keepe, together with their wives, which were Queenes. Cant. 6, 8. *Even the Queenes and the Concubines.*

C. R.

Crowne] The honour, advancement and glory, given to Chriſt, both by his Father, in ſetting him at his right hand above all things that bee moſt excellent, and with which the Church his mother (Revel. 12. 1,2, &c.) doth honour and glorifie him. Cant. 3,11. *And behold the King Salomon with the Crowne.*

C. V.

Cunning workeman] One endowed with skill, to doe his worke well and exquiſitely. Cant. 7,1. *The worke of the hand of a cunning workeman.*

Curled lockes] A head beautifull and faire: it being counted of in thoſe times as a grace to have curled lockes. Cant. 5. 11. *His lockes curled.*

Curtaines of Salomon] The whole outward glory of *Salomons* Court, and ſpiritually the inward beauty and comelineſſe of the Church. Cant. 1,4. *And as the Curtaines of Salomon.*

D. A.

Damſell]

A Virgine or Maid, waiting upon a Queene, or Concubine to a King. Cant. 6.7. *Of the Damſels without number.*

Daughters] Strange Nations and people, which doe admire the glory of the Church. Cant. 6,8. *The Daughters have ſeene her, and counted her bleſſed.*

Daughters of Jeruſalem] Either falſe Siſters of the Church, the degenerate aſſemblies of Idolaters; or the particular Congregations, begotten by the word, which came out of *Hieruſalem.* The latter Interpretation is the better, Cant. 2, 7. *I charge you, O Daughters of Ieruſalem.*

Day-breake] The cleere Day of Chriſt his firſt comming in the fleſh, by the fuller Revelation of himſelfe, to chaſe away the ſhaddowes of the Law, in darke Rites and Ceremonies.

Alſo

Alſo the perfect cleere day of his ſecond comming in glory, when all obſcurity being done away, there ſhall breake forth a glorious light. Cant. 2,17. *Vntill the day breake, and the ſhaddowes flye away.*

Day of marriage] The laſt and great day, when the marriage begun here between Chriſt and his Church, by betrothing, ſhall be perfected and conſummate with exceeding glory, to the great rejoycing and making glad, both of the Husband and Spouſe. Therefore called the Day of the gladnes of his heart, Cant. 3. verſe laſt. *Come forth yee Daughters of Zion, and behold the King Salomon, with the Crowne where-with his Mother crowned him in the day of his marriage.*

D. *E.*

Deare] Entirely affected, & loved tenderly. Can. 6, 8. *And ſhe is Deare to her that bare her.*

Dens of Lyons] The multitude of the wicked enemies of the Church, which like wilde and ſavage Beaſts, exerciſe all cruelty againſt it. So much is meant by Mountaines of Leopards, from which, Chriſt will deliver his people. Cant. 4, 8. *From the Dens of Lyons, &c.*

Deſire The exceeding great kindneſſe, affection, and free love, which Chriſt exerciſeth towards his Church, for her preſervation in that eſtate of grace wherein hee hath ſet her. Cant. 7, 10. *I am my welbeloveds and his deſire is toward me.*

To Deſpiſe] To contemne, ſet at nought, and by contumelies, reproaches, and proud ſcornings, to bewray it. Cant. 8, 1. *Then they ſhould not Deſpiſe thee.*

Dew] The inconveniences and diſcommodities, even all paines and ſorrowes, which Chriſt did undergo for the love of his Spouſe. Cant. 5, 2. *For mine head is full of Dew, and my Lockes with the drops of the night.* There was no inconvenience or evill ſo great, which could hold backe Chriſt from expreſſing his love unto his Church.

D. *O.*

To doe for one] To extend and beſtow ſome favour and bleſſing upon one. Cant. 8, 8 *What ſhall we doo for our Siſter, when ſhe ſhall be ſpoken for?*

Doore] A City, by **Synecdoche** of the part. Can. 8, 9. *And if ſhe be a Doore, we will keepe her in with Boards of Cedar.*

D. *E.*

To Drinke Wine] To partake

take with Christ in his exceeding comfort and joy which he taketh in his Spouse, as Angels and faithfulll Ministers doe. Cant. 5, 1. *I Dranke my wine: Eate O friends, drinke and make merry, &c.*

To Drop as hony-combes] To speake and utter words full of sweetnesse and good savour. Cant. 4, 11. *Thy lips my Spouse Drop as Hony-combes.*

Drops of the night] All the evils which Christ out of his love, suffered for his Church. Cant. 5, 2. *My head is full of Dew, and my lockes with the drops of the Night.*

To Drowne] To extinguish and put out, or to overthrow; so cannot Christs love be to his Spouse the Church, or hers toward him. Cant. 8, 7. *Much waters cannot quench love, neither can flouds Drowne it.*

E. A.

To Eate.

TO communicate and take part with others in their good and joyfull things, as they which eate together, are to take of one meate. Cant. 4, 1. *Eate, O friends, Eate, drinke, and make you merry.*

To Eate pleasant fruite] To be present with the Church, to feast, and make merry with her, in communicating of her graces. Cant. 4, 16. *Let my welbeloved come to his Garden, and Eate his pleasant fruite.*

E. M.

To Embrace] To comfort and uphold (as it were) being received into ones hands for that purpose. Can. 2, 6. *His right hand doth embrace me.*

E. Y.

Eyes like Doves] Gracious Eyes, simple and chaste, such as be the Eyes of Doves. Cant. 1, 14. *Thine Eyes are like the Doves.*

F. A.

Faire.

BEautifull, comely with spirituall beauty and decking. Cant. 1, 14. *My Love behold thou art Faire.* The Church is Faire, both by imputation of Christ his righteousnesse to Faith, and by sanctification of the Spirit.

F. E.

Feare] The dangerous troubles and disquietnesse, from which

which Christ will keep her safe. Cant. 3, 8. *Every one hath his Sword upon his Thigh, for the Feare by night.*

To Fæde] To take nourishment from the Doctrine of the word, which is the onely pasture wherein Christs flocke Feedeth. Cant. 1. 6. *Shew me (O thou) whom my soule loveth, where thou Feedest.*

F. *I.*

Fig-tree, young figs] Literally the Spring time, when Fig-Trees bring foorth young Figs: but mystically the sweete fruits which the faithfull bring foorth, after their calling unto Christ. Cant. 2, 13. *The Fig-Tree hath brought forth her yong Figs.*

Fine Gold] Most precious and bright Gold, or Gold which is purified. Mystically, it signifies the glorious excellency of Christ, the Head of the Church. Cant. 5, 11. *His Head is as Fine Gold.*

Fish-poles in Heshbon] Pooles of goodly, pure, and cleere water, unto which the Spouse likeneth the eyes of her Husband, for their rare cleerenesse. Cant. 7, 4. *Thine eyes are like the Fish pooles of Heshbon.*

F. *L.*

Flocke] The whole company of true worshippers of God. Cant. 1, 7. *Get thee forth by the steps of the Flocke.*

Flocke of Goates] The multitude of the faithfull, assembled to holy exercises, being like a Flocke of Goats spread abroad, and feeding upon a Mountaine. Cant. 4, 1. *Thine Haire is like the Flocke of Goates.*

Flockes of companions] Idolaters, false worshippers, societies of Hereticks. Cant. 1, 6. *For why should I be as she that turneth aside to the Flockes of thy Companions?*

Flouds] Great and liberall store of waters overflowing. Mystically, deepe and greevous afflictions. Can. 8, 7. *Much waters cannot quench love, neither can the flouds drowne it.*

Flowers appeare] The time of the Spring, but figuratively, the estate of a man regenerate and called, who bringeth forth pleasant and sweet fruite. Can. 2, 12. *The Flowes appeare in the earth.*

To Fly] To come speedily to the Church, by grace to direct and governe her, that she may be able to doe that which Christ had commanded. Cant. 8, 14.

F. *O.*

Fountaines of the Gardens] Christ, the Authour of every good

good guift, and the ever-running well-ſpring from whence all particular Churches doo fetch the water of life to refreſh them, and make them fruitfull withall. Cant. 4,15. *O Fountaine of the Gardens:*

Fountaine ſealed up] The Church, by the miniſtry whereof, all ſuch ſaving graces are derived to the elect, as are kept from the reprobate. Cant. 4,2. *My Spouſe is as a Fountaine ſealed up.*

Foxes] Whatſoever hurts the truth of Doctrine, or honeſty of manners; eſpecially hereſies, and the Patrons thereof. Cant. 2,15. *Take us the Foxes.*

Little Foxes] All occaſions of offence, even every ſhew and appearance of evill. Cant. 2,15. *The little Foxes.*

F. *R.*

Friends] All that beare good will to Chriſt, and to the proſperitie of his people, whether they be Angels or men. Can. 5,1. *Eate O Friends, &c.*

To keepe the Fruit] To doe the office of a Paſtor in the Church, (which is as a Vineyard.) Can. 8,12. *Two hundereth to them that keepe the Fruit therof.*

Fruits of the Valley] Myſtically, the good works and worthy graces, which (as Fruites) delight Chriſt Ieſus. Cant. 6, 10. *I went downe to the Garden of Nuts, to ſee the Fruits of the Valley.*

G. *A.*

Garden]

THe Kingdome of Heaven, where Chriſt (as man) remaineth in glory till the laſt judgement, when the marriage betweene him and his Church ſhall bee accompliſhed fully. Can. 5,1. *I am come into my Garden, my Siſter, my Spouſe.*

2 The true Church here upon earth, which with firme faithfulneſſe keepes her ſelfe onely to Chriſt (like an encloſed Garden) admitting none other to enter, reſerving all the fruits for him. Cant 4,12. *My Spouſe is as a Garden encloſed.*

Gates] Houſe or dwelling, a part put for the whole. Cant. 7,13. *And in our Gates are all ſweete things.*

To Gather Lillies] To take pleaſure in ſuch holy graces and workes, which (like ſweete flowers) are to be found growing in the Garden of the church. Cant. 6,1. *To Gather Lillies.*

G. *I.*

To Give love] More fervently

vently to affect and embrace Christ with greater measure of love, the more neere wee are united unto him. Cant.7, 12. *There will I give thee my love.*

G. *O.*

Goings] Wayes, steppes, and treadings, which are in the true members of the Church, marvellous beautifull. Cant.7. 1. *How beautifull are thy goings with shooes?*

God order] Even so, as one doth answer another, all beeing like one to another. Cant. 4,2. *Thy teeth are like a flocke of sheepe in good order.*

G. *R.*

Grape] Such holy workes as the Church (like Grapes) beareth, upon the sending downe and shedding abroad the gifts of the Spirit upon her, in the assemblies, at the Preaching of the word. Cant.7. 12. *Let us see if the vine flourish: whether it hath budded the small Grape.*

To shew himself through the Grates] To offer himselfe to be seene, not fully and cleerely (as he did in the time of the Gospell) but sparingly and darkely in shaddowes (as in the time of the Law.) Cant.2, 9. *Shewing himselfe through the Grates.*

Greene Bed.] See Bed.

H. *A.*

Hand]

THE Spirit of Christ whereby hee toucheth the inward parts of the heart. Cant.5,4. *My welbeloved put in his hands by the hole of the doore.*

Hand, right, left.] The vertue and might of Christ (as an Hand) sustaining and upholding his members on every side. Cant.2.6. *His left hand is under mine Head, and his right Hand doth embrace me.*

Hands like rings of Gold] All in Christ to be rich and shining. Cant.5. 14. *His Hands as Rings of gold.*

Hangings of Purple] Litterally, the great riches of *Salomon*; mysticall, the exceeding great spiritually riches of the Church. Cant. 3. 10. *The Hangings thereof of Purple.*

Haire] he company of the faithfull. Cant.4 1. *Thine Haire is like the flocke of Goats.*

Like to the young Hart] Celerity and speed used in comming unto the Church. Cant. 8 14. *Be like unto the Roe, or to the young Hart upon the Mountaines of spices.*

H. E.

To Heare] The same that Hearken.

To Hearken] Reverently to give eare unto the Doctrine of God. Cant. 8. 17. *The companions Harken to thy voyce: cause me to Heare it.*

Heart] The soule, with all faculties of mind and will, Can. 5. 2. *I sleepe, but mine Heart waketh.*

Heart gone] The deepe greefe and sorrow of a godly soule, in the sence of sinne, and for the absence of Christ and his comfort. Cant. 5. 6. *Mine heart was gone when hee did speake.*

H. O.

Hole of the Doore] The Keyhole properly, wherby one may look in when the doore is shut: mystically, a little crevice, whereby to winde into the heart, which is after a sort shut and lockt up. Cant. 5. 4. *My welbeloved put in his hand at the hole of the doore.*

Holes of the Rocke] The eternall counsell and election of the Church unto glory, wherein (as in a hollow rocke) it resteth safe. Cant. 2. 14. *My Dove, that art in the Holes of the Rocke.*

Hony-combe, Hony] The sweete joyes, of which the faithfull with Christ shall enjoy in heavenly glory, Cant. 5, 1. *I eate my Hony-combe with mine Hony.*

I. E.

Iealousie.]

SVspition betweene married folkes, of their fidelitie one towards another.

2 Vehement affection of Love, in which the Church desireth that Christ his affection may be continued to her, Cant. 8, 6. *Iealousie is as cruell as the Grave.*

I. N.

Mountaine of Incense] Ierusalem above, our Celestiall habitation where the Saints perform duties most delightfull to God, Cant. 4. 6. *I will goe to the Mountaine of Incense.*

I. O.

Joynts and Jewels] Turnings, or things which compasse about (as a Girdle) which the Bride was wont to weare, full of rich Iewels.

2 All rich and glorious inward graces, and spirituall ornaments,

naments. Cant. 7.1. *The ioynts of thy thighes are like Iewels.*

K. E.

To Keepe] TO reserve graces and all gifts to Christ alone. Cant. 7.13. *My welbeloved, I have kept them for thee.*

Keeper of the Vineyard] A godly and faithfull Minister, whom God trusteth with the Vine of his Church, to trimme and dresse it, to Keepe and watch it. Cant. 8. 11. *He gave the Vineyard unto Keepers.*

K. I.

Kidds] The company of the faithfull, and of the true worshippers of God. Can. 1.7. *Feede thy Kids by the Tents of the Shepheards.*

King Salomon] *Salomon*, who as King ruled over Gods people *Israel*: a glorious King, yet not comparable to Christ in glory. Cant. 3.11, *Come forth ye daughters of Syon, and behold King Salomon.*

To Kisse] To shew and expresse most neere love, by presence and neere conjunction, and all signes of love. Cant. 1.1. *Let him Kisse me with the Kisses of his mouth.*

L. E.

From Lebanon]

FRom remote parts, and out of places farthest off, so the elect are gathered unto Christ out of all Nations. Cant. 4. 8. *Come with me from Lebanon.*

Springs of Lebanon] The graces and waters of life, which doe flowe from Christ upon his Church, and are never dryed up; like to those cleare springs which runne and flowe from *Lebanon*. Cant. 4.15. *And the Springs of Lebanon.*

Leaning upon] Accompanying, or being in company with one. Cant. 8.5. *Leaning upon her welbeloved.*

Leaping] Great celerity and speed that Christ useth in comming to his Church for her succour and solace. Cant. 2. 8. *Hee commeth Leaping by the Mountaines.*

L. I.

Liquor] Nourishment, or continuall supply of nourishment. Cant 7.2 *Thy Navell is as a round cup that wanteth not Liquor.*

(**Lillies**) Pleasant sweetnesse, or glorious beauty. See before.

(**Lips of the ancient**) The

readineſſe of old men (whoſe ſpirits be dull) to utter the praiſes of Chriſt; yea, they which ſleepe in death (as the word imports) by force of preaching ſhall be made to ſpeake the truth and glory of Chriſt. Can. 7. 9. *And cauſeth the lips of the ancient to ſpeake.*

Lips like Lillies, &c.] The Doctrine of the Word, ſweete and precious to the elect, comming from Chriſt (as author;) from the church (as inſtrument) having charge to teach and ſpread it. Cant. 5. 13. *And his Lips like Lillies, dropping downe pure Myrrhe.*

Lips like Hony] Sweet and delectable words. Cant. 4. 11. *Thy Lips my Spouſe, drop as Hony-combes.*

Little Siſter] The Church to be gathered from amongſt the Gentiles. Cant. 8, 8. *We have a Little ſiſter.*

L. O.

Love] One moſt deere and affectionately deſired. Cant. 5. 2. *Open unto me my Siſter, my love.*

Love better than wine] That Chriſts love unto his beloved Church in ſweetnes and wholeſomneſſe, doth excell any delicate banquet, noted by Wine. Cant. 1. 1. and 4. 10. *How much better is thy Love, than Wine?*

L. Y.

To Lye betweene] To bee very deare and in precious account, alwayes in ſight and preſence. Cant. 1, 12. *He ſhall Lye betweene my breaſts.*

M. A.

Mandrakes]

All amiable flowers, which be faire and lovely, by a **Synecdoche** of the part for the whole.

2 All holy vertues and fruits of faith. Cant. 7. 13. *The Mandrakes have given a ſmell.*

Marriage] Betroathing, the firſt degree of marriage. Cant. 3, 11. *Behold the King Salomon, with the Crowne wherewith his mother crowned him in the day of his Marriage.*

M. E.

Powder or duſt of the Merchant, or ſpices] Thoſe heavenly graces of the Spirit, wherewith the members of the church be perfumed. Cant. 3. 6. *Spices of the Merchant.*

M. I.

Middes] The inward parts of the Chamber, which were paved with love; that is, wrought with love, and moſt

moſt excellent works. Cant. 3. 10. *Whoſe Midſts was paved with the love of the daughters of Ieruſalem.*

Hony & milke, &c.] The ſpeech or inſtruction of the Church, not onely ſweete as hony, but alſo wholeſome and nouriſhable as Milke. Cant. 4. 11. *Hony and Milke are under thy tongue.*

Myrrhe. See **Incenſe.**

M. O.

Moone] The ſpirituall brightneſſe of the Church, ſhining as the cleere Moone, which giveth great beauty in the night. Cant. 6. 9. *Faire as the Moone.*

Morning] The ſame thing.

Mother] *Ieruſalem*, which is above, whereof the Church on earth is Daughter. Cant. 8. 1. *O that thou werſt as my brother, which ſucked the breaſts of my mother.*

Mountaines] Lets and difficulties that be in the way. Can. 2. 8. *He commeth leaping by the Mountaines.*

Mountaines of Leopards] The company of ungodly men, which like cruell and ſavage beaſts would devoure the Church, were it not that God doth myraculouſly keepe it. Can. 4. 8. *From the Mountaines of Leopards.*

Mountaine of Myrrhe] The Heavens, where the praiſe and honour given unto GOD by Angels and juſt Spirits, is like Incenſe and Myrrhe. Cant. 4. 6. *I will goe unto the Mountaine of Myrrhe.*

Mouth] Words which come from the mouth, or the inſtrument of ſpeech and words, which in Chriſt were ſweete and gracious. Cant. 5. 16. *His mouth is as ſweet things.*

N. A.

Navell]

THat part wherby the child receiveth nouriſhment, whiles it is in the Mothers wombe.

2 An inſtrument by which ſpirituall nouriſhment is conveied to the children of the Church; to wit, beleefe in the word preached. Cant. 7. 2.

N. E.

Necke] That part of the body next the head, about which, chaines uſe to be worne for decking and Ornament.

2 The ſoule decked and adorned with ſpirituall graces. Cant. 1. 9. *Thy cheekes are comely with rowes of Stones, and thy Necke with Chaines.*

New wine] The fruite of the Vine newly preſſed, being

to taſte, ſweete and delightfull.

2 The praiſes of Chriſt, moſt acceptable to him (as new wine unto our pallate.) Cant. 8. 2. *New wine of the Pomgranate.*

Night] Time of reſt, ſleepe, and eaſe to the body, wearied with labour.

2 Carnall delights and pleaſures of this life, which for Chriſt his ſake muſt be forſaken. Cant. 3. 1. *In my bed by night I ſought him whom my ſoule loved.*

N. *O.*

Noble people] A franke willing people, ſuch as the faithfull be, who voluntarily and cheerfully follow Chriſt. Cant. 6. 11. *My ſoule ſet me as the Charrets of my noble people.*

Nobreaſts] No inſtruments or meanes to bring up and nouriſh children, as in a yong maid naturally; and ſpiritually in the Gentiles, before their calling to Chriſt. Cant 8. 8. *We have a litle ſiſter, & ſhe hath no breaſts.*

North] A wind which purgeth the aire, and blowes upon Trees and Plants, to make them fruitfull.

2 The gracious inſpiration of the Holy Ghoſt, to make Chriſtians abound in the fruits of the Spirit, Cant. 4. 16. *Ariſe O North.*

O. *1.*

Ointment]

SOme ſweete perfume or confection, made under the Law, by Gods appointment, to Annoint *Aaron* and his ſonnes; the Tabernacle and miniſtring veſſels, &c. Exod. 31. 11, 22.

2 The rich graces of the Spirit, powred upon Chriſt (our head) making himſelfe ſweete, and the faithfull alſo, which partake in them. Cant. 1. 2. *Becauſe of the ſavour of thy good Ointments.*

O. *P.*

To Open] To receive Chriſt into the heart by faith, to be joyned more neere unto him, that he may worke more mightily. Cant. 5. 2. *Open unto me, my Siſter, my Spouſe.*

O. *R.*

Orchard] A garden full of all pleaſant and precious plants, of moſt ſweete and delectable Flowers and Spices.

2 The Church of Chriſt, whoſe plants are the faithfull, which beare all ſweet and delectable fruites. Cant. 4. 13. *Thy Plants are an Orchard of Pomgranats.*

O. *V.*

O. V.

To overcome] To affect one with exceeding gladneſſe. Cant. 6. 4. *Turne away thine eyes, for they Overcome me.*

P. A.

Pallace of ſilver]

A Moſt glorious and magnificent houſe fit for a King.

2 The Temple and houſe of the moſt high God, wherein he delighteth to dwell by his Spirit. Cant. 9. *We will build upon her a Silver Pallace.*

Palme-tree] A tree, tall and ſtrait, whoſe Nature is not to be preſſed downe with waight, but to grow the more.

2 The Church, which is not made crooked with the waight of afflictions, but rather becommeth more upright and ſtrong. Cant. 7. 7. *This thy ſtature is like a Palme-tree.*

Pavement of Gold] Moſt rich and precious things, as ſhaddowes of the great glory which the Church ſhall enjoy with Chriſt in heaven. Cant. 3. 10. *He made the Pillars thereof of ſilver, the Pavement of Gold.* Pillars of ſilver ſignifie the ſame.

P. E.

Peace] Tranquility of mind, and felicity by Chriſt. Cant. 8. 10. *Then was I in his eyes, as one that findeth Peace.*

To Perfume with Myrrhe] To make ſweete, by powring into the heart the heavenly graces of the Spirit, like Incenſe & Myrrhe. Cant. 3. 6. *Perfumed with Myrre and Incenſe.*

P. I:

Like a Piece of Pomgranat] A ruddy colour, or white mixt with red. Cant. 4. 3. *Thy temples are within thy lockes, as a peece of a Pomgranate.*

Pillars of Marble] Legs, ſtraight and long as Pillars of Marble. Cant. 5, 15. *His legges are as Pillars of Marble.*

Pillars of ſilver] The ſame that Pavement of gold is.

Pillars of ſmoake] The faith, hope, love, prayers, and thankſgivings, of beleeving Chriſtians, which like Pillars of ſmoake, aſcend up before the Lord. Cant. 3. 6. *Who is ſhee that commeth up out of the Wilderneſſe, like Pillars of ſmoake?*

P. L.

Pleaſant] Beautifull and delightfull, as the Church is through graces and gifts of the Spirit. Cant. 6. 7. *How faire*

art thou? And how pleasant art thou?

Pleasures] Earthly delights, or such things as wee esteeme for dainties.

2 The Church, which is very pleasant and delightful in the eye of Christ, Cant. 7. 60. *My Love, how pleasant art thou in Pleasures?*

P. R.

Princes Daughter] The Church, a most honourable Virgine, fit to be the wife of a King, because shee is borne of God. Cant. 7. 1. *How beautifull are thy goings with Shooes, O Princes Daughter?*

P. V.

Pure Myrrhe] That holy and heavēly word, which droppeth as (Myrrhe) out of the mouth of Christ, Cant. 5. 13. *His lips like lillies, dropping down pure Myrrhe.*

Purple] Some rich and beautifull stuffe, representing the inward beauty and comlinesse of the Spouse of Christ. Cant. 7. 5. *The bush of thy head is like Purple.*

Q. V.

Quéenes]

VVIves of Kings; also Nations and Kingdomes, with all their glory.

2 The great dignity and beauty of the Church, far exceeding all the glory of kingdomes and Nations which be in the world. Cant. 6. 7. *There are threescore Queenes.*

To Quench] To put out, and overcome. Cant. 8. 7. *Much water cannot Quench love.*

R. A.

Rafters]

GAlleries or goodly walkes upon the toppe of Kings houses.

2 Every faithfull soule, which is the habitation of God, or the heavens in which Christ and his Church shall dwell together. Cant. 1, 16. Cant. 7. 5. *The King is tied in the Rafters.*

Raine gone away] The passing away of Winter, and approach of the Spring.

2 The translating or passing of a soule from the estate of corruption, unto the estate of grace. Cant. 2, 11. *Behold, Winter is past, the Raine is changed, and gone away.*

To Raise up] To ascend with Christ into heavenly places. Cant. 8. 5. *I raised thee up under an Apple Tree.*

R. E.

To Reioyce] To bee made spiri-

ſpiritually glad, by the ſight of heavenly treaſures. Cant. 1.3. *Wee will rejoyce, and be glad in thee.*

To remaine in Villages.] To lodge and abide (with fixed affection) in ſpirituall and heavenly things. Can. 7.11. *Let us Remaine in the Villages.*

To Remember] To call to minde, and make mention of a thing with great delight. Cant. 1.3. *We will remember thy love more than wine.*

To Returne] To repent of ſinne, by bewailing, confeſſing and forſaking it. Cant. 6. 12. *Returne, Returne, O Shulamite, Returne.*

R. I.

Right hand] That mighty power whereby the Lord upholdeth and comforteth his Church here, in her warfare. Cant. 8.3. *His right hand ſhall embrace me.*

Righteous] Such as hath Chriſt his Iuſtice by faith put upon them, and are by the Spirit framed to uprightneſſe of heart and manners, Cant 1.3. *The righteous do love thee.*

Rings of Gold] Rings made of Gold, which are worne on the hands, for ornament ſake.

2 All things in Chriſt to be ſpiritually rich and ſhining. Cant. 4.14. *His hands like Rings of Gold ſet with Chryſolite.*

Rivers of waters] Cleare running waters, about which Doves delight to be. Cant. 5.12. *His eyes are like Doves upon the Rivers of water.*

R. O.

Roſe] A ſweete aud beautifull flower. Cant. 2.1.

2 Chriſt Ieſus (like a Roſe) for ſpirituall fairenes and comelineſſe. Cant. 2.1. *I am the Roſe of the field.*

Roſe of the mouth] That which proceedeth out of the mouth; to wit, the holy Doctrine of the Lord, which the Church did publiſh. Cant. 7.9. *And the Roofe of thy mouth like good wines.*

Round Cup] A veſſell containing liquor for nouriſhment. Cant. 7.2. *Thy Navell as is a Round cup, that wanteth not Liquor.* See Navell.

Rowes of precious ſtones] The ſpecious ornaments, as faith, ſanctification, and all graces of the new Man, wherewith the church is decked by Chriſt her husbaud. Cantic. 1.9. *Thy cheekes are comely, with Rrwes of ſtones.*

R. V.

Ruddy] One of a lively colour, freſh and red.

2 One goodly, glorious, ſtrong, and of perfect health every way; ſuch an one was Chriſt.

Christ. Cant. 5, 10. *My welbeloved is white and Ruddy.*

To Run after Christ] To desire and endevour more and more to be joyned unto Christ, and yeeld him greater and better obedience, Cant. 1, 3. *Draw me, we will runne after thee.*

S. A.

Saffron]

A Sweet Plant, so called.

2 The faithfull and the delectable fruites which they bring foorth to God, represented by Saffron. Cant. 5, 4. *Even Spicknard and Saffron.* The like is to be said of Spicknard, Calamus, Camphire, &c.

Saphire] A Stone so called, beatifull and precious.

2 The rich and precious things of Christ; as his wisedome, righteousnesse, sanctification, and redemption, Cant. 5, 14. *His belly like white Ivory, covered with Saphires.*

Savour] The sweete sence and feeling of Christ his love and benefits, being more excellent and delightfull, than the most savory oyntment, Cant. 1, 2. *Because of the Savour of thy good Ointments, &c.*

Savour of the Nose] The sweetnesse of breath; for men use to breathe by the Nose.

2 The sweet and pleasant things, (as praises, prayers, and other good workes) which the Church doth (as it were) breath and bring foorth. Cant. 7, 8. *And the Savour of thy Nose like Apples.*

S C

Lips like Scarlet thred] Small lips, and of red colour. Cant. 4, 3. *Thy lips are like a Thred of Scarlet.*

2 Pure and comely words, Cant. 4, 3.

S E

To bee set as a Seale upon the heart] To be joyned neerly to one, highly esteemed of, and alwaies had in minde as deere & precious, Cant. 8, 6. *Set me as a Seale on thy heart.* A Seale in a Ring of gold, was ever made much account of, as a thing very precious; so doth the Church desire to be accounted of Christ.

Secret place] The most high God, who is a Rocke of salvation, & hiding place for his people, Can. 2, 14. *My Dove, that art in the secret places of the Staires.*

To Seeke] To feele a want of Christ and of his graces, with an earnest desire and endevor to find them. Cant. *I will Seeke him whom my Soule loveth,* Can. 4, 5, 6, 7.

S. H.

Shaddow] Iesus Christ, from whom the faithfull receive rest, peace, and refreshing against persecutions of the world, the fiery temptations of Sathan, & burning heat of guiltinesse for sinne; even as they, which being parched by the heat of the Sun, are refreshed by the Shaddow of a Tree, Cant. 2, 3. *Vnder his Shadow had I delight, and sate downe.*

Shepheards] The holy Prophets and Apostles, by whom Christ guided his flocke, and led them into heavenly Pastures. Cant. 1.7. *Feede thy Kids by the tents of the Shepheards.*

Shoes] The preparation of the Gospell of peace, which prepareth and armeth a Christian soule to goe through all temptations; even as Shooes arme the bodily feete, to passe through all the difficulties of a rugged way. Cant. 1,7. *How beautifull are thy goings with Shooes?*

Shulamite] One made most perfect by the counsell and calling of God. Cant. 6,12. *Returne O Shulamite.*

S. I.

Sicke of love.] One taken and held with a vehement and immoderate passion of love, being ready to swoun through strong desire after the thing loved; such is the affection of the Church after Christ. Cant, 2,5. *For I am sicke of love.*

Signet upon his arme] A Iewell alwayes in sight; so is the Church to Christ, most deare and neare unto him, as a Iewell on his heart and hand. Cant. 8,6. *And as a Signet upon thine arme.*

Thousand peces of Silver.] The hire and wages paid unto the faithfull keepers of the Vine; to wit, sound Teachers, for their painefull labour in well husbanding the Vine of the Church. Cant 8,11. *Every one bringing for the fruit thereof a thousand peeces of Silver.*

Sister.] The Church of Christ, being by grace of new birth, borne of God, and thereby become flesh of his flesh, & bone of his bone; in which regard shee is called his Sister. Cant. 4. vers. 10. *My Sister, my Spouse.*

S. L.

Sleepe] A Slumber, or halfe a sleepe.

2 A spirituall Slumber and drowsinesse in the minde and hart, touching heavenly things Cant. 5,2. *I sleepe, but my heart waketh.*

S. M.

S. M.

Small grapes] True beleevers, being yet but young and weake in faith, and in the fruits therof. Cant. 2,15. *For our Vines have Small grapes.*

Smell] The sweete savour of Christ (like to the Smell of precious Spickenard) greatly delighting the Church therewith, Cant. 1,11. *My Spicknard gave the Smell thereof.*

S. O.

Socket] A foote, which to a leg is instead of a Socket. Can. 5,15. *His legs set upon Sockets of fine gold.*

Sonnes of my mother] Originall or birth-sinne entring with us into the world, and still dwelling with us. Cant. 1,5.

2 The degenerate children of the Church, as the wicked Priests and false Prophets under the Law; and all sorts of Hereticks and Idolaters under the Gospell. Can. 1,5. *The Sons of my Mother were angry against me.*

Soule] That part of man whereby he understandeth and willeth.

2 The great affection of Christ towards his Church. Cant. 6,11. *My Soule set me as the Chariots, &c.*

S. P.

Spices.] The graces and gifts of the holy Ghost, casting a sweet savor like to Spices. Cant. 3.6.5.13. *As a bed of Spices.*

- **Spiced wine**] A dainty banquet, by a **Synecdoche**, a part for the whole.

2 The holy praises whereby the Church setteth forth and declareth the glory of Christ, to whom the praises of his people as are acceptable, as Spiced wines to our taste. Cant. 8. 2. *I will cause thee to drinke Spiced wine.*

Spicknard] A plant which yeeldeth most pleasant savour, representing the sweetnesse of Christ, bringing exceeding great pleasure to the beleeving heart. Can. 4. 13,14. *Even Spicknard.*

Spot] The staine and blemish of sinne, from which the faithfull at length shall be wholy freed by perfect sanctification in their owne persons, as they bee now perfectly freed by imputation of Christs holinesse unto their faith. Cant. 4.7. *There is no spot in thee.*

Spouse] The holy Church, betrothed to Christ thorough faith in his promises. Cant. 4.9. *My Spouse, thou hast wonded my heart.*

Spring shut up] The Church of Christ, by firme faithfulnesse keeping her selfe only to Christ her Husband, of whose treasures

ſures ſhe alone is partaker, as a ſpring ſealed and ſhut up from all others. Cant. 4,12. *My Sister is as a ſpring ſhut up.*

Springs of Lebanon. Cleere ſtreames of water, flowing out from the Forreſt *Lebanon.*

2 The graces of the Spirit, which (as living waters) flow upon the Church, from Chriſt (as from a bottomeleſſe ever-runnning Spring.) Cant. 4, 15. *And the Springs of Lebanon.*

S *T*

To ſtand] To be preſent, and at hand ready, and foorth-coming. Cant. 2, 9. *He ſtandeth behinde our Wall.*

Steps of the flock. The faithfull doctrine, religion, and holineſſe of life, of *Abraham* and the Patriarkes; of *Moſes* and the Prophets, wherein (as it were in ſteps) the people of God muſt tread. Cant. 1.7. *Get thee forth by the Steps of the Flocke.*

To Stirre] To moleſt and trouble the happy reſt and peace of the Church, Cant. 2,7. *That you Stirre not up my Love.*

Stræte and Lanes. Difficulties and inconveniencies which the Church doth meete with, in ſeeking after Chriſt. Cant. 3,2. *By the Streetes, and by the open places.*

Studs of Silver. An excellent ornament to ſet forth & decke a bodily garment withall.

2 The heavenly graces of the holy Ghoſt, which bring ſuch beauty and glory to an elect ſoule, as Studs of Silver do to rayment. Cant. 1, 10. *Borders of Gold, and Studs of Silver.*

S *V*

To Sucke the Breaſts of my mother. To live in familiarity, as a brother with a brother which dwelleth in one houſe together, and daily embrace one another.

2 To live in moſt neere familiarity with Chriſt. Cant. 8. 1. *O that thou wert as my Brother, that Sucked the breaſts of my mother.*

Sunne. The ſpirituall beauty and purity of the Church of Chriſt, Cant. 6, 9. *Pure as the Sunne.*

2 Hot perſecution, and ſharp afflictions, wherwith (as with the hot Sun) the Church is parched and made blacke (as it were, Cant. 1, 5. *The Sun hath looked upon me.*

S *W*

Swæte fruites, things, and flowers. The graces of the Spirit, and workes of faith which are as delightfull as ſweet fruit, or any ſweet thing. Cant. 4, 13. *With ſweet fruits.*

2 The

2 The doctrine of the word, which is as ſweete to the godly ſoule, as any thing can be to the mouth, Cant. 5, 13. *His Cheekes are as Sweete flowers.*

T. A.

To Take hold] TO receive Chriſt by faith, that we may draw him and his benefits to us, Cantic. 3, 4. *I tooke hold on him, and left him not.*

Comely Talke] Gracious words, tending to edification. Cant. 4. 3. *Thy Talke is comely.*

Targets of ſtrong men] The whole compleat armor of God as it is deſcribed and ſet foorth Epheſ. chap. 6. Cant, 4, 4. *All the Targets of the ſtrong men.*

T. E.

Temples] That part of the head, called the Temples.

Tents of Kedar] The *Æthiopians* which dwelt in Tents or Boothes, to defend them from the parching heat of the Sunne. Can. 1, 4. *As the Tents of Kedar.*

Terrible as an army.] One dreadfull and to bee feared, becauſe of great valour and courage in the ſpirituall battaile, againſt infernall and helliſh enemies. Cant. 6, 9. *Terrible, as an army with Banners.*

T. H.

Sweete Things, new and olde] Holy vertues, and fruites of faith of all ſorts. Cant. 7, 13. *In our gates are all ſweet Things, new and old*; that is, abundance of all ſorts of graces.

Thornes.] All other ſocieties, companies, and fellowſhips, which be in the world, & are as Thornes if they be compared with the true Church and company of the faithfull, which be as a Lilly. Cant. 2, 2, *Like a Lilly among the Thornes.*

Thouſand Shields] Store of weapons laide up in an Armory, to bee uſed in time of warre.

2 The ſpirituall weapons of a Chriſtian; to wit, faith, hope, the word of God, praier, a good conſcience, righteouſneſſe, &c. Cant. 4, 4. *A Thouſand Shields hang therein.*

Threeſcore ſtrong men.] A ſufficient number of valiant men, to watch by night in the bed-chamber of *Salomon*, that he might ſleepe without feare.

2 The moſt mercifull and mighty protection and preſence of God, cauſing his Church to reſt ſafely and peaceably heere in earth (but much more in Heaven) from all feare and danger.

ger. Cant. 2,7. *Threescore strong men round about Salomons bed.*

T. I.

Tirzah] A great and faire city in the skirts of *Israel*, hard by *Euphrates*, where *Ieroboam*, being King of the ten Tribes, erected and set up his Pallace. 1 Kings 14,17.

2 The Church of Christ, strong, beautifull, and large, like unto the city of *Tirzah*. Cant. 3,2. *Thou art beautifull my Love, as Tirzah.*

T. O.

Tops of Amanah.] The highest pitch or part of an hill so called, whence one might see the Land of promise. Cant. 4,8. *Looke from the Top of Amanah.*

Tower of David.] A goodly faire, and high Tower, built by *David* for an Armory, therein to hang up sharpe weapons for defence. Cant. 4, 4. *Thy necke is as the Tower of David, built for defence.*

Tower of Ivory] A most white, and neate, or smooth Tower; of precious matter, and of faire colour. Cant. 7,4. *Thy necke is like a Tower of Ivory.*

Tower of Lebanon.] An high place or Tower built in the Forrest of *Lebanon*. Cant. 7, 4. *Thy nose is as the Tower of Lebanon.*

T R.

Trees of Incense, &c.] Plants of all sorts, wherwith a Garden useth to be planted. Cant. 4,14. *Calamus and Cinnamon, with all the Trees of Incense.*

T. V.

To turne aside.] To spread and pitch Tents, or to follow and goe after. Cant. 1, 6. *Why should I be as shee that turneth aside to the flocks of thy Companiõs?*

To turne away] To turne toward, to set and fixe her faith (as an eye) upon Christ, who is ravished with the great beauty thereof. Cant. 6,4. *Turne away thine eyes from me.*

T. W.

Twins] Two Lambs, or two children at a birth. Cant. 4, 2. *Every one bring out Twins, and none is barren among them.*

V. A.

(Vaile.)

A Covering which Virgins did weare, in token of modesty, chastity, and honour; the taking away of this from the Church, was the exposing her to reproach. Cant. 5,7. *The Watch-*

Watchmen of the wals tooke away my Vaile from me.

Valiant men of Iſrael Mighty ſtrong men, which were found and true hearted, right Iſraelites. Cant. 3,7. *Of the Valiant men of Iſrael.*

Valley, A long ground betweene two hils, being moyſt and more fruitfull. Cant. 6,10. *I went to the fruites of the Valley.*

V E.

Full Veſſels. Hollow places filled up fitly, Cant. 5,12. *And remaine by the full veſſels.*

V. I.

Villages. At the *Cyprus* Tree, ſo it may be tranſlated. Cant. 7, 11. *Let us remaine in the Villages.*

Vine. The Church ſpreading her ſelfe, and fruitfull as a Vine: alſo needing the preſence and care of an husbandman, to prune and dreſſe it. Cant. 7,12, *Let us ſee if the Vine flouriſh.*

Vine in Baalhamon. A Vine planted in a fruitfull ſoyle, or in a place ſo plenteous for Vines, as it bringeth forth a multitude of Vines. Cant. 8,11. *Salomon had a Vine in Baal-hamon.*

Vine flouriſhing. The fruits of the graces of God in the Church, and the ſignes of the approaching of the marriage day. Cant. 7.12. *Let us ſee if the Vine flouriſh.*

Vines of Engedi. Vines excellnet and fruitfull, planted at *Engedi*, a Towne neere unto the red Sea; whereunto the Church is reſembled for her ſweete ſmell and pleaſant fruites. Cant. 1, 13. *My well-beloved is as a Cluſter of Camphire unto me, in the Vines of Engedi.*

Vineyard. The true Church of Chriſt committed to faithfull Miniſters, as to the keepers of it. Cant. 8,11. *He gave the Vineyard unto keepers.*

V. N.

Undefiled. One which is free from filthineſſe and ſpot of ſin, being waſhed in the blood, and ſanctified by the ſpirit of Chriſt Cant. 5,2. *My undefiled.*

V O

Voice The word of Chriſt, by which hee calleth the elect to him. Cant. 2,8. *It is the Voice of my wel-beloved.*

2 The Prayers, ſupplications, thankſgivings, whereby the Church doth (as it were) talke with Chriſt. Cant. 2,14. *Let me heare thy Voyce.*

Voice of the Turtle. The ſinging or ſweet melody made by the Turtle. Can. 2,12. *The Voyce of the Turtle is heard in our land.*

W. A.

(To Waken)

TO disturbe the quietnesse of the Church, which she hath in Christ, or by any offence and provocation to grieve her. Can. 2,7. *Stir not up, nor wake my love.*

Heart Waketh] That faith and spirit of sanctification, working still in the regenerate children of God, though they be sometime taken with a spirituall slumber and sleepe in security. Cant. 5, 2. *I sleepe, but mine heart Waketh.*

Wall] A City built up, such as is the Church, consisting of Iew and Gentile, the partition wall of Ceremonies being beaten down in the death of Christ Cant. 8,9. *I am a Wall.*

Expert in Warre] Men skilfull in feates of armes, wise in matters of warfare, how to order battailes. Cant. 3,8. *They all handle the Sword, & are expert in warre.*

Washing] The making cleane & white, by purging in water. Cant. 4,2. & 5,3. *I have washed my feete, how shall I defile them?*

Washt with Milke] Made exceeding bright. Cant. 5, 12. *Which art washt with Milke.*

Watchmen] Such as by night keepe watch in a city, or overlooke the watch, to see that the watchmen do their office. Can. 3,3. *The watchmen that went about the City, found me.*

2 Pastors which watch over the city of God, whereof some be negligent and blinde, as false Priests and Prophets, Popish Prelates, ignorant guides, and idle Shepheards under the Gospell. And some be diligent and faithful, as true Prophets, Apostles, & other godly Ministers. Cant. 3,3. Also Cant. 5, 7. *The watchmē that went about the city.*

Much Water] Great force & violence used by Tyrants, to avert & turne the Church from the love of Christ. Cant. 8,7. *Much water cannot quench love, &c.*

W. E.

Well of living waters] Christ Iesus, author of all good gifts, whose bounty is infinite, as an over-flowing Well. Cant. 4,5.

Welbeloved] One deerely loved, with a vehement affection of pure and sound love; such as Christ is to his Church, and the Church to Christ. Can. 1,12 13,15. Also Cant. 5,10, and 7, 10,11. *I am my welbeloveds, and his desire is toward me.*

W. H.

Wheate. See **Heape.**

White] Such a colour as

joyned with ruddy, ſhewes a moſt excellent conſtitution of body, and very perfect beauty Can. 5,10. *My welbeloved is white and ruddy.*

White Ivory] The precious beautifulnes, or beautifull preciouſneſſe of Chriſt. Cant. 5,14. *His belly like Ivory.*

Wholly delectable] One every way, & perfectly delightfull. Cant. 5, &c.

W. I.

Wildernesse] A vaſte, barren, deſolate place.

2 The old man, with his luſts and affections, which are to be forſaken of ſuch as will come to Chriſt. Cant: 8,5. *Who is this that commeth out of the Wildernes*

Window] The types and figures of the Law; under which the Prophets & Patriarkes ſaw Chriſt. Cant. 2,9. *Looking forth of the Windowes.*

Winter] A time of the yeere cold & unprofitable; as alſo unfruitfull, when all trees ceaſe to bring forth.

2 The ſtate of the elect, while they are the ſervants of ſin, under the power of darknes. Cant. 2,11. *Behold, Winter is paſt.*

W. O.

Worke] A thing wrought or done with exceeding skill. Cant. 7,1. *The worke of the hand of a cunning workeman.*

To Wound the heart] To ſtrike ones heart with a vehement affection and paſſion of love. Cant. 4,9. *My Siſter, thou haſt wounded my heart.*

Y. O.

(Yong Figges)

A Kinde of Fruite, called the Figge, not yet growne, but growing to his ripeneſſe.

2 A ſigne or token of the approaching of the Spring, wherby the change and converſion of a ſinner is ſignified. Cant. 2, 13. *The Fig-tree hath brought forth her yong Figs.*

Yong Hart] A beaſt ſo called, ſwift and quicke of foot.

2 Chriſt, who like a young Hart, makes haſt to come to his beloved. Cant. 2,9. *My welbeloved is like a Roe, or yong Hart.*

Two yong Roes] The two breaſts of the Church; to wit, the two Teſtaments, whence ſweete nouriſhment is drawne out, for the feeding of the Church. Cant. 4. verſe 5. *Thy two breaſts are as two yong Roes.*

A Dictionary of the Epistle unto the HEBREVVES.

§ *This Epistle being somewhat more darke than other the writings of the New Testament, I have therefore allotted a peculiar Dictionary unto it, for the explanation of it. That word which you finde not opened here seeke it in the Common Dictionary. Farewell, and take all things well.*

(Abrahams seede) HVmane substance or nature, of the posterity of *Abraham*. Heb. 2,16. *But hee tooke Abrahams seede.*

Able, One who is meete and fit. Heb. 5,2. *Who is Able.*

After those dayes] The times of the Olde Testament, being fully expired, when that fulnesse of time promised to the Fathers was come. Heb. 10,16. *After those dayes, I will make a new Testament.*

Of age] One capeable of more perfect Doctrin; or a man whose sences are exercised in the word. Heb. 5,14. *Strong meat belongs to them who are of Age.*

All things] Throughout, in every point; for nature, affections, infirmities, and sinne, alwayes excepted. Heb. 2, 17. *In all things it behooved him to be like to us.* Also 4,15.

Anchor of our soules] The hope of life eternall, which is like an Anchor. Heb. 6,19.

Nature] A spirituall substance, such as Angels have. Heb. 2,16. *In no sort hee tooke on him Angels nature.*

Anger] Punishment, which is a token and effect of Gods anger. Heb. 3,16. *Provoked him to anger.*

Annoint] To furnish with authority and answerable gifts, to do the worke of a Mediator. Heb. 1.9. *He hath annointed, &c.*

Altar. See common Dictionary in the word Altar.

Aliants] Forraigners, strangers, of another both Country and Religion. Heb. 11,34. *Turned away the army of the Aliants.* This was fulfilled, Iudges 7.

To Appeare. See common Dictionary in the word Appeare:

To Appoint] To decree by

an unchangeable purpose. Heb, 9,27. *It is appointed once to dye.*

2 To command according to his decree. Heb. 3,2. *To him who hath appointed him.*

3 To prefixe and separate determinately. Heb. 4,7. *He Appointed a certaine day.*

Assurance of faith] A certaine perswasion of such things as faith apprehends. Heb. 10, 22. *Draw neere in Assurance of faith.*

B. A.

(Babe)

ONE to whom principles belong, being weake in knowledge of God, and therefore uncapable of perfect doctrin. Heb. 5,13. *For he is a Babe.*

Bastard] One who is no naturall Childe, but begotten beside and against the ordinary course of Nature, in fornication or adultery.

2 One who is not the childe of God by grace of adoption, but is either a wicked person or an hypocrite. Heb. 12,8. *Then are ye Bastards, not sonnes.*

To Beare up all] To sustaine and uphold, that it fall not and perish. Heb. 1,3. *He beares up all things with his mighty word.*

To Beget] To manifest and make Christ known to be his naturall Sonne, and consubstantiall. This was done when the Word was made flesh; also when Christ rose from the dead Acts 13,33. Heb. 1, 5. *This day have I begotten thee.*

Beginning] A fundamentall Doctrine, or Catechising instructions, fit for children in knowledge. Heb. 6,1. *Leaving the Doctrine of the beginning of Christ.*

Begining of the booke] The booke of the Law written by *Moses*, wherein were promises concerning Christ his Priesthood and Sacrifice. Heb. 10, 7. *In the beginning of the booke, it is written of me.*

That beginning of substance] Faith, which giveth us being and subsistence in Christ, by joyning us to him, to be one with him, which is the cheefe and principall benefit, even the foundation of the rest which follow. Heb. 3,14. *If ye keep sure unto the end, that beginning of substance.*

To Beleeve] To know and be perswaded, that God is, and that he is our God, and will reward freely such as seeke him. Heb. 11, 6. *Must beleeve.*

Birth-right] The right of the first borne amongst the *Hebrewes*. Heb. 12, 16. *Sold his Birthright.* This stood in two prerogatives; first dignity and power over his brethren; secondly, double portion. Gen.

49.3. Deut.21.17. 2 Chr.21.3.

To bleſſe abundantly] To heape benefits upon one, or plentifully and effectually to give good things. Heb. 6.14. *I will abundantly bleſſe thee.*

2 To wiſh and pray (as a Prieſt of the high God) for good things to be given others. Heb.7. 6. *And bleſſed him who had the promiſes.*

Bleſſing] The inheritance or poſſeſſion of ſuch bleſſings and promiſes as were made to *Abraham* and *Iſaac*. Heb. 12. 17. *Though he ſought that bleſſing with teares.*

Bloud of Abell] The death and ſlaughter of *Abell*. Heb.12. 24. *Than that bloud of Abell.*

Bloud of Buls] Bulls and Goates, offered in ſacrifice at the feaſt of expiation. Heb.10. 4. *That the bloud of Buls and Goates ſhall put away ſinnes.*

Bloud of Jeſus] His bloud ſhed and powred-out to death, and his whole ſufferings by a Synecdoche of the part for the whole. Heb.10.19. *By the bloud of Ieſus we may be bold to enter.*

Bloud of Sprinkling] That bloud of Ieſus ſhed in his cruell death, wherewith the hearts of the faithfull being ſprinkled and watered through faith, their ſins are waſhed away that they may be accepted of God. Heb. 12.24. *And to the bloud of ſprinkling.*

Bloud of Teſtament] The death and bloud-ſhed of Chriſt (joyned with his fathers curſe) whereby the Teſtament or covenant of ſalvation was ratified. Heb.10.29. *And count the bloud of the Teſtament.* Heb.9. 20.

Without bloud] Without ſhedding of bloud. Heb.9. 18. 22. *Without bloud.*

To reſiſt unto bloud] Vnto the ſuffering of death and martyrdome, to ſtrive againſt ſinners and perſecutors as Chriſt himſelf did. Heb.12.4. *Ye have not yet reſiſted ſinne unto bloud.*

Body of Jeſus] The whole manhood of Chriſt, which was the oblation and ſacrifice given for our ſins to take them away. Heb.10.10. *Even by the offering of the body of Ieſus once made.*

To ordaine a body] Aſmuch as to pierce ones eares, by making one obedient and willing to heare. A phraſe borrowed from ſervants under the Law, who in token of perpetuall ſervice, had their eares bored thorow. Heb.10,5. *But a body haſt thou ordained me.*

Boldly to go to God] With conſtant perſwaſion and good aſſurance to pray to God. Heb. 4.16 *Let us goe boldly to the Throne of Grace.*

Bondage] That ſlavery and ſubjection to the Divell, by the guilt of ſinne, working in us feare and terror of eternal

death, such as is in bondmen, toward their Lord, least hee scourge or kill them. Heb. 2. 15. *Which for feare of death were all their life subject to Bondage.*

Bondage] Such as not onely have society with Christ of flesh and bloud, but are borne of God and become partakers of his Spirit Heb. 2. 11. 12. *He is not ashamed to call them Brethren.*

2 Such as have society of one true Christian profession. Heb. 3. 12. *Brethren take heede.*

Holy Brethren] Such as being sanctified by the Spirit, are received into his fellowship to be one with him. Heb. 3. 1. *Therefore holy Brethren.*

Brightnesse of glory] Christ Iesus, the second person in Trinity, in whome alone did shine forth eternally the image and beauty of his Fathers glory: having also many wayes shewed forth unto men his Fathers bright glory, in his teaching and cleare manifestation of the Gospell: also in his working of miracles; in both which he set forth a glorious light of the power and goodnesse of God, for the saving of the elect. Heb. 1. 3. *The brightnesse of his glory.*

To Builde all things] To make all things in heaven and earth, but chiefly to set up the Church of God, which is an house or building. Heb. 3. 4. *But he that hath built all things, is God.*

C. *A.*

Called] Effectually drawne to Christ by the ministry thorough the Spirit. Hebr. 9. 15. *That they which are called.*

Carnall Commandement] A Precept, which enjoyneth things weake and fraile, not lasting and eternall; such was the whole ordination of the Leviticall Priesthood. Heb. 7. 16. *Which is not made Priest after the Law of the Carnall Commandement.*

Carnall rites] Certaine outward Ceremonies, which did not come to the soule, but were placed in terrene and earthly matters. Heb. 9 10. *Which only stood in Carnall rites.*

Carkasses] Their limbes and bodies, by little and little languished. Heb. 3. 17. *Their Carkasses fell in the Wildernesse.*

To cast away Confidence] To make losse of, or to loose the free and ingenuous profession of the truth, whereof the confidence is in the heart. Heb. 11. 35. *And cast not away the confidence.*

To Cease from our owne Workes] To do our owne will no longer, but to resigne our selves to God, to yeelde him obe-

obedience by doing his will revealed in his word. Heb. 4. 10. *Hath ceased from his owne workes.*

Church] The congregation of Gods people, called out of the world by the word. Heb. 2.12. *Amidst the Church will I sing to thee.*

Children] Such as are regenerate and borne anew by the Spirit of Christ, having God for ther Father. Heb. 2.10. *Seeing that he brought many Children to glory.* Heb. 12. 5.

2 Disciples which love and obey their Teachers, as children their Father. Heb. 2.13. *Here am I, and the children which thou hast given me.*

City of the living God.] The Church of God, which is like to a City, being ruled by one King Christ; and according to his Lawes. Heb. 12.22. *The City of the Living God.*

Cloud of witnesses] Many witnesses, even an innumerable company of witnesses, as it were a cloud of godly and religious persons, by their examples of constancy, provoking us to the like. Heb. 12.1. *Having such a cloud of Witnesses.*

To Come to God] To joyne himselfe to the true God, as his servant and true worshipper. Heb. 11.6. *He that comes to God.*

Companion] One that taketh part with another in suffering. Heb. 10,33. *Ye were Companions with them.*

To be Compassed with infirmities] To beare about a Nature subject to the same sins and discommodities. Heb. 5,2. *Being Compassed with the same infirmities.*

Compassion] A disposition or affection prone to pitty others, so much as neede is, Heb. 5, 2. *Which is able sufficiently to have compassion.*

To Condemne the world] By his deed & example, in building the Arke at Gods Commandement, to convict other wicked men which swarme in the world, of infidelity. Heb. 11, 7. *By which he Condemned the world.*

To Confirme] To stablish and ratifie a thing with signes, wonders, &c. Heb. 2,3. *And was Confirmed.*

To Consecrate] To sanctifie or set apart to some excellent matter. Heb. 2.10. *That he should consecrate the Prince of salvation by affliction.* Verse 11. *For he that sanctifieth, &c.* This word expounds the former. The word in the Originall, signifies to make perfect.

Conservation] Salvation, which is contrary to destruction. Heb. 10.39. *Vnto the Conservation of our soules.*

Consolation] Exhortation,

Heb. 1.5. *Have yee forgot the Conſolation.*

To Conſider] To obſerve, marke, and watch, with loving minde. Heb. 10.24. *Let us Conſider one another.*

2 To weigh, ponder and think ſeriouſly upon. Heb. 3. 1. *Conſider the Apoſtle, &c.*

Evill Conſcience] A Conſcience accuſing of ſin, and terrifying with Remembrance of puniſhment due to ſin: For againſt an evill conſcience, is ſet a true faithfull heart, which truely beleeveth forgiveneſſe of ſin. Heb. 10.22. *Purge from an evil Conſcience.*

To Count unholy] Not to diſcerne and put difference betweene the bloud of Chriſt, and common bloud. Heb. 10.23. *Count the bloud unholy wherewith, &c.*

To Crowne with glory] To give this dignity unto Chriſt, and by him to Gods children, to have all things in this world ſubject to them, and to be fellow-heires of the heavenly kingdome. Hebr. 2. 7. *Thou Crowneſt him with glory & honor, and ſetteſt him above the workes of thy hands.*

To Crucifie againe the Son of God] To expoſe and lay open Chriſt (as it were, the ſecond time nailed to the croſſe) to the reproach and ignominy of all men. Heb. 6, 6. *Crucifie againe tho Sonne of God.*

Cuſtome] An habit gotten by Cuſtome. Heb. 5. verſe laſt. *Which through long Cuſtome have their ſenſes exerciſed.*

D. A.

Another Day, to Day] A certaine day. Heb. 4.7.

This Day] The ſeaſon and opportunity appointed of God for doing ſomething. Heb. 4.7.

2 All that time, in which God made his Sonne knowne by his wonderfull workes. Heb. 1.5.

Seventh Day] The Day which was the ſeventh from the creation, which is our Sonday. Heb. 4.4.

Day of Temptation] The time when the people of Iſrael tempted God by their contention and ſtriving, as if they would try his power and juſtice. Heb. 3.8.

David] The Booke of Pſalms penned by *David*. A Metonimy. Heb. 4.7.

Death] Separation of ſoule and body, being joyned together, with the wrath and curſe of God. Heb. 2, 15.

To taſte Death] To die, or

2 Eternall death or deſtruction. Heb. 2.15.

To have power of Death] To provoke unto, and procure ſinne,

ſinne, whence commeth death temporall & eternall. Heb. 2.15.

To taſte Death] To dye, or feele death coupled with Gods infinite anger. Heb. 2.9.

Deceitfulneſſe of ſinne] Sin, which is a deceitfull thing, or full of deceit and craft, for ſinne never appears in her own countenance. Heb. 3.13. *Be hardened with the deceitfulneſſe of ſinne.*

Defiled] Stained and corrupted with the filthineſſe of ſinne. Heb. 12.15.

To Depart from God] To fall away from God by infidelity and diſtruſt of his word. Heb. 3,12.

To be deprived] To be made fruſtrate or voide of the thing promiſed, through ſpirituall ſlowneſſe. Heb. 4.1.

To Devoure the adverſaries] To deſtroy utterly with extreme deſtruction, the enemies of Chriſt, which maliciouſly reſiſt his Spirit, Heb. 10,27.

To Diſpite] To put Chriſt unto reproach, by accuſing him of a lye, in denying the truth of the Goſpell. Heb. 10.29.

To Deſpiſe] To abrogate and make void by a defection from the whole Religion of God. Heb. 10.28.

To Deliver] To free from the curſe and bondage of ſinne. Heb. 2.15.

To Diſcerne] To direct the heart, either more to be hardened by deceit of ſin, or wholly to be renewed to the love of righteouſneſſe. *Heb.* 4.12.

2 To be of judgement to put difference betweene good and evill, Heb. 5,14.

To do Gods will] To yeeld perfect obedience to the will of God, even to the ſuffering of death. Heb. 10.7.

2 With patience to endure what God will have us ſuffer. Heb. 10.36.

Doctrine of beginning] Catechiſing doctrine, inſtruction fit for beginners. Heb. 6.1.

Doctrine diverſe and ſtrange] Falſe doctrine, not grounded on Gods Word, but deviſed by men, therfore ſtrange Heb. 13,4.

To Draw neere] To call upon God, to approach unto him by faithfull prayer. Heb. 10.22.

Dull of hearing] Slow. *Heb.* 5,11.

E. *A.*

Earth] Men dwelling on earth. A Metonimy. *Heb.* 12,26.

Elders] Anceſtors, or forefathers, of whom we have our being; and by whoſe authority and example we ought to be much moved. *Heb.* 11,2. They are called Fathers. *Heb.* 1,1.

To Endure] To perſever and continue conſtant in the hope

hope of the Goſpell, notwithſtanding troubles or perſecutions, by tongue or hand. *Heb.* 10,32.

Enſample of diſobedience] The imitation or following of their diſobedience, and for the ſame to periſh, as thoſe diſobedient ones did, *Heb.* 4.11.

To enter into the holy place] To have paſſage made into our houſe, and power to go in. *Heb.* 10,19.

To Enter into reſt] To goe into the Land of *Canaan*, and eternall life in heaven, figured by *Canaan*. 3,11.

2 By faith in Gods promiſes, and holy obedience, to begin to be partakers of that true reſt which ſhall be perfect in heaven. *Heb.* 4,3,4.

To Eſtabliſh the Earth] To create the earth in a firme and ſtable condition. *Heb.* 1,10.

2 To ſettle a thing, that it may be perpetuall, *Heb.* 10,9.

For Ever and Ever Not for a long ſpace of time, but eternally, *Heb.* 1,8. Alſo *Heb.* 10, 12,14.

Evidence] Setting forth to the eye, or making after a ſort viſible. *Heb.* 11,1.

To Exhort] To ſtirre up, and provoke unto duties, *Heb.* 10,26.

Eyes] Divine knowledge or infinite underſtanding of God. *Heb.* 4,13.

F. A.

To Faint] To ſuffer ones heart and courage to ſinke and fall, *Heb.* 12,3.

Faithfull] One who is conſtant, and leaveth not the elect till he have brought them to eternall life. *Heb.* 2,17.

2 One which doth in every point according to that truſt and charge which God putteth in one, neglecting nothing which God commandeth him, *Heb.* 3. 3. *Moſes was faithfull in Gods houſe.*

3 One which ſtandeth to his word, keeping truth, without failing or falſhood. *Heb.* 10,23. *For he is faithfull that promiſeth.*

To Fall] To periſh and be deſtroyed, *Heb.* 4,11.

To Fall away] To oppoſe, or ſet himſelfe againſt the grace of God, as a malicious adverſary. Heb. 12,15. Alſo Heb. 6, verſe 6.

Faith] That guift of God, by which wee firmely beleeve the whole word of God to be true; but eſpecially the promiſe of ſalvation by Chriſt, with application of it to our ſelves. Heb. 11,1. & 4,3. Heb. 10,22.

Fathers of our fleſh] The men by whom we receive our bodies, as by active Inſtruments

ments which God doth uſe in our generation. Heb. 12,9.

Father of Spirits] God, the Authour and creatour of our ſoules. Heb. 12,9.

Faultleſſe] That, wherein nothing can worthily be required, as wanting or lacking. Heb. 8,7.

Feare] Extreme terrors and horror of minde, through expectation of eternall Death, due for ſinne. Heb. 2. Verſe 15.

2 The thing which is feared, not without great anxiety and anguiſh of heart. Thus was Chriſt delivered from eternal death that he was not ſwallowed up of it, as in the infirmity of humane Nature, hee feared. See Math. 26. and Iohn 12. Heb. 5,7. *He was heard from his Feare.*

3 Religious awe, ſuch as is in good Children towards their Fathers. Heb. 12 verſe. 2. *That wee may ſerve him with Feare.*

Fearefull looking for] Expectation, full of dread & horror. Heb. 10,27.

Fellowſhip] The gathering together of the faithfull, in publique place, for the hearing of the word, publique Prayer, adminiſtration of Sacraments, and diſtribution of almes. Heb. 10,25.

Fellowes] Godly Chriſtians, which by grace communicate with Chriſt in his Merites, being thereby Heyres of God, even Fellow-heyres with Chriſt. Heb. 1,9.

To Finde Grace] To finde helpe and comfort in our neede through the favour and free love of God. Heb. 4. Verſe 16.

Conſuming Fire] The moſt ſevere God, who is like a Fire, to conſume & deſtroy the wicked contemners of his word. Heb. 12,29.

Flame of fire] The holy Angels of God, endowed with a ſtrong, agile, and active Nature, like unto a flame of Fire. Heb. 1,7.

Violent Fire] Moſt fervent and hot indignation. Heb. 10. 27.

Firſt begotten] Chriſt, as Mediator, who is called elſewhere the firſt begotten among his Brethren, for his preheminence over them. Heb. 1,6.

To Follow] To come after others, in beleeving and living well, as they have given us example. Heb. 6,12. and Heb. 12,8.

To Forſake the promiſe] Not to beleeve and give credite to the word of promiſe. Heb. 4,1.

To Forſake one] To denie helpe, or refuſe to ſuccor him in his neede. Heb. 13,6.

Footestoole] That which is put under the feete of him that sitteth, to tread upon it. Meaning is, that all Christs enemies, even to death which is the last, shall be subdued unto him for ever, as *Paul* teacheth, 1 Cor. 15. 16. Hebre. 1. 13. and 10. 13.

Foundation of repentance] The Doctrine of repentance, as it is a principle and foundation, *Heb.6* 1.

Foundation of the World,] The beginning when the world was first made of nothing. *Heb.*4,3.

Fruit of Righteousnesse]Life eternall, which is a fruite of a righteous life. *Heb.* 12,11.

G. *H.*

Partakers of the holy Ghost] To enjoy the knowledge of the word by the benefit and inlightning of the holy Ghost, *He.6.*4.

Living God] That God, who in himselfe liveth, and is the Author and Fountaine of all that doe live, *Heb.*3,12.

Gifts] Sacrifices and Oblations freely given unto God, to honor him withall, *Heb.* 5, 1. 11,4.

Generation.] A Nation or people living together in some one age, *Heb.*3,10.

To see God] To enjoy the eternall blessednesse in heaven, which consists in the vision of God, *Heb.*12,14.

Glory] The high excellency and dignity of Christ, being exalted at the right hand of his Father, above all Creatures, Angels and men, *Heb.*2,9.

Grace] The sence and feeling of the favour of God, being reconciled unto us by Christ, *Heb.*13.9.

2 Faith which proceedeth from the grace of God, *Heb.*12. 28.

3 The free benefit of God, *Heb.* 2,9.

Throne of Grace] God the Father, favourable imbracing us, and being ready to heare us, for and through Christ his Son, *Heb.*4,14.

Ground] Substance or sustenance, causing a thing in some sort to exist, and be, which is not yet, *Heb.*11,1.

H *A*

Halting] Not the negligent only and slow, but they which hang betweene two, inclining to the Gospell, and to the Law also, *Heb.*12,13.

Hands] The revenging power of God, *Heb.*10,31.

2 Heavenly glory and majesty, *Heb.*12,2.

3 The Almightinesse of God. *Heb.*1,10.

4 Sluggish and sloathfull mindes.

minds. *Heb.* 12.13. *Hands hanging downe.*

Hard to be uttered] Not easie to be unfolded and declared, but very difficult things. *Heb.* 5.11.

To Harden] to refuse obstinately, or with an obstinate heart *Heb.* 3.7.

To Heare his voyce] To beleeve and obey the voyce of Christ, being uttered and heard. *Heb* 3.12.

Evill Heart] An heart of unbeleefe, which distrusteth God in his Word. *Heb.* 3,12.

True Heart] An heart touched with a true sence of sinne and misery. *Heb.* 10.22.

Heaven] Angels the inhabitants of heaven, who shall wonder at the strange and great alteration which the Gospell shall make. *Heb.* 12. 26.

To enter into Heaven] To pierce thorough these visible heavens, and to passe into the supreme and highest heavens. *Heb.* 4.14.

Heavenly things] Doctrine, ministry of the Gospell, Sacraments, prayers, yea, the Church and company of the faithfull. *Heb.* 9,29.

Heyres of the promises] Godly Patriarkes, and other holy men, to whom Gods promises were made and kept. *Heb.* 6.17.

Heire of righteousnesse] One which is partaker of the righteousnesse of God, and of eternall life, flowing from thence. *Heb.* 11,17.

Heires of salvation] Such as shall possesse eternall life in heaven. *Heb.* 1.14.

Heire of all things] Equall possessor and Lord of all things created, together with God the Father. *Heb.* 1,2.

Highest places] The third heaven, which is the seate of Gods Glory. *Heb.* 1.3.

Holinesse] A quality created in the heart by the holy Spirit, cleansing and purifying them, that they may purely worship God. *Heb.* 12,14.

2 An uncreated qualitie, even the most perfect purity of Divine nature. *Heb.* 12,10.

Honor] the dignity and exaltation of Christ, above all creatures. Heb. 2,8.

2 The Office of high Priest, which is an honourable calling. *Heb.* 5,4.

Hope] Eternall life which we hope for, *Heb.* 3,6. **See Common Dictionary.**

2 The gift of hope, whereby we looke certainely for salvation. *Heb.* 10,23.

To hold fast the Hope] With perseverance to embrace eternall life which we hope for. *Heb.* 6,18.

House] An earthly habitation of Timber and stone, put together for one to dwell in. *Heb.* 3,4.

2 The

2 The Church of God here in earth, which is like unto an houſe. Heb. 3,2.

I. *E.*

Jeſus] *Ioſuah*, the Captaine of Gods people after *Moſes*, under whoſe conduct the *Iſraelites* were brought into *Canaan*. Heb. 4,8.

Ignorant] Such as have ſinned, of what ſort, or in what kinde ſoever. Heb. 5,2.

Inferior to Angels] One which for a time humbled himſelfe, and tooke on him the forme of a ſervant, and was crucified. Heb. 2,7,9.

Infirmities] Sinnes, and all conſequents or effects of ſinne, both body and ſoule miſeries. Heb. 4,15.

Ingraved forme] The perſon of the Sonne, lively repreſenting the perſon of the Father, as an Image ſet in waxe, doth reſemble the forme or figure of the ſeale. Heb. 3,1.

Joynts and Marrow] The moſt inward, hidden, and ſecret parts and powers of a mans ſoule. Heb. 4,12.

With Joy] Not onely with patience, but with cheerefulneſſe, being glad that they were counted worthy to ſuffer for Chriſt. Heb. 10,34.

To Judge his people] To governe the Church, by protecting it, and taking vengeance upon the enemies of it. Heb. 10,30.

Juſt] A perſon that is righteous, by beleeving in Chriſt. Heb. 10,38.

K. *I.*

Sceptet of his Kingdome] The adminiſtration and government of Chriſts Church in earth. Heb. 1,8.

To receive a kingdome] To lay hold upon the inheritance of heaven. Heb. 12,28.

Weeke knees] Feeble, remiſſe, and ſloathfull minds. Heb. 12,12.

To know] To underſtand the will of God in ſuch ſort, as to beleeve and live thereafter. Heb. 3,10.

L. *A.*

Laſt dayes] All the time betweene the firſt and ſecond coming of Chriſt. Heb. 1,1.

Laying on of hands] The whole miniſtry of the Church, and order of Church-policy. Heb. 6,1.

Law] The whole Leviticall Rites and Ceremonies Heb. 10,1.

2 The preſcript and appointment of the Law. Heb. 10,8.

3 The will of God revealed in the Morall Law, which is ſaid to be put or written in our mindes, when our wils are effectually renewed and framed

med to begin obedience to it. Heb. 8,10.

To be Lightned] To be endowed with the true knowledge of God, but not effectuall, to the converſion of the heart. Heb. 6,4.

Fruite of Lips] The Sacrifice of praiſe and thankſgiving. Heb.13,15.

Little while] A very ſmall ſpace of time, and then the reward will come to all ſuch as be conſtant. Heb.10,37.

To live] To injoy eternall life in heaven. Heb.10,38.

Lively] Operative, effectually to pierce their hearts, which heare the word; either to convert, or to convict and harden them. Heb. 4,12.

M. *A.*

Higheſt Maieſtie] Supreme and moſt ſoveraigne greatneſſe, ſuch as is proper unto the Godhead. Heb.1,3.

Manifeſt] Open, bare, eaſie to be ſeeme, as a face uncovered. Heb.4,13.

After divers Manners] Not fully and all at once, in perfect clearenеſſe, but by little and little, till at laſt the Sunne of righteouſneſſe, Chriſt, did ariſe in the preaching of the Goſpell, which brought a full Revelation. Heb.1,1.

Strong Meate] More perfect doctrine, ſet down exactly and at large, to feede ſtrong Chriſtians withall. Heb. 5,12.

Without mercy] Without ſparing or pardon at mans hands. Heb.10,28.

Melchizedeck] A man ſo called, who was both Prieſt of the high God, and the King of *Salem*, which was afterwards Ieruſalem. Heb.5,10,11, Heb. 7 1,2.

Meſſengers] Perſons ſent by Commiſſion to execute Gods Decrees in comforting the godly, and puniſhing the wicked, ſuch are the Angels. Heb.1,7.

Miniſters] Servants which by their Miniſters doe helpe the elect. Heb.1.7.14.

Milke] Eaſie Doctrine, ſhortly and familiarly taught. Heb.5,12.

Mount Syon] The Church of Chriſt, whereof Mount Syon was a figure, Heb.12,22.

Men iuſt and perfect] True beleevers, and godly perſons. Heb.12,23.

N. *A.*

Naked] Open or plaine to be perceived. Heb.4,13.

Name] Such dignity and excellency as is peculiar to God. Heb.1,9.

To confeſſe his Name] To celebrate and ſet foorth the pray-

praiſes of God, Heb. 13,15.

Declare his name] To preach the Doctrin of grace. Heb. 2.12.

O. *B.*

To Obey] To beleeve the word, yeelding unto the truth of the promiſes, and imbracing them by Faith, which is the principall obedience of a Chriſtian, and a root of all other obedience. Heb. 5,9.

To Learne Obedience] To prove and try indeede what it was to obey ſuch a Father, as looked for and commanded obedience to the death of the Croſſe, Heb. 2,8.

Order of Melchiſedech] The faſhion, manner or likeneſſe and ſimilitude. Heb. 5,6. Alſo Heb. 7,14.

To Offer] To ſhew himſelfe, or to behave and carry himſelfe as a father to his children. Thus God offereth him to his Saints. Heb. 12,7.

2 To give and make himſelfe willingly a ſlaine Oblation and Sacrifice for ſatisfaction. Thus Chriſt offered himſelfe. Heb. 9. 25,26..

3 To ſlay and kill beaſts for Sacrifices, to be figures of Chriſt his offering himſelfe. Thus prieſts under the Law offered. *Heb.* 10,11.

4 To render praiſe to God, for mercy and Almes to the poore which be needy and miſerable. Thus Chriſtians offer to God. *Heb.* 13,15.

Offering for ſinne] Sacrifices expiatory, as peace Offerings ſignifie Sacrifice gratulatory. *Heb.* 10,6.

Oft times] Something which for inſufficiency, from the promiſe in Paradiſe, muſt be done againe, *Heb.* 10,11.

Old time] The time which was till Chriſt, *Heb.* 1,1.

Old] That which with time vaniſheth, and doth not laſt ever, as the eſtate of this world, ſuch as it is now, ſhall not, *Heb.* 1,11.

Once] At one time onely, and no more, not oftner. *Heb.* 9, 27,28.

Once for all, and one Sacrifice] That which being done, is ſo ſufficient, as it needs no repetition or doing againe. *Heb.* 10, 10,12,14.

Once more] One turne, or for one time, and then to ceaſe; to note unto us the firme & ſtable condition of the goſpell, and ſuch as beleeve it. *Heb.* 12,26.

Of one] Of one Father, to wit, *Iſrael* or *Iacob*, of whom came Chriſt and the Hebrewes, to whom this Epiſtle was ſent: Or of one, that is, of one God, of whom is Chriſt, and all true Chriſtians, *Heb.* 2,11.

Over the houſe of God] One, that is Ruler and Governor

vernor of Gods Church. Heb. 10,21.

To have Oterſight] To have the roome and function of a Paſtor and guide to Gods flocke. Heb. 13.7.17.

To be out of the way] To take offence and ſtumble, putting his ſalvation in hazard, by backe-ſliding and declining. Heb. 12.13.

P. A.

Paſt age] One which is unmeet through her great yeares to be a mother. Heb. 11.11.

Patience] Power to endure greevous things. Heb. 10.36.

Perfect] Conſecrate to God, and ſanctified with the Fathers, who lived before Chriſt, were not by the Leviticall rites ſevered from Chriſt, the ſubſtance of them. Heb. 11. verſe laſt. Alſo Heb. 7.11.19.

Holy Place] Heaven, even the third heaven, called Paradice. Heb. 9.12.

Pleaſed God] His perſon to be accepted into favor by faith. Heb. 11,5.

Pleaſure] Allowance, approbation, (as ſatisfactory for ſin.) Heb. 10.6.

2 Liking and will; yea ſometime unreaſonable and unjuſt. Heb. 12.10.

Power of the endles life] The ſtrength and vertue of a life which knowes no end, but is eternall, Heb, 7.19.

Thing preſſing down] Whatſoever heavy waight or burthen, which makes ſlow, and hinders us in the courſe of piety, as ſinne. Heb. 12.1.

High Prieſt of our profeſſion] The chiefe and onely Prieſt, from whom we are to take, both the Doctrine which wee profeſſe, and the Religion too. Heb. 3.1.

Principles of the word] The Catechiſing Doctrine, familiarly taught, and in few words, tempered and fitted to the underſtanding of the weake in knowledge. Heb. 5.12.

Prince of ſalvation] One which is Captaine or Chiefetaine and guide to eternall life. *Heb.* 2,10.

Profeſſion] The faith or religion which we profeſſe. *Heb.* 3,1.

2 The publiſhing, or open and free acknowledgement of our faith. *Heb.* 10.23.

Promiſe] The word of God, touching the exhibiting and ſending Chriſt into the world. *Heb.* 11,39. This is a generall promiſe to all the faithfull before Chriſt. *Heb.* 6,17. & *c.* 7.6.

2 Things promiſed; as the

Kingdome to *David*, &c. Heb. 11.33. These be speeciall promises.

3 The word of God, touching the calling of *Abrahams* seede in *Isaac*, and blessing all Nations in that seede, Heb. 11. 17.18.

To Provoke] To whet and quicken unto love. Heb. 10.24. Thus we provoke one another.

To stirre God unto wrath by tempting him, and striving with the Ministers, Heb. Chap. 3. verse 16. Thus men provoke God.

Pure Water] Either the bloud of Christ, whereof the purifying water in the Law, was a Type and shaddow; or the grace of Christ his Spirit, which is like water in operation, cleansing us; which because the Spirit doth by application of Christs bloud; therefore, both significations may stand together, Heb. 10. vers. 23.

Purifie] To establish and consecrate, setting them apart to holy uses, by the bloud of Christ, Heb. 9.23. Thus the new Testament is purified.

To Purge with bloud] To ratifie, confirme, and dedicate things by the bloud of beasts. Thus the Old Testament was purged, Heb. 9.22.

To Purge sinnes] To take away the guilt and punishment of sinne, by making a full satisfaction for them by his death, Heb. 1.3.

Q. V.

To Quench fire] To stay and hinder the operation and force of the fire, that it burne not, as *Sydrach* did in *Daniel*, Heb. 11.44.

Quiet fruite] Fruite, full of tranquility and peace, Heb. 12.11.

R. E.

Rebuke for Christ] Reproachfull speeches from wicked men for the cause and Word of Christ, Heb. 11.26.

2 Correction and chastisement from a gracious God, for amendment of life, Heb. 12.5.

To Receive] To imbrace with love, as a Father his child, Heb. 12.6.

2 Kindely to entertaine or take into house, to harbor and comfort, Heb. 13.2.

3 To injoy and possesse a thing promised, Heb. 11. v. 39. Heb. 10.36.

4 To understand and see by spirituall enlightning, Heb. 10. 16.32. In the former place is meant a slight enlightning, by receiving knowledge into the Braine, without change of the heart. In the latter an effectuall enlightning, by taking know

knowledge into the heart and affections, is meant.

5 To finde and obtaine what we pray for, Heb. 4,16.

Recompence] The rendering or giving of bleſſednesse in mercy, according to promiſe, Heb. 11.26. and 10,35.

2 The revenging of ſinne in juſtice, Heb. 10,30.

Reconciliation] Agreement and attonement with God, by dying to take away ſinne, or by remiſſion of ſins thorough his death, Heb. 2,17.

Redemption of tranſgreſſions] The freedome and deliverance of tranſgreſſors from guilt and paine, Heb. 9,15.

Reformation] Direction, leading aright (not by windings and turnings, as under the Law) and directly to Chriſt, the marke and ſcope of our faith, Heb. 9,10.

To Remember] To call to minde and thinke upon, with purpoſe to puniſh, Heb. 10,17.

2 To call to minde ſomething done and paſt, to profit by it, by patience and thankfulneſſe, Heb. 10,30.

Reproaches] Slanderous and diſgracefull words, Heb. 10,33.

Good Report] Credite and eſtimation from good men, upon good grounds, Heb. 11,2.

Repentance] Penitency or remorſe in *Iſaac*, who would not with *Eſaus* teares be mooved to recall his bleſſing, Heb. 12.17.

2 True converſion or turning of a ſinner to God, after a fall, Heb. 6. 6.

Reverence] The holy feare and awe of Gods majeſty and word, Heb. 11,7. and 12,28.

2 Submiſſion and dutifull reſpect to our ſuperiours, Heb. 12,9.

Reſt] Ceaſing from the works of ſinne, as mortified men doe, or from all ſinne and miſery, as glorified perſons do, Heb. 3,18. and 4.3.4.

Better Reſurrection] Ariſing againe at the laſt judgement, from death to life eternall, by the ſentence of God, Heb. 11,35.

Reward] A good thing freely given after the labour and travell of this life ended, Heb. 10,35.

Rewarder] One who bountifully and freely bleſſeth his ſervants, Heb. 11,6.

Righteouſneſſe] Moſt juſt and upright, Heb. 1,9. See common Dictionary.

Root of Bitterneſſe] Anger, wrath, hatred, and indignation: or as ſome judge, hereſie, or rather grievous ſcandall, Heb. 12.25.

S. *A.*

Sacrifice] Beaſts ſlaine and offered under the Law, to the

honour of God, and for ſtrengthening the faith of his people, in the Meſſiah to come. *Heb.* 10. 3, 5, and 5, 1.

2 Chriſt Ieſus, the ſubſtance and truth of all Legall Sacrifices. *Heb.* 9, 26. alſo 10, 26.

3 Prayer, almes, workes of piety and mercy, which are as a pleaſant Sacrifice to God. *Heb.* 13, 15. **See common Dictionary.**

Sacrifice greater] A Sacrifice of more price and value. *Heb.* 11, 4.

Salvation] Our glorification, begun by remiſſion of ſinnes and ſanctification, when we firſt beleeve in Chriſt. *Heb.* 2, 3.

2 Glorification, compleat and perfect, when the Saints being raiſed againe, doe poſſeſſe heavenly bleſſednes. *Heb.* 9, 16.

To Save] To deliver and free, eyther from ſpirituall or bodily enemies and evils. *Heb.* 5, 7. *Heb.* 11, 7.

True Sanctuary and Tabernacle] The body of Chriſt, wherein the fulneſſe of the God-head dwels, as in a Sanctuary, and by offering wherof, Chriſt miniſtred both to God and to the eleſt, *Heb.* 8, 2. Alſo *Heb.* 9, 24.

Scepter] Adminiſtration or government, *Heb.* 1, 8. **See common Dictionary.**

To See Death] To dye or feele death, *Heb.* 11, 5.

To Shake Heaven & earth] To ſtrike with admiration men and Angels, by a ſuddaine and mighty abrogation of the Moſaicall Ceremonies, and Ethnicall idolatries through the power of the Goſpell, *Heb.* 12. 26.

Sinne] Sinners; to wit, perſecutors, *Heb.* 12, 4.

2 Tranſgreſſion of the Law, *Heb.* 9. Alſo 10, 4.

3 Blaſphemy againſt the Spirit, *Heb.* 10. 26.

4 Guilt and puniſhment of ſinne, *Heb.* 10, 2.

5 Sacrifice for ſinne, *Heb.* 9, 28.

6 Naughtineſſe and corruption of nature, *Hebr.* 12. 1. **See common Dictionary.**

Similitude] Type or figure; *Heb.* 9, 23.

Shadow] A rude draught or deſcription, ſuch as Painters uſe to make with a coale: *Heb.* 10. 1.

Soule & Spirit] The will, wherein the affections are ſeated, and the more noble part of man, called underſtanding or reaſon. *Heb.* 4, 12.

Spirit of grace] The holy Spirit, which doth certifie the elect of the favour of God towards them. *Heb.* 10. 29.

To Speake from earth and heaven] To ſpeake as a ſervant, as *Moſes* did: or as a Sonne, as Chriſt did. *Heb.* 12. 25.

Stablenesse of his counsell]

His

His unchangeable and firme purpose, *Heb.* 6,7.

To Study] To muse or mediate earnestly upon a matter, *Heb.*4,11.

Substance] A treasure, or a chiefe good thing, *Heb.*10,34.

T A

Tabernacle] Christs body; also heaven, *Heb.* 9. 11. **See common Dictionary.**

To take away.] Vtterly to remove a thing, as if it had never beene, *Heb.*10,4,9,11.

To Taste] To have a slight and slender beleefe in Christ, & light feeling of heavenly blisse. *Heb* 6,5. **See common Dictionary.**

Things concerning God.] Which concerne the pleasing and worship of God. *Heb.* 5,1.

Things not seene] Of nothing, *Heb.*11,1.

Better thing] Something more worthy and excellent, *Heb.*11,40.

Things hoped for] The glory and blisse of heaven, *Heb.*11.1.

Things shaken] Things of an unstable condition, as things not shaken, signif: things of a firme & constant nature, *He.*12,27,28.

V. A.

Vaile] The flesh or body of Christ, *Heb.*10,20.

2 That hanging or cloath, which divided the holy place of the Temple, from the most holy, *Heb.*9,3.

Vengeance] Punishment for sinne, *Heb.*10,30.

Vnbeleefe] An utter absence and want of lively faith, *Heb.* 3,19.

Vnpossible] Not that which absolutely can never bee, but something which cannot be, because it is against Gods decree and counsell, *Heb.* 6,5. and 11,6.

W. A.

Waies] Either Gods workes of mercy and justice, whereby God comes to us; or his Commandements, wherby we come to him, *Heb.*3,10.

New & living Way] Christ Iesus, crucified and dead by the merit of his bloodshed, quickning all the elect, *Heb.* 10,20.

Out of the way] Transgressors or sinners, *Heb.*5,2.

Our owne workes] Our corrupt nature, and the evill fruits of it. chap.4.10.

Good workes] Mercifull and charitable actions. ch.10,24.

2 Holy duties of all sorts, towards God and man: ch.13,21.

To withdraw] To distrust God in hs word, chap.10,29.

Without the Campe and Gate] To bee accounted and reckoned for unpure and

wicked men, Heb. 13,12.

Within the Vaile] In heaven, Heb. 6.

Without father and mother] Without mention or rehearsall eyther of father or mother, in the sacred Story, Heb. 7,3.

Written in Heaven] Chosen of God to eternall life, by Christ Iesus, Heb. 12,23.

Word of righteousnesse] The Gospell, which teacheth the righteousnesse of God, and the way to attaine it. Heb. 5,13.

Y. E.

Yeares] The eternity or perpetuity of Gods being without end or limit of time, Heb. 1,11.

Yesterday and to day] At all times, both before and after the comming of Christ. Heb. 13,8.

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